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Edward Reynolds.

Bishop of Norwich.

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devoted Servt
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THE

HOLE WORKS

OF THE

V. EDWARD REYNOLDS, D.D.

LORD BISHOP OF NORWICH.

Now first Collected,

WITH

FUNERAL SERMON, BY B. RIVELEY,

ONE OF HIS LORDSHIP'S CHAPLAINS.

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THE LIFE OF THE AUTHOR,

BY ALEXANDER CHALMERS, F.S.A.

IN SIX VOLUMES.

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TO

THE RIGHT REVEREND

CHARLES JAMES

LORD BISHOP OF CHESTER,

THIS EDITION OF THE WHOLE WORKS

OF

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IS

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This edition contains the *whole works* of Bishop Reynolds, now collected for *the first time*.

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As the Tables of Contents, prefixed to the separate treatises, are very copious, it was deemed unnecessary to draw up a General Index of Matter;—a brief analysis of each sermon has been substituted in its place.

The Dedications and Prefaces, which were prefixed to the original edition of each sermon, are now reprinted. Many of these, being scarce, could not be found in sufficient time to be inserted in their proper places; but have been subjoined in the latter part of Vols. IV. and V.

J. R. P.

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MEMOIRS OF THE LIFE

OF THE

AUTHOR,

BY ALEXANDER CHALMERS, F.S.A.

MEMOIRS OF THE LIFE

OF THE

AUTHOR.

The sixteenth and seventeenth centuries are the most important in the ecclesiastical history of our country. They were productive of the greatest names which have exalted the character of the Church of England; of men of the most extensive reading, of unwearied study, and profound thinking. But they were, unfortunately, periods of incessant and angry controversy, promoted by a variety of inconsistent sects and opinions, all contributing to perplex the understanding, and disturb the conscience.

Amidst these many contests of religious sentiment, and vicissitudes of civil power, the writings of many eminent scholars and divines rose and fell in the public estimation, and some of the most valuable were sunk into oblivion merely by the influence of party spirit.

The restoration of church and state under Charles II. had not all the effect that might have been expected in reviving public attention to the best writings of the preceding age. It, indeed, put an end to many of the controversies which had distracted the country, yet it was followed by a marked neglect, and even contempt for the services of the ablest writers on the side of religion, and by a state of public manners, partly flagitious, and partly frivolous, which was extremely unfriendly to literature. The antipathies created during the usurpation, some of which were natural, at least,

if not justifiable, still prevailed to keep up hostile feeling; and toleration, the want of which all parties had formerly deplored, was as far as ever from making a part of public opinion, or, as it now happily is, of the law of the land.

In looking back to the period alluded to, it is found very difficult to discover the truth, where the only evidence to which we can appeal is liable to the suspicion of inveterate prejudice and invincible party-spirit. It is more difficult yet to apply the tests of the present enlightened and liberal age to characters and events, where liberality and mutual forbearance were either totally unknown, or, if acknowledged in theory, were never employed by any of the parties into which the country was divided.

We have, however, at length arrived at the time when we may look back on the turbulent controversies of religion and learning, with an exemption from personal warmth and the recentness of painful feeling—when we can perceive by what means the greatest and wisest men of all parties were led to retard the progress of religious liberty, and to rely on the harsh and ungracious efforts of civil power, instead of that spirit of conciliation, to which we now owe all that prevails of social and public harmony.

One effect of this better train of thinking has been to lead the public attention to the works of those eminent writers, the founders and defenders of the church, which may be consulted with advantage, as the great depositories of those essential doctrines, in the belief of which all protestants concur. And although they are found to differ in some disputed points, concerning which it were hopeless to expect an universal concurrence, yet the benefit to be derived from these writings is acknowledged to be incalculable, and has lately been appreciated in a manner that does honour to the age.

Within the last thirty years, our libraries have been enriched by complete editions, carefully edited, of the works of Hall, Taylor, Hooker, Hopkins, Leighton, Beveridge, Owen, Baxter, Lightfoot, Burnet, Barrow, Watts, Doddridge, Howe, Charnock, and Waterland, to which we may add, to the credit of the University of Oxford, Strype's valuable Ecclesiastical Annals, Memorials and Lives. Nor, while the munificence of those great corporate bodies, the

Universities, are entitled to public gratitude for perpetuating the usefulness, as well as fame, of some of the illustrious scholars above mentioned, ought we to deny the praise justly due to the enterprising spirit of the humbler individuals to whom we owe many of the republications noticed. Both have been in a great measure rewarded by public patronage; and both may still, it is hoped, look with confidence to a continuation of it.

The same motives and the same spirit have suggested a complete edition of the WORKS OF BISHOP REYNOLDS, in the form now exhibited. It seems to be acknowledged by all the authorities we have been enabled to consult, that he was a profound scholar, an eloquent and sound divine, and a man whose character and works were highly esteemed by all parties during his long and useful life.

The present writer, when solicited to draw up a memoir, soon had occasion to regret that very scanty information was to be found respecting Dr. Reynolds's private life, character, and manners. Biography was not much cultivated in his days, and his sons unaccountably neglected his memory. Still, the history of the times furnishes us with many important particulars, and we are not wholly without testimonies to the excellence of his personal as well as public character.

DR. EDWARD REYNOLDS, forty-ninth bishop of Norwich, was the son of Augustine Reynolds, one of the customers of Southampton. This Augustine was the son of John Reynolds of Longport, or Langport, in Somersetshire, and grandson to another John Reynolds of the same county.

Our prelate was born in the parish of Holywood, or rather Holyrood, Southampton, in November 1599. His mother's family we have not been able to ascertain: her Christian name was Bridget.

He was educated at Southampton, in the free-grammar-school, founded by Edward VI. in 1553, near the termination of his valuable life. The letters patent are dated the 4th of June, in the seventh year of his reign. When Mr. Reynolds attained the bishoprick of Norwich, he gave a benefaction of fifty pounds to the school; and his son Edward, then Archdeacon of Norfolk, gave another benefaction of twenty pounds.

Among the distinguished men educated at this school were, the very celebrated Dr. Isaac Watts, and Dr. Thomas Lawrence, an eminent physician in London, and father of the late Sir Soulden Lawrence, one of the judges of the Court of King's Bench.

From the grammar-school Mr. REYNOLDS was removed to Merton College, Oxford, under the wardenship of the celebrated Sir HENRY SAVILE. Here, in 1615, he was admitted a portionist, or post-master, one of the exhibitions founded in 1380, by JOHN WILLYOTT, chancellor of Exeter, the value of which was increased by subsequent benefactors before the time of Mr. REYNOLDS. He took the degree of bachelor of arts on October 15, 1618.

Wood says that the warden SAVILE, "for the improvement of his college in literature, always made choice of the best scholars, at the usual election of bachelor fellows. In the last choice which he made, about three years before his death, which consisted of six, four of them (whereof two of them were afterwards bishops) were esteemed eminent, namely, Dr. REYNOLDS of Norwich, Dr. EARL of Salisbury, JOHN DOUGHTY and ALEXANDER FISHER."*

Mr. REYNOLDS became probationer fellow in 1620. This, Wood informs us, he acquired by his skill in the Greek language; and adds, that, throughout his bachelorship, he showed himself a good disputant and orator. His early works, the dates of which we can ascertain, discover an intimate acquaintance with Greek and Latin writers, a facility of quotation which proves most extensive reading, and an apt memory. He was continually enlarging his mind by study, not foreseeing that such continual sedentary employment as he and his distinguished contemporaries indulged in, would lead to the disease which embittered many years of his life.

The time at which he took his master's degree is not mentioned; we are only told that this occurred before he went into holy orders. In 1622, when scarcely twenty-three years old, he had a great honour conferred upon him, by being elected to succeed the celebrated Dr. DONNE, afterwards dean of St. Paul's, in the preachership of Lincolns' Inn.

* Ath. Ox. Dr. Bliss's much improved edition, vol. ii. p. 311.

In the chapel of this inn of court, rebuilt in 1609, there appears to have been no preacher, *under that name*, before the year 1599. Those who formerly officiated were called Divinity-readers, of whom there were two in 1580; and in 1592, two were recommended by WHITGIFT, archbishop of Canterbury, to be elected from each university; but it does not appear whether four were accordingly elected. In the list preserved in the Inn, a single divinity-reader is named in 1593.*

At the time when our author's appointment took place, there certainly were two, although his name only appears in the list, as preacher. It is probable that the one was preacher, and the other assistant, as is the case at present. The person elected in the same year with Mr. REYNOLDS, was a divine of great fame in his day, Dr. JOHN PRESTON, who died in 1628.

It appears from his Latin dedication to the society of Lincoln's Inn, that our author either preached or lectured before them on the subjects which form the first volume of the present edition of his works. These must have attracted considerable attention, not only for the matter, but for the style, which was far more elegant than many of his brethren had attained at that time.

This employment probably obliged him to reside in London during the greater part of the year; but he frequently visited Oxford. On one occasion (Aug. 5, 1627) he preached before the university, in Merton College Chapel; and in his sermon adverted to the controversy between Dr. HEYLIN and Dr. PRIDEAUX, taking the part of the latter, who had accused HEYLIN of a leaning towards popery.

In March 1631, Mr. REYNOLDS was presented to the living of Braunston, in Northamptonshire, by the interest of ISAAC JOHNSON, Esq.; and as the duties of this rectory were, in his opinion, incompatible with the preachership of Lincoln's Inn, he resigned the latter, and was succeeded by Mr. JOSEPH CARYL, well known as the author of a voluminous commentary on the book of Job, who held the office until the year 1654. Mr. REYNOLDS took up his residence

* For these particulars, I am indebted to the kindness of the Rev. Archdeacon Nares.

at Braunston,* in April, and held the living until he was made bishop of Norwich.

On the commencement of the rebellion, which Wood dates from 1642, but which might have been dated much earlier, Mr. REYNOLDS is said by that author to have "sided with the Presbyterians, having been long before that time puritanically inclined." It is not perhaps very difficult to guess what Wood means by Mr. REYNOLDS's being "puritanically inclined." The same, or a similar expression, he has employed in the case of many others recorded in his useful biography, who either were, or afterwards became members of the church of England. It seems most generally to imply that they were Calvinists. The first Calvinists, including most of the reformers, and of the compilers of the Liturgy, have been classed among Puritans. Scruples respecting certain ceremonies of the church, and the vestments of the clergy, when performing duty, created the first distinction known by the name of *Puritanism*, and afterwards of *non-conformity*. The latter was the more intelligible, and implied some dislike either to the church government, or to doctrines. Puritanism was originally a nick-name, alluding to strictness of personal piety;† but was at length adopted as an honourable title, if not by the parties themselves, certainly by their biographers and historians. According to Baxter, about the time of the re-

* The Author of "Magna Britannia," vol. 3, says, "This village is famous for having had that learned and excellent divine, Dr. Edward Reynolds, at length Bishop of Norwich, rector of it. He is much blamed for his compliance with the usurpation of the Presbyterians, being one of the Assembly of Divines, a covenanter, a preacher before the Long Parliament, Dean of Christ Church, Oxford, upon the ejection of Dr. Samuel Fell, flattering Oliver and his son Richard, upon their usurping the throne. But these his failings are much outbalanced by his rare endowments, and other wise actions, for he refused the Independent Engagement in 1650, and was forward in endeavouring to make his Majesty's, Charles II.'s restoration more easily accomplished; for which he was made one of his Majesty's chaplains at Canterbury, elected master of Wadham College, Oxford, by virtue of the King's letters," &c.—In this account, generally correct, are two important mistakes, which have been often repeated. Dr. Reynolds never flattered Oliver, or his son Richard, and never was master (warden) of Wadham. Probably Merton is meant, which he held a very short time.

† Bishop Hall says that they were denominated *Puritans* merely because they were conscientious and diligent in the discharge of their duties.

storation, or perhaps sooner, the name of Puritan was very generally exchanged for that of *Presbyterian*.

The "Puritanical inclination" of REYNOLDS seems to be discoverable only in his religious principles, or probably in the strict piety and decorum of his life. His character, in these respects, stood high when he was at college, and was well known to the religious world, long before the meeting of the Assembly of Divines, by his "explication of the cx Psalm," first published in 1632, and afterwards three or four times; by his "Exposition of the xivth chapter of Hosea," 1638; and by his "Meditations on the Holy Sacrament of the Lord's Supper," published in 1639.

Neither from these, nor any other extant records, can we learn that he originally dissented from any part of the discipline and ceremonies of the church in which he had been ordained; and from those sermons which he was invited to preach on public occasions, we can find no expressions of dissatisfaction, but, on the contrary, many persuasions to loyalty of principle, as well as to holiness of life. Nor is there in this any thing very inconsistent with what followed. During the whole period that he, with many others who afterwards conformed to the establishment, was carried down the revolutionary stream, we find that, wherever he could exert his proper force, wherever he could express his wishes or his opinions, without controul, those tended to kingly government, and to a hierarchy, under certain modifications. This *circumstance*, added to the mildness and moderation of *his temper*, will account for all of his public conduct which we can discover in the histories of that turbulent age. He was certainly, for some time, ranked among the adherents of a party, but never was inflexible; and that party came nearer to his political opinions in later, as well as in early life, than his biographers have noticed.

While residing on his living of Braunston, he was appointed one of that memorable ASSEMBLY of DIVINES, called, by authority of Parliament, to consider of all matters respecting the reformation of the church, or rather the formation of a plan of church government, doctrine, and liturgy, in the room of that which the parliament had determined to abolish.

This Assembly, however overlooked by civil historians,

forms one of the most remarkable events of the revolutionary period. Having overturned the civil establishment, so far as to reject every thing that bore the stamp of royal authority, and finding the king unwilling, as might very naturally have been expected, to sanction an Assembly of Divines who were to do that in the church which had already been done in the state; the Long Parliament, as it is usually termed, called this assembly by its own authority, in June, 1643.

For some time we are told that both houses were unwilling to take this step without the King; but were compelled by the Scotch, who refused to assist them in the field, unless they engaged to promote "an uniformity of doctrine and discipline between the two nations." On this last point all records are agreed; and it forms the most remarkable circumstance in the history of this Assembly.

The Ordinance, or act of parliament, for calling the Assembly, states in the preamble, that the present church government by archbishops, bishops, &c. shall be taken away, and a new church government and discipline be provided by the Assembly, subject, in cases of dispute, to Parliament; but the members of the Assembly are not to assume or exercise any jurisdiction, power, or authority ecclesiastical, whatsoever. They are only "to deliver their advice and opinions touching the matters aforesaid, as shall be most agreeable to the word of God, to both or either Houses from time to time, in such manner as shall be required, and not to divulge the same by printing, writing, or otherwise, without the consent of Parliament."

This Assembly, besides one hundred and twenty divines, consisted of ten lords and twenty commoners, under the name of *lay-assessors*, who had an equal liberty of debating and voting. Why such an addition was made to an Assembly of *Divines*, since nothing could be sanctioned until after being debated in Parliament, of which most, if not all these lay-assessors were members, does not very clearly appear; nor has any historian informed us where they acquired the knowledge necessary to qualify them for debates on religious subjects.

The divines were chosen by Parliament from lists given in by the knights and burgesses of the several counties.

FULLER says, "They thought it not safe to entrust the clergie with their own choice, of whose general corruption they constantly complained, and therefore adjudged it unfit that the distempered patients should be, or choose, their own physicians." Of their number, nearly thirty never attended; and of the whole, seldom above sixty were present, unless on special occasions. To make up for absentees, some new names were appointed by Parliament. These were called super-added members. NEAL gives a list of only sixteen.

According to the Ordinance, forty made a quorum. Four shillings a day was decreed for their expenses, which was a small allowance, even if it had been punctually paid, to maintain those who came from a distance to reside in London, and were not, like members of Parliament, chosen for their wealth and influence. It does not appear that attendance in this Assembly was a matter of compulsion either for the whole time, or any part of it;* and it happened to this Assembly, as to many others, that a few leading men, either by argument or perseverance, soon acquired the whole power of decision.

It has already been noticed that the clergy at large had not the power of electing their representatives in this new species of convocation; yet, as to religious opinions, there was some appearance of impartiality in the selection. There were many Churchmen, some Arminians, some Calvinists, some *Erastians*, as COLEMAN and LIGHTFOOT, and some *Independents*; but the majority inclined to what was called Presbyterianism. These were men of loyal principles, and not averse to a hierarchy, provided it was one of their own formation. By what means their sentiments were known to those who elected them, or whether the electors purposely intended that the majority should be of such sentiments, are points not easily determined.

* After the Assembly had sat nearly a year, non-attendance began to appear a great evil, and sundry propositions were made—some of them, according to LIGHTFOOT, rather ridiculous, which he successfully opposed, but at length, he informs us, "it was ordered, that the absent should have twelve-pence subducted at the payment of our monies, and the *late comer*, and the *goer* before we rise, should lose also sixpence." LIGHTFOOT's Works, octavo-edit. 1825, vol. xiii. p. 296.

Various characters have been given of the divines of this Assembly. Those by Clarendon and Milton, as coming from men of great authority, and who lived at the time, seem most worthy of notice; but it is evident that they took very opposite views of the conduct and personal merits of the members. Milton, after bestowing a very unfavourable character on the Long Parliament, says, "And if the state were in this plight, religion was not in much better; to reform which, a certain number of divines were called, neither chosen by any rule or custom ecclesiastical, nor eminent for either piety or knowledge above others left out; only as each member of Parliament in his private fancy thought fit, so elected one by one. The most part of them were such as had preached and cried down, with great show of zeal, the avarice and pluralities of Bishops and Prelates; that one cure of souls was a full employment for one spiritual pastor how able soever, if not a charge rather above strength. Yet these conscientious men (ere any part of the work done for which they came together, and that on the public salary) wanted not boldness, to the ignominy and scandal of their pastor-like profession, to seize into their hands, or not unwillingly accept, (besides one, sometimes two or more of the best livings) collegiate masterships in the universities, rich lectures in the city, setting sail to all winds that might blow gain into their covetous bosoms; by which means these great rebukers of non-residence, among so many distant cures, were not ashamed to be seen so quickly pluralists and non-residents themselves, to a fearful condemnation doubtless by their own mouths. And yet the main doctrine for which they took such pay, and insisted upon with more vehemence than gospel, was but to tell us in effect that their doctrine was worth nothing, and the spiritual power of their ministry less available than bodily compulsion, persuading the magistrate to use it, as a stronger means to subdue and bring in conscience, than evangelical persuasion; distrusting the virtue of their own spiritual weapons, which were given them, if they be rightly called, with full warrant of sufficiency to pull down all thoughts and imaginations that exalt themselves against God. But while they taught compulsion without convincement, which long before they complained of as executed unchristianly

against themselves, these intents are clear to have been no better than anti-christian; setting up a spiritual tyranny by a secular power, to the advancing of their own authority above the magistrate, whom they would have made their executioner to punish church delinquencies, whereof civil laws have no cognizance.

"And well did their disciples manifest themselves to be no better principled than their teachers, trusted with committeeships, and other gainful offices, upon their commendations for zealous, and (as they sticked not to term them) godly men: but executing their places, like children of the devil, unfaithfully, unjustly, unmercifully, and where not corruptly, stupidly. So that between them, the teachers, and these the disciples, there hath not been a more ignominious and mortal wound to faith, to piety, to the work of reformation, nor more cause of blaspheming given to the enemies of God and truth, since the first preaching of reformation."

This scurrilous character is to be found in Milton's History of England, first published in 1670, but without the above in that edition, which was omitted by the licenser, for what reason it is very difficult to conjecture. Surely such opinions must have then been palatable at court, although the author might not have thought it safe to venture them during the interregnum. They are now to be found in the modern editions of his prose works.

Wherever found, they redound little to his credit. What he has advanced respecting the compulsory conduct of the Assembly, and the subsequent ordinances of Parliament, cannot be denied; but he could not be ignorant that the charges of corruption, ignorance, and impiety, which he brings against the clergy of the time were, for the most part, without any foundation unless in his dislike of the Presbyterians, whose abhorrence of regicide principles must have been highly obnoxious to one who wrote a defence of the king's death, and, whatever he might be in religion, was in politics a decided republican.

Lord CLARENDON's opinion of the Assembly was, in him, more consistent, although certainly not formed on that personal knowledge and experience which constitute the principal merit of his excellent history. He asserts, that "of

the whole number, there were not above twenty, who were not declared and avowed enemies to the doctrine or discipline of the Church of England, some of them infamous in their lives and conversations, and most of them of very mean parts in learning, if not of scandalous ignorance, and of no other reputation, than of malice to the Church of England." As his lordship has not produced the names of any of the persons "infamous in their lives and conversations," it is impossible, from any view of the list of the members, and with the knowledge now acquired of their private life, to discover to whom he alluded. As to ignorance, it is very evident from that same acquaintance with their characters, even with all the deductions made by WOOD and WALKER, that a much larger list than twenty might be given of men of undoubted learning, and particularly skilful in divinity and ecclesiastical history. This is a character which may, without much hazard of contradiction, be given to those who regularly attended and took the principal share in the debates, without lessening the more serious objection to their intolerant spirit, for this is an objection which may be deemed unanswerable. *

Of the whole number, twenty-seven died before the restoration; and of these some did not live long enough to witness the conclusion of their labours in the establishment of Presbyterianism; and five conformed. Of the great men who distinguished themselves as non-conformists both during the usurpation and after the restoration, some from circumstances of age, and others for reasons not so easily assigned, were not members of the Assembly. In a list of thirty-five, now before me, are the celebrated names of OWEN, BAXTER, BATES, MANTON, CHARNOCK, GALE, HOWE, &c.

The place of meeting was, for some time, King Henry VIIth's Chapel, but afterwards the Jerusalem Chamber, both in Westminster Abbey. On the first day (July 1, 1643) sixty-nine assembled, not, as NEAL says, in their canonical habits, but chiefly in black coats and bands, in imitation of the foreign protestants. According to FULLER, a few of

* Besides their attendance in the Assembly, many of them preached occasionally in London, or its vicinity, and some regularly supplied such churches as had no stated preacher, from death or otherwise. There was also a daily morning lecture in Westminster Abbey, the preachers appointed by Parliament.

the episcopal clergy wore their canonical dress; but, having gratified their curiosity by a view of their brethren, soon discontinued their attendance. No person whatever was allowed to enter the Assembly, as a spectator or hearer, without an order in writing from both Houses of Parliament.

The best description extant of this Assembly occurs in Baillie's "Letters,"* a work to which Neal could not have had access and which being now scarce, and little known in this country, the reader will not be displeased with the following simple and picturesque account. The letter containing it is dated Dec. 7, 1643.

"The like of that Assembly I did never see, and, as we hear say, the like was never in England, nor any where is shortly like to be. They did sit in Henry VIIth's Chapel, in the place of convocation; but since the weather grew cold, they did go to Jerusalem Chamber, a fair room in the Abbey of Westminster, about the bounds of the college fore-hall, but wider at the one end, and nearest the door: and on both sides are stages of seats, as in the new Assembly-house at Edinburgh, but not so high, for there will be room for five or six score. At the upmost end, there is a chair set on a frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it, on the ground, *stands* two chairs for the two assessors, Dr. Burgess and Mr. White. Before these two chairs, through the length of the room, stands a table at which sits the two scribes, Mr. Byefield and Mr. Roborough. The house is all well hung, and has a good fire, which is some dainties (*a rare thing*) at London. Foreanent (*opposite*) the table, upon the Prolocutor's right hand, there are three or four ranks of forms. On the lowest, we five do sit; upon the other, at our backs, the members of Parliament deputed to the Assembly. On the forms foreanent (*opposite*) us, on the Prolocutor's left hand, going from the upper end of the house to the chimney, and on the other end of the

* Baillie was one of the five Commissioners sent from Scotland to treat for uniformity, and he required that a committee might be appointed from the Parliament and Assembly, to treat with them on that subject. They declined at first sitting as members of the Assembly, but said they were willing to sit there as private men, and occasionally to give their advice in points debated. A very honourable seat was, however, appointed for them, and we shall soon see that their influence became irresistible.

house, and backside of the table, till it come about to our seats, are four or five stages of forms, whereupon *their* divines sit as they please; albeit commonly they keep the same place. From the chimney to the door, there are no seats, but a void for passage. The Lords of Parliament use to sit on chairs, in that void, about the fire.

"We meet every day of the week except Saturday. We sit commonly from nine to two or three in the afternoon. The Prolocutor, at the beginning and end, has a short prayer. The man, as the world knows, is very learned in the questions he has studied, and very good and beloved of all, and highly esteemed, but merely bookish,* and not much, as it seems, acquainted with conceived prayer; among the unfittest of all the company for any action; so after the prayer he sits mute. It was the canny (*prudent*) conveyance of those who guide most matters for their own interest, to plant such a man of purpose in the chair. The one assessor, our good friend Dr. BURGESS, a very active and sharp man, supplies, as far as is decent, the prolocutor's place; the other, our good friend Mr. WHITE, has kept in (*been confined by*) the gout since our coming.

"Ordinarily there will be present about three score of their divines. These are divided in three committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee as the parliament gives orders in writ (*writing*) to take any purpose to consideration, takes a portion, and in their afternoon-meeting prepares matters for the Assembly, sets down their minds in distinct propositions, and backs their propositions with texts of Scripture. After the prayer, Mr. BYFIELD the scribe reads the proposition and scripture, whereupon the Assembly debates in a most grave and orderly way. No man is called up to speak but who stands up of his own accord. He speaks so long as he will, without interruption. If two or three stand up at once, then the divines confusedly

* Dr. TWISSE was Prolocutor or chairman. FULLER says that the *schools*, not the pulpit, was his proper element. In another place, he calls him "good with *trowell*, but better with the *sword*, more happy in *polemical divinity* than *edifying doctrine*." WOOD bestows a high character on him; and all agree that he was one of the ablest controversial divines of his time. Age and infirmity prevented his remaining long in the office of Prolocutor.

call on his name whom they desire to hear first. On whom the loudest and maniest voices call, he speaks. No man speaks to any but to the Prolocutor. They harangue long and very learnedly. They study the question well beforehand, and prepare their speeches: but withal the men are exceeding prompt, and well spoken. I do marvel at the very accurate and extemporal replies that many of them usually make. When, upon every proposition by itself, and on every text of scripture that is brought to confirm it, every man who will has said his whole mind, and the replies, duplies and triplies, are heard; then the most part calls to the question. BYEFIELD the scribe rises from the table, and comes to the Prolocutor's chair, who, from the scribe's book, reads a proposition, and says, "As many as are in opinion that the question is well stated in the proposition, let them say I:' when I is heard, 'As many as think otherwise, say No.' If the difference of I's and No's be clear, as usually it is, then the question is *ordered* (put in order, or written down) by the scribes, and they go on to debate the first scripture alleged for proof of the proposition. If the sound of I and No be nearly equal, then says the Prolocutor, 'As many as say I, stand up:' while they stand, the scribe and others number them in their minds; when they are set down, the No's are bidden stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time which we[a] spend in reading our catalogue. When a question is once ordered, there is no more of that matter, but if a man *will* deviate, he is quickly taken up by Mr. Assessor, or many others, confusedly crying, 'Speak to order.' No man contradicts another expressly by name, but most discreetly (*civilly*) speaks to the Prolocutor, and at most holds on the general, 'The reverend brother who lately or last spoke on this head, on that side, above or below.'

"I thought meet, once for all, to give you a taste of the outward form of their Assembly. They follow the way of their parliament. Much of their way is good, and worthy of their imitation; only their *longsomeness* is woeful at this time, when their church and kingdom lies under a most lamentable anarchy and confusion. They see the hurt of their

[a] Alluding to the mode of collecting votes in the General Assembly of Scotland.

length, but cannot get it helped; for being to establish a new platform of worship and discipline to their nation *for all time to come*, they think they cannot be answerable, if solidly, and at leisure, they do not examine every point thereof."

Of this *longsomeness*, BAILLIE was not the only person who complained. It appears, from some manuscript minutes of the Assembly's proceedings, written by another of the Scotch commissioners, Mr. GEORGE GILLESPIE, preserved among the Wodrow MSS. and quoted by Lord HAILES,* that this longsomeness and other similar sins were complained of by the Assembly itself. They even drew up a catalogue of them, with a view to a solemn fast, to be held on Sept. 13, 1644. This catalogue professed to contain "The sins of the Assembly in nine points: 1. Neglecting attendance in the Assembly, though the affairs be so important; late coming. 2. Absence from prayers. 3. Reading and talking in time of debates. 4. Neglect of committees. 5. Some *speak too much*, others *too little*. 6. Indecent behaviour. 7. Unseemly language and heats upon it. 8. Neglect of trying ministers. 9. Members of Assembly drawing on parties, or being frightened with needless jealousies." It will, perhaps, be thought by those who know much of modern assemblies, that a considerable part of these evils might have been remedied by the authority of the chair, and the rest by a small fine, without the solemnity of a fast, and exposure to the world of their puerile or indecent behaviour. †

* Lord Hailes's Annals of Scotland, vol. iii. p. 113. Edition 8vo. 1819.

† Since writing the above, I have found the following curious memorandum, copied by Lord HAILES from Gillespie's MSS. "Mr. Henderson wished that the causes of the Assembly's humiliation might be rather taken from the former corruptions of the church, and their now guiltiness therein, than to lay open their secret disorders now; the one was known and public, but secret faults are to be secretly confessed." Lord HAILES adds, that the most subtle politician of the Hierarchy could not have spoken with more judgment." Lightfoot gives the same account, with some slight variations. HENDERSON was the ablest of the Scotch commissioners, and according to BAILLIE, the author of the *Solemn League* and *Covenant*.

After all, it does not appear that any fast was actually held on this subject. In the list of Fasts and Fast Sermons now before me, no mention is made of a fast on the 13th of September, 1644; but there was a fast on the 12th, "set apart upon occasion of that which befell the army in the West." The sermons were preached by MATTHEW NEWCOMEN and THOMAS COLEMAN.

The learned author just mentioned, and others since have lamented that no report of the debates of the Assembly has ever been given to the world. BAILLIE and LIGHTFOOT are the only members whose reports have appeared, the latter very recently, but neither are at any great length, nor, indeed, if I may presume to differ from so curious an inquirer into ecclesiastical history as Lord HAILES, would a full account of their debates be now thought very interesting or useful. The world is pretty well agreed as to the fundamental points on which presbytery rests; and while the Church of England rejects it *in toto*, full liberty is now allowed to such communities or sects as choose to adopt it in its original, or in any modified form.

BAILLIE has not once mentioned Mr. REYNOLDS, who, it may here be noticed, did not appear in the Assembly until July 14, and delayed taking the covenant until March 1644. On Oct. 28, 1643, his name was given in to the Assembly, as one who had not taken the covenant; but he is said, at this time, to have "been in the country." LIGHTFOOT mentions him four or five times, as a speaker in the Assembly, but these notices are so slight, that it is not easy to collect his opinions. On one occasion only, LIGHTFOOT gives his sentiments at some length, on the subject of not administering the sacrament of the Lord's supper to a certain description of sinners; but there is nothing peculiar or characteristic in what he advances, nor does it appear whether he had the voices of the Assembly in his favour. His sentiments on this ordinance may be gathered more successfully from his "Sacramental Meditations." The principal speakers were, as Baillie says, but few, and REYNOLDS certainly was not one of the few. In what manner he voted, we cannot now learn. The Independents formed a vigorous opposition, but the controlling power of the Scotch commissioners always created an apparent majority. Whatever may have been the force or eagerness of their debates, there is much evidence to prove that while they denied liberty of conscience to the nation at large, they were not themselves free.

Their first object was to agree to certain rules for their meeting; but how ill all rules were observed may appear from the catalogue of *sins* above mentioned. There seems to

have been, as already observed, no compulsion as to attendance. Their names were to be called over, and those absent marked, but there their power appears to have ended. Many who were nominated or appointed as members never attended, as Drs. Brownrig, Hacket, Hammond, Prideaux, Saunderson, Ward, and Archbishop Usher; and others attended only partially. Neal mentions one hundred and one who gave constant attendance; but this is contrary to the evidence we have already produced. Those who took an active part were few, but they were the leading speakers, and their names occur on most occasions. According to Baillie, four parts out of five did not speak at all; yet he thinks that many of these were much abler men than those that did speak. Whence he, a stranger, derived this knowledge of their individual characters, it would now be useless to inquire.

Although they were called together to establish a free, instead of that tyrannical church of which they and many of their ancestors had grievously complained, their fundamental principles were adverse to every thing that is called freedom. They consented, at first, to a restraint on the press, which has never since been so rigorously imposed. The ordinance by which they were called to form the Assembly, obliged them "not to divulge, by *printing*, or *writing*, or *otherwise*, their opinions or advices touching the matters proposed to them by parliament, without the consent of both or either Houses."

That this law was enforced in the strictest manner, soon appeared in the case of the learned Dr. Featly, who was expelled* for imparting some of their proceedings to archbishop Usher, and of the latter (who had never sat among them) for receiving, and probably answering such correspondence. This injunction, while it accounts for the silence of Rushworth and other contemporary historians, and for

* Lord Clarendon says that Featly had often pleaded, in the Assembly, in favour of the order of bishops and their functions, and against the alienation of church lands, &c. But he must have been a very weak man, if, according to the noble historian, he requested, in his correspondence with Archbishop Usher, that his grace would recommend him to the king for some bishoprick or deanery, as his recompense. It is not credible that one so well acquainted with the state of parties and of the church at this time, could have formed the hopeless expectation of a bishoprick or deanery.

the very imperfect memoirs of the Assembly now in existence, presents us with the strange inconsistency of a people kept in the dark as to the proceedings of an assembly which they were to consider as popular, whose laws they were to obey, but with whose reasons they were to be unacquainted.

It appears, however, that for some little time, they directed their attention to the state of the church of England only. The first object presented to their consideration was a reformation of the old church establishment, but not absolute extinction of the whole frame external and internal. The outward form, indeed, of the hierarchy was abolished by Parliament; but the doctrinal part seemed to require only some alterations. Accordingly the Assembly began with the thirty-nine articles, and employed ten weeks on the first fifteen, into which they introduced many changes of expression, some merely verbal, but chiefly with a view to the more explicit declaration of certain points, which were then, as well as now, disputed.

Having proceeded thus far, their labours ceased, being interrupted by a circumstance which may be allowed to have some connexion with the policy of a civil war, but none with the doctrines of the church. This, however, served to contaminate the whole of their proceedings—proceedings by which their favourers were taught to believe that "the cause of God" was to be upheld, which were to be guided only by conscience, and to be totally uninfluenced by worldly motives or self-interest.

It being now necessary for the Parliament to call in the aid of Scotland against the cause of Church and King, a committee of members of Parliament and Divines was sent to Edinburgh, and was very favourably received by the General Assembly of the church of Scotland, which was then, as it is in our time, the highest ecclesiastical court. This assembly had become well acquainted with the necessities of the English Parliament, and now perceiving a glorious opportunity of establishing their favourite presbytery upon a solid basis, immediately insisted on a *perpetual covenant* between the two nations, and an union in one confession of faith, one form of Church government, and one directory of worship. This, at first, met with some oppo-

sition, but was finally agreed upon in a manner very little creditable to the English Parliament, or to the Assembly. Neal, after noticing some verbal alterations artfully calculated, or rather intended, to please all parties, adds, with great candour, that "the wise men on both sides endeavoured to out-wit each other in wording the articles."

It cannot be very pleasing to an Englishman to contemplate the degradation of his country at this moment. If the English Parliament, now in arms against their King, had been convinced, as they professed to be, that the people were on their side, they could have had little to fear from the Scotch. The Scotch Divines and people were as much irritated against episcopacy, as the English, and from a principle of much higher origin than the English could boast. The Scotch had not only been always struggling for, but had often enjoyed the presbyterian form. With them, therefore, this attachment was of long standing; they had received the reformation, not from England, but from Geneva, and the *covenanting* interest was not only popular, but supported by a considerable proportion of the higher nobility and gentry of Scotland. The Scotch, however well affected they might be to kingly government, would not have been very eager to join Charles I. in support of the English church, by some of the prelates of which they themselves had been considerable sufferers. While therefore it was natural for them to embrace this opportunity of making the Presbyterian form a common cause, nothing could be so unnatural and absurd as for the English Parliament and Assembly to adopt an ecclesiastical constitution with which they were totally unacquainted, and concerning which, as far as argument was heard, there was no agreement among themselves.

Yet such was the fact; for the Assembly, after proceeding as far as the fifteenth, in their revision of the thirty-nine articles, immediately laid all this deliberation aside, and adopted the *plat-form*, as Baillie calls it, both of doctrine and church government, which a few Scotch Divines, of some note in their own country, but quite obscure in England, brought with them, and insisted upon as a *sine qua non*, for the military aid of their nation against the King.

The bargain between the Parliament and the Scotch was, that the Parliament should advance £100,000. to be sent to Edinburgh, and on receiving this money, the Scotch were to furnish an army of 20,000 horse and foot. The Parliament had great difficulty in raising this money, but the Scotch could not afford to march without it. Some historians have thought that the Scotch were averse to any concern in the war, as the present situation of England left them at liberty to establish their own church-government by their own means; and that they demanded both the money and the covenant in hopes of being refused. But their eagerness to extend Presbytery to England had been evinced long before this time.*

This proceeding tended unquestionably to shorten the labours of the Assembly, however long they afterwards sat debating upon minute points. There was no longer any occasion to consider the respective merits and utility of articles, liturgy, and episcopal government. The SOLEMN LEAGUE and COVENANT, imported by the Scotch Divines, supplied the place of all debate, and was, without any consent of church or laity, enforced with penalties far more severe than the hierarchy, while it stood, had ever imposed. Neal, who in this may be reckoned good authority, expatiates with proper zeal on the tyranny of this religious test, and more than insinuates, what indeed must be very obvious, the worldly motives from which its influence was derived. It is only singular that he concludes with saying, that if the puritan powers bore hard upon the loyalists in imposing the covenant, the king's clergy were even with them at the restoration, when they obliged them publicly to abjure it, or quit their livings in the church." To this puerile remark, he has afforded a satisfactory answer by stating that although many took the covenant because they approved of it, others took it "because the assistance of the Scotch was not to be obtained upon other terms."

Baxter's conscience was not of this convenient mould. Calamy informs us "that he kept his people from taking the covenant, as fearing it might be a snare to their consciences." Nay he prevented its being much taken in the

* See Cooke's History of the Church of Scotland, vol. iii. chap. xvii.

county he lived in, by keeping the ministers from offering it to their people, except in the city of Worcester, where he had no great interest."* It may be added here that the king issued a proclamation against the covenant, to which, as might be expected, no attention was paid, but in it he characterised this covenant, not very unjustly, "as a traitorous design and endeavour to *bring in foreign force* to invade this kingdom."

In November, the Parliament desired the Assembly of divines to write letters to the Protestant churches of Holland, France, Switzerland, &c. to inform them of the King's intentions, by the employment of the Irish and other means, to hinder the intended reformation, and to condemn other Protestant churches as unsound, because not prelatical, and that the Scotch commissioners be desired to join with them. Such letters were accordingly despatched, and produced from the King a counter-declaration to the same churches; but it does not very clearly appear how this became a part of the duty or purpose for which the Assembly was called, nor why the Parliament could not itself have performed the same, as it was entirely a measure of state. Had it been part of the Assembly's advice to Parliament, it would have been more in consistency with the title given them of "a Council to the Parliament in the reformation of the Church."

The hierarchy having been a second time abolished by the covenant, its powers and privileges were now divided between the Parliament and the Assembly, but not in equal proportions. In the disposal of church-livings, a matter now of pressing importance, when it was thought necessary to eject such of the clergy as refused to take the covenant, the process was, that the parishes chose their ministers, the Assembly examined and approved, and the Parliament confirmed them. As this necessarily occupied much of the time of the Assembly, a committee was appointed for the

* Anthony Burgess, a member of the assembly, opposed the Covenant with so much zeal, that he was nearly expelled. Lightfoot calls him "a wretch—who seeks for some devilish ends, either of his own or others, or both, to hinder so great a good of the two nations." Such admiration of the Covenant, and such harsh language respecting Mr. Burgess, are rather extraordinary in Lightfoot. Calamy's character of Mr. Burgess is of a very different kind. Lightfoot's Works, new edit. vol. xiii. p. 12.

examination and approbation of applicants, or persons recommended to them by the parishes. This committee consisted of twenty-two, some of whom afterwards conformed, and among the latter was our author, Mr. Reynolds.

Another committee was appointed for the examination, or rather detection of "scandalous and malignant ministers or priests." There had been a previous committee appointed by Parliament before the calling of the Assembly, which was entitled a "Committee for plundered ministers," or those who had been driven from their livings or cures in the country by the royal party. As this occasioned many complaints of injustice, the chairman of the committee, Mr. White, a lawyer, published, in their justification, a small quarto pamphlet, entitled, "The First Century of scandalous and malignant priests made and admitted into benefices by the prelates, in whose hands the ordination of ministers and government of the church hath been," &c.

This pamphlet contains the characters of an hundred clergymen, principally of Suffolk and Essex, the worst of whose crimes, had they been legally proved, ought to have led to a criminal prosecution. With the proofs or evidences, however, we are unacquainted, and the whole is such a disgusting detail, that had proofs been ample, it was grossly unfit for the public eye, and many of the alleged offences were the business of a criminal court. It is not improbable that the committee, or their editor, Mr. White, were afterwards ashamed of it, for although it is termed the *First Century*, there was no continuation of it, and the reader therefore is left to the ridiculous supposition that the very worst specimens of immoral clergy were to be found only in the counties of Suffolk and Essex.

This committee, however, became afterwards united with that which we have just mentioned as appointed by the Assembly, and remained in full employment to the end of the Long Parliament. The words "scandalous and malignant," as then understood, were comprehensive enough to include not only personal practice, but political principle, and consequently all who were disaffected to the Parliament, or adherents to the cause of the King and the hierarchy. Many hundreds were therefore ejected, whose livings

were bestowed upon such as were approved by the ruling powers.*

In both cases were men of discordant religious sentiments, and not a few Arminians or Latitudinarians; but either Calvinism, or an adherence to the Calvinistic articles of the church (although the latter had been publicly disowned) formed the principal distinction between the ejected and those who succeeded them.

Neal says that the political sentiments and conduct of the ejected were "*certainly* inconsistent with the constitution and liberties of England." But it is rather singular that a historian who has shown so many proofs of candour, should not have asked where the constitution and liberties of England were now to be found? Surely not in a Parliament and an Assembly, decided enemies to the whole fabrick of the constitution, and especially to the principles of religious liberty, and with whom toleration was a crime. He even allows that in one instance of their exercise of authority (the ejection of the masters and fellows of the University of Cambridge) "this alteration was effected by a mixture of the *civil* and *military* power."

The Assembly of Divines had not sat long, and indeed had scarcely time to congratulate each other on their uniformity, when they discovered that this apparent concord was, in reality, a compulsory compliance with the small minority of five Scotch commissioners, now members of their body, in order to procure the military aid of the Scotch nation to act against the king. Politically, if this was right, it should have been the sole act of the Parliament, or of the councils or Parliaments of both nations. With vital religion (the *desideratum* of the day) it had no connexion, and if any with church-government, the Assembly had no longer any power to *reform* the hierarchy, as originally intended, but to adopt the proposed system of Scotch presbytery, about which they might debate, but all must issue in an apparently cordial acquiescence.

* It may be sufficient, as a specimen of their judgment, to notice that HALES of Eton and BRIAN WALTON were among the ejected from their livings. The very celebrated Dr. POCOCK was protected by Dr. OWEN, himself one of the commissioners. See Pocock's Life, oct. edit p 174-5.

It was also soon discovered that this *unanimous* Assembly actually consisted of three parties, Presbyterians, Erastians, and Independents, the latter at first a small minority, but destined, in no long time, to become the majority, and to complete the destruction of the civil government. It is not certain that there were any Anabaptists within the Assembly, but throughout the nation that sect was increasing. Its popularity and that of other sects is not extraordinary; for the ancient order of worship, doctrine, and discipline, in the church of England, was abolished at least a year *before* any other form or system was appointed or recommended by public authority. This Neal calls "a capital mistake in the proceedings of Parliament, to destroy one building before they agreed upon another."

At length, when some general rule became inevitable, the Parliament ordered the Assembly to consider of such a discipline and government, "as may be most agreeable to God's word," &c. This produced what was called "A Directory for public worship," which still makes part of the constitution of the church of Scotland, and was established by an ordinance of Parliament, dated Jan. 3, 1645.

In this again we have a remarkable instance of the subserviency both of the Parliament and Assembly to the pleasure of the Scotch; for after the "Directory" had been debated and passed through the Westminster assembly, it was sent to the General assembly, or high judicature of the church of Scotland, sitting at Edinburgh, for its approbation, and when that was obtained, and *not before*, it became a law to the people of England, and such a law as, Neal thinks, was equally to be condemned with the severities and oppressions of the late times.

Among other clauses in the act, or, as it was called the ordinance, for enforcing the use of the "Directory," there is one which has no parallel, except in the arbitrary decrees which were passed under the popish reigns, for suppressing the English bible. This clause not only forbids the use of the Common-prayer book in any church, chapel, or place of public worship, but in any *private place* or *family*, under the penalty of five pounds for the first offence, ten for the second, and for the third a year's imprisonment. A severe penalty was also enjoined against all who wrote or

printed any thing against the Directory. "These," adds Neal, "were the first fruits of Presbyterian uniformity."

Mr. Reynolds appears to have been one of the committee who composed the short preface to the "Directory." It is a moderate composition, and yet occasioned some objections on the part of the few members of the Assembly who were Independents, four of whom were of the committee.* A compliment is introduced to the first reformers by whom the discarded liturgy was composed, who, the committee are persuaded, "were they now alive, would join with them" in the present work. This is not a very consistent accompaniment to the barbarous ordinance just noticed.

Mr. Reynolds's name appears about this time, among forty-five others, to a document of a very different nature, in the form of a petition. We have already mentioned that the members of the Assembly were to be allowed four shillings *per* day; but the present petition, dated Jan. 8, 1645, shows how very tardily this small sum was paid. The petitioners state that "there remaineth in arrears due unto them £7500. and more, for which and for payment of the future, they humbly petition." They add that "they would with silence have still waited, had not their many and urgent wants pressed them hereunto, being such and so great, as doe render divers of them altogether unable to subsist, unless forthwith relieved—that thereby the petitioners may have wherewith to support their families, and defray the great taxes and other unavoidable expenses, and comfortably go through the service this Honourable house hath called them to."

The signatures of Dr. Lightfoot, and of some of the lay-assessors, members of Parliament, are appended to this petition. The Parliament having a divided nation to govern, had employed every means of impost and taxation, and were, no doubt, often perplexed how to raise the supplies; but it does not appear very wise to force their Assembly to a disclosure like the present. In Whitelock, at a subsequent period, we find the following memorandum: "Dec.

* But, few as they were, they had considerable influence in the framing of this preface. Fuller says, they consented to the Directory, "the rather because a preface was prefixed before it, which did much moderate the matter, and mitigate the rigorous imposition thereof."

31, 1645. The House of Commons ordered a hundred pounds to Mr. REYNOLDS." Whether this was part or the whole of the arrears due to him, Whitelock does not inform us.

The day after the establishment of the "Directory," archbishop LAUD received sentence of death. Whatever his offences, neither Clarendon, Heylyn or Wharton, or any writer on the side of royalty, has ever hazarded a more bitter reflection on the ruling powers, than we have from the pen of the historian of the Puritans. NEAL uses these remarkable words, that "as soon as the Parliament had united with the Scotch, it was resolved to *gratify that nation* by bringing Laud to the bar." * He had now been nearly three years imprisoned in the Tower of London; and it is almost needless to add that when such were the *motives* for getting rid of him, "bringing to the bar," and "execution" became synonymous terms.

The next appearance of our author was as a member of the COMMITTEE OF ACCOMMODATION, appointed by parliament, Nov. 5, 1645. The object of this committee was to reconcile the Independents to the Presbyterian forms of church-government and ordination, and it was an effort then as hopeless as it has been ever since. We have no account of the part Mr. REYNOLDS took in the proceedings of the committee; but the whole ended, as might have been expected from the predominance of the Presbyterian interest, and the necessity of the Parliament to please the Scotch. The *Presbyterian* forms were farther confirmed, and toleration was denied to the Independents.

Less could not have been expected from this Assembly and Parliament. Almost all their proceedings demonstrated their total ignorance of the fundamental principles of civil or religious liberty, as these were understood (although perhaps imperfectly understood) by their ancestors. But on the other hand, it must be recorded, as matter of the curious history of the times, that the Presbyterians, both English and Scotch, were the only friends to a CHURCH ESTABLISHMENT, and that they were determined to render *theirs* far

* Dr. Cooke makes use of the same expression, "to gratify the Scotch." Hist. of the Church of Scotland, vol. iii. p. 83.

more absolute than that which they and their ancestors endeavoured to resist, because, in their opinion, intolerant and tyrannical. They appeared at this time, however inconsistent it may seem, to have had no objection to a hierarchy, but it must be one of their own composition. This, to many of them, may probably have rendered conformity, some years afterwards, more easy, and more reconcilable to their consciences.

Mr. Reynolds, however, did not agree to the *jus divinum* of Presbytery, nor does his name appear to a resolution of the Assembly, "That Jesus Christ, as king of the church, hath himself appointed a church-government distinct from the civil magistrate."* From this the Independents and Erastians dissented, and withdrew from the Assembly before it passed. Our author probably did the same. Those who subscribed to it amounted only to fifty-two divines, some of whom afterwards conformed, not very consistently, but consistency was to be expected in reversing the decrees of this Assembly. Dr. Lightfoot was the only declared dissentient, and the parliament was not pleased, nor indeed was it to be supposed that they could be pleased, with a resolution which interfered with what they were now meditating. They were appointing a church-government, by the advice of their council, the Assembly, and they were the only "civil magistrate" to be acknowledged. But the ascendency which the Scotch had possessed from the time when their assistance against the king was requested still continued, and was increased by their being now in possession of the royal person. Such was the mixture of state trickery and religious pretensions which formed the anarchical condition of the times.

The next proceeding in which Mr. Reynolds's name appears was the composition, or rather the completion of the Confession of Faith. The English divines would have been satisfied with a revisal and some declaratory alterations of the thirty-nine articles, the doctrines of which were never thought very adverse to the opinions of the Assembly, especially the Calvinistical part, and, as already noticed, a revi-

* "As for Dr. Reynolds, he was always of Dr. Stillingfleet's mind (as I have heard him profess) that no church-government is determined of in the word of God, but is variable as occasion requireth." Baxter's Life, Lib. 1. Part ii. p. 278.

sal was actually begun, as soon as the Assembly met. On that occasion, however, the arrival of the Scotch commissioners put a stop to any farther consideration of a revisal; and by the same influence, which was still overbearing, a committee was appointed, May 9, 1645, to finish the CONFESSION.

Among the members of this committee, we find the name of Mr. REYNOLDS; but no report of their debates having transpired, we cannot ascertain what part he took. The CONFESSION was not completed until a year and a half after, when it was presented to parliament. Here it was again debated, and at length passed by a great majority, and ordered to be published in June 1648.

This was followed by two Catechisms, founded on the Confession, which, along with it, form to this day the standards of religious belief in the church-establishment of Scotland; and the lesser, or, as it is called, the Shorter Catechism, is still highly valued, both in England and Scotland, as an admirable compendium of religious knowledge.

The Scotch commissioners now returned home, after having carried, in the teeth of the parliament of England and of the church of England, almost every point for which they contended. How far this was the result of argumentative deliberation and freedom of debate, of incontestable proof and complete conviction, how far the Assembly was unfettered by Parliament, and Parliament by political necessity, may be learned from one position brought forward on every appearance of hesitation or objection, namely, that the Scotch *must not be affronted*, as their aid in the field was indispensably necessary.

After this, the Assembly, without any formal dissolution, separated, one by one, to their different cures or livings. What were considered as the *lasting* objects of their meeting were never attained. With all their efforts, and all their apparent success, they found it much easier to abolish Episcopacy, than to establish Presbytery; and in farther diminishing the authority of Presbytery, the Independents in parliament, who adhered to Cromwell, were soon abundantly successful.

In 1647, when the Parliament had determined to carry the same uniformity to the University of Oxford, which had

lately been effected at that of Cambridge, they appointed, as a preliminary step, seven of their most popular divines, with authority to preach in any of the pulpits of the University for six months, "in order to soften the spirits of the people, and give them a better opinion of their cause." Among these, we find the name of Mr. REYNOLDS, who had been educated there, and whose mild temper, learning and eloquence were very generally acknowledged. None of the sermons he preached there appear among his works; but, if we may judge from the placid and conciliatory manner in which he treated sacred subjects in the pulpit, his avoidance of all political and personal irritation, and the practical strain of his published discourses, it is not to be supposed that he gave much offence to any party, or contributed to the angry disputes which followed.

The success of this hortatory mission is said to have been very considerable among the citizens of Oxford, but it made very little impression on the gentlemen of the University. Harsher steps were therefore to be taken, and an ordinance was passed for a *visitation*, to be entrusted to certain gentlemen, lawyers and divines, under the direction of a Committee held in London, and this Committee was invested with higher powers, if higher powers should be necessary. Among the divines was Mr. REYNOLDS. The object of the visitation was sufficiently comprehensive, although its authority was at first somewhat defective. The visitors were to enforce immediate subscription to the League and Covenant, and the other branches of Presbyterian discipline and doctrine, and, in case of refusal, to eject all heads of houses, doctors, masters, fellows and scholars.

These orders, it was supposed, might be executed with prompt severity; but while some power and spirit remained in the University to oppose such a violation of their oaths and statutes as the new visitors enjoined, a convocation was called by Dr. Fell, the vice-chancellor, to resist it by argument. Accordingly a protest was published, both in Latin and English, drawn up by the celebrated Dr. ROBERT SAUNDERSON. This was entitled "Reasons why the University of Oxford cannot submit to the Covenant, the Negative Oath, the Ordinance concerning discipline, and the Directory mentioned in the late ordinance of Parliament for the visitation

of that place." Along with this was reprinted a copy of the Covenant and of the Negative Oath.*

That there was now an end of all the advantages of discussion, and of all charity for liberty of conscience, is fully acknowledged by Neal, who observes that "If the constitution had been entire, and the laws had their free and ordinary course, as in times of peace, most of (*these Reasons*) would have been conclusive." This historian, however, afraid to go farther lest he should depart from his duty as the vindicator of parliament, adds, with singular caution, "*but* how far the justice of the war, and self-defence, will vindicate the extraordinary proceedings of parliament, must be left to every one's judgment."

In the proceedings of the visitors at Oxford, Mr. Reynolds's name occasionally appears; but Wood, from whom we have the only minute account of the visitation, and who attributes to each visitor his full share, has no where accused our author of any unbecoming violence, either of language or conduct. Wood's personal character of Reynolds will occasionally occur hereafter.

The visitors, of whom five were to constitute a *quorum*, with full, or, as they soon found, with limited powers, did not arrive at Oxford until some weeks after the day originally appointed. They at length appeared on June 4, 1647, when both their persons and their orders were treated with great contempt. Other delays occurring, they did not proceed seriously in the business of reformation until Sept. 30, when they held their first meeting at the lodgings of the Warden of Merton, of which ancient college, Wood informs us, Mr. Reynolds was both a scholar and a benefactor.

The great majority of the masters and scholars of Oxford were, at this time, attached to their king, to their church, and to the constitution and statutes of the University, and

* The Negative Oath was in these words—"I A. B. do swear, that I will not, directly or indirectly, adhere unto, or willingly assist the king in this war, or in this cause, against the parliament, nor any forces raised without the consent of the two houses of parliament, in this cause or war. And I do likewise swear, that my coming and submitting myself under the power and protection of parliament, is without any manner of design whatsoever, to the prejudice of the proceedings of this present parliament, and without the direction, privity or advice of the king, or any of his council or officers, other than what I have now made known. So help, &c."

were determined to abide by these as the grounds of their resistance, while force was not employed, for against force they had nothing to oppose.

The heads of the colleges began their resistance to the orders of the visitors, by denying their authority, and demanding to see what was so called; and when this was produced, some of them had the courage to object that both his Majesty's name, and the great seal appended, were forgeries.

This conduct, which the visitors, notwithstanding their full power, had no means of resenting, was reported by them to the committee sitting in London. The Committee immediately voted it a contempt for the authority of Parliament, and further ordered that they who had been guilty of it should be removed from their places and ranks in the University. The celebrated Selden, one of the committee, and who had been one of the Assembly, pleaded against this violence. He said that "the Assembly of Divines (of which six of these visitors then were) had, since the sitting of this Parliament, on some points absolutely denied the authority of Parliament, notwithstanding which the Parliament did not think fit to take their estates from them, but sent for them, gave them a round chiding, fined some of them, and so dismissed them; and I hope the case of the University being but (at worst) the same, they shall not find harder dealing from us, than the Assembly did from Parliament." Selden, however, had gone too far in this reformation, to make a salutary impression on his present hearers; nor could he reasonably expect that any indulgence, either now or hereafter, would be shown to those who refused the Covenant, and the Negative Oath, with all their consequences.

The Vice-Chancellor of Oxford, Dr. Fell, being now ejected, Mr. REYNOLDS was considered as the most fit person, both by learning and character, to succeed him as Dean of Christ Church. He was likewise made Vice-Chancellor. His appointment to the latter office, indeed, came from no very respectable authority, Philip, Earl of Pembroke, a man of whom few have spoken well. Our author being then approved by the committee of the Lords and Commons, he was, on Feb. 18, 1648, appointed to hold the said office of Vice-Chancellor until August 1649.

In March following, he was created, by the same manda-

sus, Doctor of Divinity. It was also ordered that Dr. REYNOLDS should have possession of all the lodgings at Christ-church, which formerly belonged to Dr. Fell, and that he should be invested with full power and authority to govern the said college, and do all collegiate acts, "as any Dean hath hitherto done, without any subjection to, or dependance upon any bishop whatsoever."

This arrangement very naturally produced some strong objections, and the possession of the Dean and Chapter lands was liable to be contested. As all possessions of this kind had been abrogated by the Covenant, it was now contended that there was no exception in favour of Christ Church. On the present occasion, however, the ruling powers were not to be impeded in their career by such obstacles, and an exception was granted. Three other divines were, about the same time, made canons of this anomalous chapter.

For some time Dr. REYNOLDS did not gain possession. Dr. Fell continued to resist the visitatorial power, and other colleges following his example, additional troops of soldiers were ordered to march into Oxford, and assist the visitors in expelling those who would neither conform to orders, nor quit their situations. Such resistance might perhaps be justly called obstinacy, if a better principle may not be pleaded; for such was the present state of the kingdom, that no hopes could be entertained of any speedy change or chance favourable to the royal cause.

The Earl of Pembroke, who was now employed, without scruple, in violating the oath he took as Chancellor, held his first convocation, among other business, for the admission of the Vice-chancellor, to whom an oath was administered more suitable to the powers usurped by parliament. It was in substance: "You shall engage yourself to observe the statutes, liberties, privileges and customs rightly established at this University, *in a way subordinate* to the authority and power of parliament, as far as you are thereunto called by the place and office whereunto you are now admitted."

Wood, who, amidst all his dislike of some parts of Dr. REYNOLDS's conduct, never conceals the more pleasing and honourable features of his character, informs us that the Doc-

tor " then made a polite and accurate oration. Therein he spake very modestly of himself, and how difficult it was for a man that had sequestered himself from secular employments to be called to government, especially at the stern in these rough and troublesome times; but since he had subjected himself to those that have authority to command him, he did desire that good example and council might prevail more in this reformation than severity and punishments."

Consistently with this declaration, as well as with his naturally mild, and somewhat timid temper, he avoided as much share as he could, in the subsequent ejectments, nor did he accompany the Earl of Pembroke, when in person he went from college to college, and employed force, often in a very brutal manner, if he found the members determined to offer what they considered as legal resistance.

In April, however, Dr. REYNOLDS's name appears along with that of the other visitors at Merton College (their usual place of meeting), and joined his brethren in ordering the treasurers and bursars of some other colleges to produce their books. This was evaded in every possible way for a time; but a few of the bursars submitted to this and other orders of the visitors. Such as persisted in their refusal, were expelled by the same five visitors, who were all divines, and were left by the lay-visitors to incur the whole odium of this ungracious business. It appears from the history of their proceedings, that Henry Wilkinson senior, and Cheynell, acted with far more intemperate violence than any of their colleagues. Wood says of Dr. REYNOLDS, and it is a remarkable evidence in favour of the Doctor's character, " Loath he was to nauseat his reputation by actions, so much repugnant to his profession, till baited with Cheynell's execrations of his detestable neutrality."

On Dec. 9, 1648, a congregation was called in the absence of Dr. REYNOLDS, at which Dr. Rogers sat as vice-chancellor, and some persons were presented for degrees, who by statute ought to have taken the oaths of allegiance and supremacy. This was resuted by the Pro-Vice Chancellor, and the meeting adjourned until Dr. REYNOLDS's arrival, when he permitted these oaths to be taken. Wood, however, informs us that he refused the same on the sub-

sequent January 23, a very few days before the execution of the King, when such oaths would have been a mere mockery: nor indeed had they been taken more in earnest long before this disastrous period.

After all the strictness employed by the visitors, and all the opposition given by the men of the university, only twelve of the heads of colleges were expelled, and eight of the professors. The most distinguished were Drs. Fell, Sheldon, Sanderson, Turner, Greaves, and Hammond. Some of the heads had resigned, without waiting for the formality of expulsion; and the whole number appointed to the different colleges, from this period to the restoration, amounts only to twenty-six.*

Many of those who resigned or were expelled, were succeeded by men of unquestionable learning and high personal character, as our author, Dr. Reynolds, Drs. Wilkins, Harris, Wallis, Ward, &c. Of these few named, no less than four afterwards conformed, and three were made bishops. In point of learning, discipline, and public decency, the university lost nothing by the exchange, however illegal and unjust. Lord Clarendon allows, that during the period of the usurpation, the university "yielded an harvest of extraordinary good knowledge in all parts of learning; and many who were wickedly introduced applied themselves to the study of good learning, and the practice of virtue, and had inclination to that duty and obedience they had never been taught, (so) that when it pleased God to bring Charles *II.* back to his throne, he found the university abounding in excellent learning, and devoted to duty and obedience, little inferior to what it was before its desolation."

After the death of the king, the state of parties became in some measure reversed. The Presbyterians, who had protested against that violent, illegal, and useless measure,

* Philip Henry, who went to Oxford about the time of this Visitation, says, "There were two sorts of persons, his contemporaries, some of the new stamp, that came in by the visitation, and were divers of them serious, pious young men, but of small ability, comparatively, for learning, and those for that reason he desired not to have much fellowship with. But there were others that were of the old spirit and way, enemies to the Parliament, and the reformation they made; and these were the better scholars, but generally not the better men." New Edit. of "The Life of the Rev. Philip Henry," edited and illustrated with much ability, by J. B. Williams, Esq. F.S.A. Oct. 1825.

gradually lost their influence. The solemn league and covenant went back along with the commissioners to Scotland, and in that kingdom became perpetual. In England, the Independents were the favourites and supporters of the Usurper, and soon assumed much of that supremacy over men's consciences, with which the Presbyterians had been reproached. Sectaries and heretics were decried; but who were sectaries and who were heretics, it would be difficult to discover in the history of the times. Those who delight in nice distinctions, and would understand the serious importance attached to what all parties agreed to call matters of indifference, may consult the modern historians of the Independents, the Presbyterians, and the Baptists.

Neal says that upon the death of the king, the constitution was dissolved; but the constitution had in fact been dissolved from the hour in which the Long Parliament denied the king's authority, as one of the three branches of the legislature, and yet affected to use his name in their acts and ordinances. The constitution no longer existed, even in form, and the supreme power, the power to which the people were to be obedient, depended on the vicissitudes of war; but on whichever side victory appeared, it made no difference to the subject with respect to those great principles of the constitution, *liberty* and *security*. All that followed were variations in the caprice of usurpation and tyranny.

The descendants of the religious sects, amongst which the kingdom was partitioned, have employed their pens in vindicating, each his favourite, from any share in the atrocious conclusion of all their struggles, and all their debates, the murder of the king; but although this was immediately the work of Cromwell and the army, remotely it must be considered as the natural result of proceedings in which each party and each sect was more or less involved. To use the language of medical theory, the former was the *occasional*, but the latter the *predisposing* cause. Nor can it be disguised that the pretence of public safety, on many extraordinary occasions, was not unmixed with the viler motive of personal revenge. This appears very evidently in the cases of Lord Strafford and archbishop Laud, the two

most useless and unnecessary sacrifices to public clamour that ever were made.

The Presbyterians were the first to remonstrate against bringing the king to trial, and their remonstrances are upon record, signed by the majority of the London clergy, who from vicinity could form something like a body, representing constituents. In this the whole of the Scotch nation joined, for they had not forgot the loyal clause in the Covenant. Neal has some difficulty in proving any general interference of the Independents; but he does mention *some* (without giving their names) who joined the Presbyterians in abhorrence of the deed that was about to follow. Still he is obliged to allow that the only vindicators of the king's murder, in writing, were professedly Independents, Milton, John Goodwin, the Arminian, and the crazy Hugh Peters; nor can he conceal that the principal adherents to Cromwell, throughout the whole of his protectorship, were of the same sect, betrayed, many of them doubtless, into a hope that they would now enjoy greater freedom of religious worship and sentiments, than under the Presbyterian government.

Real freedom, however, gained nothing by the death of the king. The Commons had nearly annihilated the House of Lords, and the army annihilated the Commons, placing the supreme power in the hands of a party devoted to Cromwell. One of the first acts of Cromwell's power was *directly levelled* at the Presbyterians and their Covenant, *by a new oath* to be imposed with as much severity as any of *the former*. It is a melancholy consideration, that while political power was revolving in every shape, and nothing was stable, nothing permanent, because nothing was the result of argument and constitutional principles, new oaths were enjoined, diametrically opposite to those just taken, and thus the minds of many men, of undoubted piety and learning, were distracted between the crime of perjury and the fear of poverty.

The new oath to which we now allude, was called the *Engagement*, and was to supply the place of the oaths of allegiance and supremacy. It bound the swearer "to be true and faithful to the government established, without

King or House of Peers." This was first to be taken by the army, and then by the clergy, the members of the universities, and all persons in any kind of place or authority.

In November 1649, this *engagement* was sent to Oxford, but was received with much opposition. Wood informs us that Dr. REYNOLDS not only expressed his disapprobation, but procured a petition against it, which was passed in convocation. In it the petitioners say that, "Whereas very many of the university who are men of known piety, and such as have given evidence of their fidelity to Parliament, by their constant actings and many sufferings for them, do out of principles purely conscientious scruple the subscribing of it: And yet both they and the body of the university do declare and promise that they will live quietly and peaceably in their places and callings under the present government: And as they have done hitherto, so still shall submit thereunto in all lawful things. Therefore we humbly pray that this declaration and promise of the university may be accepted instead of subscription."

It does not very clearly appear whether this petition was presented to the committee in London; but it is certain that it produced no effect, for the *engagement* was immediately tendered to the colleges, and, according to Wood, who however speaks very hesitatingly, it was very generally taken. Dr. REYNOLDS, dean, and Drs. Mills and Pocock, canons of Christ-church, refused it, and were ejected. Dr. REYNOLDS appears to have remained without a successor until the beginning of 1651, when, by an order of Parliament, Mr., afterwards the celebrated Dr. John Owen, an Independent, was appointed to be Dean of Christ-church. Baxter says that this office had been offered to Caryl, who refused it; and he adds, what seems far more improbable, that Dr. REYNOLDS, after some time, offered to take the engagement, in hopes of saving the deanery.

In September 1650, Dr. REYNOLDS was succeeded, in his office of vice-chancellor, by Dr. Daniel Greenwood, principal of Brasenose college, and a Presbyterian. Greenwood held this office for two years, and was then displaced for disaffection to government, and succeeded by Dr. Owen. "Thus," says Neal, "by degrees, the Presbyterians lost their influence in the universities, and delivered them up

into the hands of the Independents," who were the more steady adherents to the Usurper.

When Cromwell, in 1654, appointed a new set of visitors, Dr. REYNOLDS's name does not appear. He had indeed before this time returned to his living at Braunston, and about the same time (Newcourt has not given the exact date) was chosen or appointed vicar of St. Lawrence Jewry, London, which he held until the Restoration,* and "was the pride and glory of the Presbyterian party." During his residence in London, which was probably not constant, he preached many occasional sermons before the corporation and other public bodies, and some of them, published by request, appear now among his other works.

In March 1659-60, when the Presbyterians had regained their influence in Parliament by the return of the secluded members, and were paving the way to the Restoration, they declared for the Assembly's "Confession of Faith," except the 30th and 31st chapters, the titles of which are "Church censures," and "Of Synods and Councils," and appointed a committee to prepare an act, declaring it to be "The public Confession of the Church of England." The act passed the house, March 5, and was ordered to be printed; and Dr. REYNOLDS and Messrs. Manton and Calamy to have the care of the press. This care extended to the office of editorship, typographical correctness and verification of the texts. I have not, however, been able to discover any edition of the "Confession of Faith" in which the above two chapters are omitted. Perhaps the rapid progress of the Restoration rendered it unnecessary.

In the same month, Dr. REYNOLDS, with forty others of the London clergy, signed and published "A seasonable exhortation of sundry ministers in London to the people of their respective congregations, upon occasion of the late sad confusions, and the Lord's opening a door of hope at this time." In this they represented, 1. The fears of the return of popery. 2. The distracted state of religion among

* In an additional note, it is said that Dr. John Wilkins succeeded our author in this living, (BLISS's Edition of the Ath. Oxon.) but this is a mistake. Dr. SETH WARD was his successor, who held it until he was promoted to the bishoprick of Exeter, when Wilkins succeeded him. Wood, Newcourt, and Pope's Life of Ward, p. 52.

us. 3. Other symptoms of God's wrath hanging over our heads. About this time, Dr. Owen was ejected from the Deanery of Christ Church, and Dr. REYNOLDS appointed in his room, with many marks of respect from the society. In this situation our author did not remain long, the Restoration being now at hand.

For this great event, we cannot be surprised that a people who had suffered so much by the fluctuations of petty tyrannies and impositions, should be fully prepared, and ready to accept that security which the renewal of monarchy and parliaments seemed to hold out. Even the leaders of the various parties, each of which had too rashly considered itself as the representative of the people, began to be sensible that an unsettled state was no protection to the subject, and that the changes they had undergone were seldom the result of discussion, and never tended to union.

As far, therefore, as public opinion could now be collected, it favoured the ancient form of government, which it was hoped would be meliorated, where amendment was desireable, in consequence of the same dear-bought experience which had produced this opinion. But, in the general anxiety for the Restoration, conditions and limitations were the subjects rather of speculation than of bargain. Something like the former was proposed, and perhaps debated: but it appeared now to the majority of the nation, that delay was the principal evil they had to dread, and hence the restoration of the king and monarchy was effected with a rapidity, and amidst a burst of returning loyalty, and unconditional confidence, which seemed to render all negotiation ungracious, and all fears respecting the future absurd.

The measures adopted by Monk and the Parliament for the restoration are matters of civil history. In the present sketch, we are no otherwise concerned, than as our author's conduct leads us to notice them. Dr. REYNOLDS appears to have been one of the many, who, whatever their compliances with the over-bearing, or plausibly-seducing spirit of the times, had now recovered from the delusions of republican government (in which, indeed, he never acquiesced) and saw no stability for constitutional liberty, but in retracing the road from which they had been diverted. If this was apostacy, it was apostacy in which the religious, the politi-

cal, and even the military interests shared largely, and in which they were supported by the voluntary acclamations of the people, who were now more at liberty to express their feelings, than they had ever been since the first meeting of the Long Parliament.

A few weeks before the Restoration, Dr. REYNOLDS, who appears to have always stood high as a public preacher, was appointed to preach before the Parliament. The sermon, which may be seen in his works, he delivered on April 25, 1660; the title, "The author and subject of healing in the *church*," from Malachi, ch. iv. v. 2. 3. This is what bishop Kennet, in the margin of his "Chronicle," calls "Dr. REYNOLDS's *prudent* sermon," and * adds, that the text was an allusion to the rising sun, with what justice the reader may determine.

Both in this sermon, and in one which preceded it, preached on a Fast Day, at St. Paul's, Dec. 2, 1659, before the Lord Mayor and corporation of London, he exhibits a picture of the times which may easily account for the welcome given to the Restoration, as a promising remedy for present sufferings. In the latter sermon, alluding to those perpetual changes which served only the temporary purposes of a party, and kept the public mind in a state of irritation, he says, "It is a sign of sickness in the body, when it knows not how to rest, but is in perpetual agitation; from chamber to chamber, from couch to couch, from bed to bed. And so it is in a state, when a *parliament* doth not please, we try a *piece* of it, then down with that once and again, and try new experiments; a certain sign of a sick nation." In his sermon before the Parliament, he says, "We have seen and felt, with sorrow and amazement, the honour of the parliaments of England shamefully assaulted, princes bleeding out their souls, sojourning in Mesech, and in the tents of Kedar; peers and patriots secluded from their honourable and rightful trust; the great council of the nation *sequidimiated*: a learned and faithful ministry reproached, ready to be sacrificed, brought to the brow of the precipice; ordinances de-

* Dr. Kennett forgets that the same sentiments on the wretched state of the nation appear in Sermon XVI. (vol. v.) preached, Nov. 5, 1559, and in the following quoted above.

cried, errors and heresies accumulated, the public worship of God interrupted, the assemblies of the people on his own day prophanely affronted by mechanics working their ordinary works in our churches and pulpits; we have seen our laws and foundations threatened, our ships broken, our trade obstructed, our treasures exhausted, our merchants discouraged, our religion crumbled, our church-congregations shamed and defiled with the impure and obscene intrusion of naked persons, clothed with nothing but dung and impudence. We have heard of families raised upon the ruins of others, and of families ruined by perjurious criminations. Indeed we have seen and heard of more evils and confusions, than the hour of a sermon, or the length of a history can well enumerate, &c."

On the 30th of the same month, Dr. REYNOLDS preached, on a Fast Day, before the House of Lords in Westminster Abbey, from 2 Chron. ch. vii. v. 13, 14. The title of this sermon was, " Means and method of healing in the church."

Soon after this, when the Lords and Commons sent a deputation to the king at Breda, they allowed, in consequence of a petition from the London ministers, that Dr. REYNOLDS, Dr. Spurstow, and Messrs. Calamy, Hill, Manton and Case, might wait upon the king, at the same time, with an address from their brethren. The Lords and Commons acknowledged, likewise, the respect these clergy had shown by communicating to parliament the address which they intended to present to his Majesty.

In this address, which they tendered to the king, on May 17, they declared themselves friendly to moderate episcopacy, but claimed a certain degree of liberty in things which some reckoned indifferent, but which they thought unlawful. The king was not prepared at that time to give them any formal assurance on these points, nor to inquire what was meant by moderate episcopacy, or things indifferent to some and unlawful to others, but proposed to refer all to the wisdom of parliament. Although this did not seem to encourage them to proceed farther, yet they ventured to request that his Majesty would discontinue the use of the Liturgy, and forbid his chaplains the use of the surplice. On this, Charles had the courage (for such it may be deemed, at so critical a period) to give them a positive denial, and it

would have been well if he had been as decided in his future negotiations. In all other respects, however, he employed so much art, as to raise hopes that their wishes might be gratified.—The bishops, too, had their deputation, and were favourably received by the king and his ministers.

After his Majesty's arrival in England, he appointed ten of those who were still called Presbyterian divines to be added to the list of his chaplains. These were Drs. Reynolds, Spurstow, Wallis, Manton and Bates, and Messrs. Calamy, Ashe, Case, Baxter and Woodbridge. Of these, *six only* had been members of the Assembly; and Drs. Reynolds and Spurstow, and Messrs Calamy and Baxter, were the only chaplains appointed to preach at court, and that only once each. Dr. Reynolds's sermon does not appear to have been printed. Baxter's was, and by the express command of the king. It is a plain doctrinal discourse, "On the life of Faith, as it is the evidence of things unseen," from Heb. ch. xi. v. 1. with scarcely any allusion to the circumstances of the times.

Some of the Presbyterians, according to Neal, were inclined to go as far as they could with the court, and among these he enumerates Dr. Reynolds, Dr. Bates, Dr. Manton, Messrs Calamy and Ashe, and most of the city ministers. In June 1660,* Dr. Reynolds, and some others, waited on the King with a request that his Majesty would interpose for reconciling the differences in the church. The King having desired them to express their wishes in writing, a meeting of the city and some of the country ministers was held at Sion college. Here they agreed on a paper to be presented to his Majesty, chiefly embracing archbishop Usher's mode of reduced episcopacy. This paper is said to have been drawn up by Dr. Reynolds, Dr. Worth, and Mr. Calamy. In language of great moderation, they contended for a revised liturgy, the discontinuance of certain ceremonies, as kneeling at the Lord's supper, some holidays, the use of the surplice, and of the cross in baptism, and bowing at the name of Jesus.

* In the same month, Dr. Reynolds, as Dean of Christ Church, accompanied the deputation from the University of Oxford, to present an address to his Majesty, which was read by Dr. Conant, then Vice-Chancellor, and son-in-law to Dr. Reynolds.

To this the bishops partly offered a reply, and partly assented to some of the proposals. The reply produced a farther defence of the proposals, drawn up by Baxter, but certainly not in the former respectful terms. A petition was likewise presented to the King, who was thought by some to have not been disinclined to make considerable sacrifices. Accordingly he issued "A DECLARATION to all his loving subjects of his kingdom and dominion of Wales, concerning ecclesiastical affairs." A copy of this was delivered to Baxter, and other Presbyterian divines, Sept. 4, with liberty to make exceptions, and as they petitioned for further amendments and alterations, the King appointed a day for discussion, Oct. 22, at the Lord Chancellor's house (Lord Clarendon.)

At this meeting, his Majesty appeared in person, attended by the Dukes of Albemarle and Ormond, and the Earls of Manchester, Anglesea and Hollis. On the part of the prelacy, appeared the bishops Sheldon, Morley, Henchman, Cosins, Gauden, Hacket: and Dr. Barwick, dean of St. Paul's, Dr. Gunning, &c. On the part of the Presbyterians were Drs. REYNOLDS, Spurstow, Manton and Willis, with Messrs. Baxter, Calamy and Ashe. Some amendments were proposed and admitted, and the whole revised, as to the expression, by bishops Morley and Henchman, Dr. REYNOLDS and Mr. Calamy.*

The DECLARATION was then published, Oct. 25, 1660, and, as Neal allows, was generally satisfactory—entirely so, was impossible, many still harbouring a suspicion that more was expressed than was meant, and others still retaining, in full force, those opinions or prejudices, which never entered into the contemplation of their ancestors, and are very rarely to be found among their successors.

While the DECLARATION remained thus, rather as a manifesto than a law, the city ministers presented an address of thanks to the King, signed among others, by the distinguished names of Clark, Gouge, Case, Pool, Jacomb, Lye,

* On this occasion, when Baxter and his friends requested that the bishops should exercise their powers with the counsel and consent of the Presbyters, Dr. Reynolds quoted a passage from the Eikon Basilike, which favoured that measure. To this the King made this remarkable reply, "All that is in that book is not gospel." Kennett's Chronicle, from Bates's Funeral Sermon on Baxter, p. 96.

Jackson and Bates, who were afterwards ejected. Some of the more conspicuous and popular divines were offered high preferment, and Baxter and Calamy bishopricks, about the acceptance of which they hesitated until the DECLARATION should pass into a law.

Dr. REYNOLDS appears to have had full confidence in the sincerity of the court, and was in consequence induced to accept the bishoprick of Norwich; but some very singular circumstances attended his preferment, which the historian of the Puritans has thought proper to overlook, although they lay before him, and are curiously characteristic of some of the leading men at this period.

It appears that the first offer of a bishoprick was made to Baxter, by a private courtier, who knew that the Lord Chancellor intended to make the offer more publicly, and etiquette required that it should be known whether it would be as publicly accepted. Bishopricks were also offered, through the same medium, to Dr. REYNOLDS and Mr. Calamy.* Baxter demurred, until he should acquire more knowledge of the church-government to be established. The others gave no immediate answer, but were, no doubt, revolving in their minds the importance of a change which many of their friends might think diametrically opposite to all their former professions. This, we shall see, was considered to be the great obstacle to one of these divines, but not to the other.

At length, on the same day that the king's DECLARATION was published, the Lord Chancellor asked Baxter if he would accept a bishoprick. Baxter, who had just seen the DECLARATION, acknowledged with thankfulness the moderation of its terms, but desired more time for deliberation; and his principal reason appears to have been that he wished first to see the DECLARATION become a legal authority. The Chancellor acquiesced in his request for more time to deliberate, without noticing what certainly implied a suspicion of the king's sincerity, or rather the sincerity of those around him by whose advice he was supposed to be guided.

In a conference, however, with Dr. REYNOLDS and Mr. Calamy, Baxter agreed with them, that a bishoprick might

* Baxter says, that it was at this time the wish of Judge Hale, that he, Reynolds and Calamy, might accept of bishopricks.—Baxter's "Additional Notes on the Life and Death of Sir Matthew Hale," 12°. p. 2, 1682.

be accepted, without any violation of the Covenant, or owning the ancient prelacy. But it is not easy to discover by what process of reasoning he could arrive at the conclusion, that the acceptance of a bishoprick, even if the DECLARATION had passed into a law, would not be a violation of the Covenant. Baxter, we have already noticed, was averse to the Covenant, and prevented all persons over whom he had influence, from taking it; but instead of putting a meaning on plain words which they cannot possibly bear, might he not have acted more wisely in recommending an acknowledgment of error?

The voice of the city, he goes on to tell us, was for him and Dr. REYNOLDS to accept of bishopricks, because they were "known to be for moderate episcopacy;" but Calamy's case, he adds, was different. Calamy had preached and written, and done so much against that church-government, that his acceptance of its highest office would be too grossly inconsistent to be tolerated, even for a moment, by his friends and admirers. Baxter, on the other hand, although he seemed determined from the first to refuse, yet professed he did not refuse the preferment, as a thing which he judged unlawful in itself, but for certain reasons, or rather doubts, which had much weight in his own mind.

While in this humour, Dr. REYNOLDS and Mr. Calamy consulted him again as to what he purposed himself, and what he would advise in their case. On this occasion, he repeated his opinion of the lawfulness of the episcopacy described in the DECLARATION, "where better cannot be had," but added, that "scandal might make it more unfit for some men than for others," alluding, probably, to Calamy, to whom, he says, that he would give no counsel. As for Dr. REYNOLDS, he persuaded him to accept a bishoprick, provided he publicly declared that he accepted it on the terms of the king's Declaration, and would lay it down when he could no longer exercise it on those terms.

On the 1st of November, Baxter being again solicited by the Chancellor, sent to his lordship a long, and certainly a very extraordinary letter, stating the reasons why he declined the offer; but concealing, as he informs us, some other reasons which he had assigned to his colleagues. For this concealment he may not perhaps appear very blame-

able. It would not have been very respectful, or politic, to to intimate his suspicions of the King, the Chancellor, or the Bishops, when he was just about to take a very extraordinary freedom with his lordship, by recommending for his choice, a list of persons, Presbyterians or Independents, whom he considered as fit for bishopricks.

These were, besides Reynolds and Calamy (the latter of whom, he had just told us, could not accept this high preferment, without the most serious consequences to his character) Dr. Francis Roberts, Mr. Froysell, Mr. Daniel Cawdry, Mr. Anthony Burgess, Mr. John Trap, Mr. Ford, Mr. Hughes, Mr. Bampfield, Mr. Woodbridge, Dr. Chambers, Dr. Bryan, Dr. Grew, Mr. Brinsley, Mr. Porter, Mr. Gilpin, Mr. Bowles, and Dr. Temple. What there was in the character of these persons from which Baxter considered them more fit, or more willing to accept a bishoprick than himself, he has not informed us. It is evident that the names of some of the most eminent and learned Presbyterians and Independents are omitted. All, except two, in the list, occur in Calamy's biography of the ejected ministers, but without the least notice of Baxter's recommendation, and Woodbridge was the only person to whom an offer was made of a canonry of Windsor, which however he did not accept.

Having thus *craved* his Lordship to make his choice from the persons named, Baxter makes his second *craving*, which is in some respects more extraordinary than the first, in these words. "2. (I crave) that you will believe I as *thankfully* acknowledge your Lordship's favour as if I were possessed by it of a bishoprick: And if your Lordship continue in these intentions, I shall thankfully accept it in any other state or relation that may further my service to the church and his Majesty. But I desire for the forementioned reasons that it may be no *cathedral relation*. And whereas the vicar of the parish where I have lived will not resign, but accepts me only as his curate; if your Lordship would procure him some prebendary *(prebend)* or other place of competent profit (for I *dare not* mention him to any pastoral charge, or place that requireth *preaching*), so that he may resign his vicarage to me, without his loss, according to the late act, before December, for the sake of that town

(of Kidderminster), I should take it as a very great favour. But if there be any great inconvenience or difficulties in the way, I can well be content to be his curate."

This vicar was a Mr. Danse, or Dance, who, in the beginning of the civil war, had been petitioned against, as "scandalous and insufficient," but with so little effect that he was not turned out of his vicarage, and, whatever might be his character, he was liberal enough to allow Baxter a stipend as his curate; and Baxter remained in this office, and without farther promotion, until he was silenced for nonconformity; nor does it appear that any attention was paid by the Chancellor to the above solicitation.* We have no information as to the exact character of Mr. Danse, but here we find Baxter recommending a person, whom he would not trust with a pastoral charge, to one of those cathedral preferments, the abolition of which was one of the first measures of all those with whom he acted.

We have already noticed that Baxter advised Dr. REYNOLDS to accept a bishoprick, provided he publicly declared that he took it on the terms of the King's declaration, and would lay it down when he could no longer exercise it on those terms. All this Dr. REYNOLDS had previously considered as his duty, and now read to Baxter an address to the King, in which he expressed the sentiments, which he was to avow to his Majesty when he accepted the office. Baxter adds, rather uncharitably, because he might easily have ascertained the fact, that he cannot tell "whether he did or no." There seems, however, no reason to doubt that he did what he engaged to do, for the satisfaction of his own mind, and it may be safely presumed, in the absence of all evidence to the contrary, that he performed the duties of his office with a tender regard to the conscientious scruples of the Non-conformists in his diocese. No complaint whatever has been made of his conduct in this respect, nor has Calamy recorded the name of any of his clergy who were treated by him with harshness. Mr. Pierce (from Kennet) says that "He carried the wounds of the church in his heart and bowels to the grave with

* A negociation was begun, but CALAMY says it was, on the part of the Chancellor, "a mere compliment, and had no effect." Calamy's Abridgment of the Life of Baxter, p. 297.

him, as is well known to many who knew him." Nor is he the only prelate who deeply regretted the loss of those clergymen whom, by the severe letter of the law, he was prevented from retaining in the church.

His efforts at the Savoy conference were evidently directed to conciliate his former brethren, and, what was yet more difficult, to lessen the antipathies of those who had suffered under the Republican government. This conference was held for the purpose of reviewing the Book of Common-prayer, and so removing the objections offered by the Presbyterians as to make the forms generally acceptable.

The parties assembled were twelve bishops and nine assistants, on the side of Episcopacy, and twelve Presbyterian divines, and nine assistants. Dr. REYNOLDS is said to have been the first that received a commission to sit in this last list, although already bishop of Norwich, having been elected Nov. 28, 1660; and, as Baxter informs us, pleaded much, the first day, for abatement and moderation. Baxter adds that "he was a solid honest man, but through mildness and excess of timorous reverence to great men, altogether unfit to contend with them;" and was heartily grieved at the fruitless issue of the conference.

The bishops Cosin, Gauden, and Pearson, spoke also for moderation, and for conciliatory measures. Baxter says, however, that "Gauden was the only moderator of all the bishops, except our bishop REYNOLDS." As to the issue of the conference, some thought that Baxter's incessant arguing, his multitude of petty objections, and his presenting an entire new liturgy of his own composition, operated unfavourably to the cause of his brethren. But although he argued more frequently, and at greater length than his brethren, he was, according to his own account, far more a friend to the Common-prayer, as it stood, than the majority of them, and fewer concessions would have satisfied him. It will be difficult to reconcile this disposition to be easily satisfied with his language, which was often irritating, and with some of his opinions, which were too peculiarly his own to be those of the party he represented.

Although all the changes proposed by the Presbyterian members of the conference were rejected, yet various alte-

rations and additions were introduced, some of which had evidently been suggested by that party, but they were neither sufficiently numerous, nor sufficiently explicit to reconcile them to what now became the authorised form. Nor were they unanimously passed in the parliament, but were, in the following year, 1661, enjoined by the Act of Uniformity.

On August 17, 1661, Dr. REYNOLDS arrived, for the first time, at Norwich; and on the 25th, preached in the Cathedral, which he found in a dilapidated state. He immediately began some repairs, partly from the funds belonging to the Dean and Chapter, and partly from a sum granted by the corporation. The palace he found in a ruinous state, and let out in tenements. The chapel, which had been mangled by the mob in Bishop Hall's time, was now so decayed that our prelate was obliged to remove what remained, and build the present chapel, in which he and some of his successors lie interred. This was executed chiefly, if not entirely, at his own expense.

Of the great and good bishop Hall, it is only necessary to say in this place, that there is no instance, in the history of the enemies of the church, of such heartless barbarity, such inconsistent enmity, as they exerted against one of the greatest ornaments of religion and learning which the seventeenth century affords; and all this, because in the early days of the revolution, he endeavoured to defend his church by argument, which they were determined to destroy by force.

Dr. REYNOLDS passed the remainder of his life on his diocese, with the exception of a very few visits to London, principally during his attendance on parliament. On such occasions, in 1666, 1667, * and 1669, he appears to have occasionally preached before the House of Peers, and before the King; three of these sermons, which are now among his works, were printed singly in his life-time.

On Sept. 29, 1671, he had the honour of entertaining, at his palace, the King, Queen, the Dukes of York, Monmouth, and Buckingham, and other nobles; then on a short visit at Norwich.

It has already been noticed that some prelates of this pe-

* In this year his name appears to a paper recommending Pool's "Synopsis." The other subscribers are the bishops of Winchester, Salisbury, Carlisle, Oxford, Rochester, Bangor; and the Drs. Sancroft, Allestry, Cudworth, and Perinchief.

nod exercised their authority, in executing the laws against the separatists, with considerable moderation. Of this, we have ample proofs in Calamy's biography of the ejected clergy. It cannot, therefore, be thought surprising that the bishop of Norwich, who held a like faith with the ejected, should take every opportunity either to retain them in the church, or to win them over to it, or to overlook their irregularities as far as this was possible. Calamy has not advanced a single instance of oppression in the diocese of Norwich; on the contrary, in one or two instances where he has occasion to notice the bishop's conduct, he speaks of him with respect. In one case, which may be found in Kennet's Register, the latter thinks that our prelate went farther than he was justified, in allowing a minister to preach who had refused re-ordination. Many of the Presbyterians might have been retained in the church, had they not refused to acknowledge the invalidity of the orders they received at the hands of the Presbyterians, and consented to be re-ordained according to the form now established in the church. Among these was the pious Philip Henry, who, on account of excellent character, was afterwards included in the commission of the peace, by the name of Philip Henry, *Esq.*

Another proof of Dr. REYNOLDS's moderation is afforded in Fairfax's Life of Owen Stockton, a divine of considerable eminence. We are told that he officiated, without molestation, at Chattisham in Suffolk; and "other neighbouring parishes wanting ministers, called in the help of Nonconformists, who enjoyed the liberty of their ministry for many years, if not until this day." *

In 1676, the year of our prelate's death, a census was taken of his diocese, which was then said to contain 16,876 Conformists, and 7934 Non-conformists, a small proportion, being only 21 to 2146. In his predecessor bishop Hall's time, out of 1500 clergymen in the diocese, not 30 were either excommunicated or suspended for non-conformity, or, as it was then called, Puritanism. From Calamy we learn that the number of the clergy ejected was only 163; and Walker represents only 200 as the number ejected by the various Committees under the Usurpation.

* Life by Fairfax, p. 42.

For many years before his death he suffered much by the stone and gravel, * disorders contracted by a sedentary life during his many years of close study. Mrs. Reynolds appears to have been afflicted in a similar manner, but survived her husband some years. He appears to have been much debilitated by frequent attacks; and for a considerable time before his death, was obliged to employ an amanuensis in his ordinary correspondence, having little more strength than to append his signature in a hand evidently enfeebled. Towards the close of his life, and when on his death-bed, he suffered, but bore patiently, the torture of repeated fits of gravel and suppression. He died at his palace in Norwich, between ten and twelve in the forenoon, July 28, 1676, in the seventy-sixth year of his age.

He was buried in a vault in the upper end of his Chapel, and over his grave is fixed a mural monument, against the South wall, with the following inscription:

H. I. S. I.
EDWARDUS REYNOLDS, SS. T. P.
Primus à Reditu Regis Caroli II. felicissimo
Norvicensis Episcopus,
Quod Honoris Fastigium, uti minime ambivit,
Ita Pietate, Prudentiâ, Comitate, Modestiâ,
Loco, non animo elatus, maxime condecoravit.
Pastorum merentium Pater amantissimus,
Pacis, Pietatisque, Cultor devotissimus,
Potestatis Arbiter æquus, et mitissimus;
Quantus fuerit *Theologus*,
Tam multifariâ Lectione instructus, quam S. Scripturis potens,
Quam felix earundem Interpres, et Fidelis Præco,
Silente hoc marmore, Scripta eloquuntur,
Caput eruditum, Os facundum, Cor cæleste, spirantia.
Expirante Authore suavissimo,
Cui nihil inerat duri aut acerbi,
Præter Calculi, Strangurizeque Cruciatus,
Quos Christianâ, adeo atque invictâ, tulit fide et patientiâ,
Ut Albi Lapilli, licet mortis instrumenta,
Tessera forent Vitæ et Victoriæ,
Immortalibus ascriptus est, Jul. XXIIX. A. D. MDCLXXVI.
Ætatis suæ LXXVI.
Mortalitatis Exuviæ propè hinc depositæ, Aug. IX.
Sacellum hoc ab Ipso fundatum, dicatumque,
Denuo consecrarunt.

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* This disease was probably contracted early in life. See the Preface to his Sermons on Hosea, vol. iii. p. 171.

His widow went soon after to reside with his son, the Rev Edward Reynolds, rector of St. Peter's, Northampton. He died July 1, 1698, and was buried at Kingsthorp, which is annexed to St. Peter's, Northampton. He had been thirty-eight years a prebendary of Worcester, and thirty-seven years archdeacon of Norfolk.

The bishop's widow died Sept. 27, 1683, aged seventy-three, and was buried at Kingsthorp, to which church she had given a handsome set of communion-plate. It does not appear when she was married to Dr. Reynolds. Wood informs us that she was "Mary," the daughter of Dr. John Harding, president of Magdalen college, Oxford, who died in 1610. If so, she was born the year her father died, her age, as stated on the grave-stone, being 73. But if 73, she was only six or seven years younger than the bishop. It is in favour of Wood's accuracy that Harding was a native of Southampton, and his family might have been connected with the Reynolds's. On the other hand, there is a passage in Durham's life of Dr. Robert Harris, President of Trinity College, Oxford, who died in 1658, from which it may be inferred that Mrs. Reynolds was daughter to Dr. Harris, but the expression is not sufficiently clear to justify this inference. Wood insinuates, and in language not the most respectful or delicate, that she had great influence over her husband in urging him to accept the bishoprick.

Of the bishop's other children we have no account, except of his youngest daughter, Elizabeth, who, in August 1651, was married to a very celebrated divine, Dr. John Conant. One of the last preferments which the bishop bestowed was on this his son-in-law, in the room of his own brother, John Reynolds, who died in 1676, a month before the decease of the prelate. Dr. Conant had been rector of Exeter college, during the Usurpation, but was ejected, as a non-conformist, in 1662. Upon a more strict inquiry into the grounds of separation from the church, he returned to it; and in 1670, accepted of re-ordination from the hands of his father-in-law. Like him, he maintained a kindly intercourse with the clergy in his archdeaconry, and acted with great forbearance towards the non-conformists. *

* See his Life, written by his son, and published by the Rev. Wm. Stanton, M. A. 8vo. 1823.—and Biog. Dict. art. Conant.

The bishop's Funeral Sermon was preached in the Cathedral by the Rev. Benedict Riveley, one of his chaplains, and minister of St. Andrew in Norwich. It is now added to the last volume of his Works. It contains little biography, but a long character of the bishop, exactly corresponding with what is said of him by such of his contemporaries as knew him best. It is universally agreed that in all the changes of his life, whether as a private clergyman, or a prelate, he was uniformly devoted to the service of his heavenly master. He was one of the very few *public* preachers, during the Usurpation, who did not carry the ever-varying events of the time into the pulpit. From strong political bias he was preserved both by principle and temper. Although living in an age when there was no choice but of extremes, he passed between them with as much caution as could have been expected from human infirmity. Both in his puritanism and his conformity, he had for his associates many of the wisest and best of men.

His Works, now presented to the public in a convenient and correct form, confirm all that has been said of his learning and piety. Of his early days we have no account, nor how far he was indebted to parental instruction. That he was destined for the church seems highly probable, as he was sent when very young to the university, which was not at that time much resorted to by those intended for lay-professions. His "Meditations on the Holy Sacrament" (vol. iii.) demonstrate at what a tender age his attention was fixed on subjects of eternal concern. These appear to have been written while an under-graduate of Merton college, and were licensed for the press, without his knowledge, from a copy lent to a friend. This copy being however lost, before the printing could be accomplished, the author thought it necessary to present it to the public in the more accurate form in which it now appears. Although he says he was "a young student," and that this was his "first theological essay," the profusion of references to ancient and modern writers must have been the result of most extensive reading.

During his life-time the multiplied editions of his Works prove that they were highly acceptable. In 1658, they were first given to the public in a collected form, in a handsome

folio; but the edition of 1676 is more complete, and appears to have been edited by his son. Some pieces, however, were still omitted, which are now added to the present collection, along with the original prefaces and dedications, which are important, as marking the progress of the author's mind, and pointing out the names of his learned friends and patrons. Dr. REYNOLDS was somewhat of a poet, as appears by a few elegies in Clarke's Lives, if indeed these were not the production of his son of the same name. They are ill suited to the spirit and elegance of his prose, which is enriched by much striking imagery, and many apt illustrations, the whole guided by a solid judgment.

Baxter, who seems to have estimated Dr. REYNOLDS very highly, enumerates his works among those which he considers as indispensably necessary to the library of a theological student.* Dr. Doddridge says that Reynolds's works "are most elaborate both in thought and expression. Few men are more happy in the choice of their similitudes. He was popular, affable, meek, and humble, of great learning, and a frequent preacher."†

Like most of his contemporaries, he abounds in quotations from many authors now little read; but this is important in literary history by showing us what authors were then studied. The divines in his time were insatiable readers in their youth. The use of the fathers and the schoolmen was not yet discontinued, and to these were added the writings, still in their newest gloss, of LUTHER, CALVIN, and the other divines who promoted the Reformation, and established divinity-schools and systems of divinity, for the propagation of its doctrines. With the writings of such men, it was enjoined on the students of our universities to be well acquainted. Their own works afterwards showed that this injunction was strictly obeyed, often at the expense of health, and always of those social relaxations which in subsequent times were introduced to relieve the mind, but which had too often the effect of withdrawing the mind from its main object and its professed purpose.

These remarks on quotation will not, it is hoped, be

* Baxter's "Christian Directory," fol. p. 923.

† Williams's "Christian Preacher," 3d Edit. p. 299.

thought irrelevant, as quotation once gave rise to a singular debate in the Westminster Assembly of Divines, where scrupulous trifles were deemed matters of great importance, and so much was to be under the command of authority, that very little was left to the judgment of the individual.

During the debates in this assembly respecting the "Directory for Public Worship," (that now in use in the Scotch church) Lightfoot informs us that the subject of introducing Hebrew, Greek, and Latin, and citing the fathers in sermons was introduced, and "cost some debate. Mr. Palmer vehemently spake against any use of strange languages; and divers constrained him, and, among others, myself: and I pleaded, that the very cadence of many sentences, in the Hebrew, is of divine observation, as in Gen. xi.; and it is impossible to give the life and vigour of the text to the full of the spirit, without the very citing of the words of the original; and that it will take ill abroad if we should declare any thing against languages. This business cost a long debate, and when all was done, we laid it by till to-morrow morning to be debated."

When to-morrow came, "Then fell we upon the work of the day; which was, whether to abstain in the pulpit from speaking Latin, Greek, and Hebrew. Dr. Temple moved, that the clause might be left out. Mr. Palmer did vehemently urge that it might be kept in; and urged that it can be no discouragement for learning; and that the church of France hath an article, that there be no mixture of languages in sermons. Dr. Temple rejoined to him. Mr. Nye held to the use of languages, but denied the use of human learning, as poets, &c., as too pedantical. Divers others spake very frequently and fully, *pro et contra.* Upon this, I, among the rest, urged the place, 'which, in Hebrew, is called Abaddon;' where, 1. The people to whom John wrote, understood not Hebrew; 2. If I should preach upon this, how could I open it without the use of the Hebrew word אבד in Numb. xxiv. This debate held us out the day, and, in conclusion, it was again referred to the committee." The whole afterwards ended in a vote against the "unnecessary and unprofitable" speaking of strange languages in the pulpit.*

* Lightfoot's Works, vol. xiii. pp. 280—285.

As Dr. Reynolds frequently preached Funeral Sermons, some of which are printed in these volumes, we may give some account of another debate on this subject, in which, however, he does not appear to have taken any part. What his opinion was, is evident from his practice.

Lightfoot says, "When the subject of burial was debated in the Assembly, a question was raised, whether we should have Funeral Sermons? The Scotch commissioners mightily opposed it; but most of the Assembly held for them, and that upon these two grounds: 1. Because it cannot be proved that they are unlawful. 2. Because the laying down of them may breed a dangerous effect in the land by so great an alteration."

Next day, "fell out our great controversy about Funeral Sermons; and here was our great difficulty, how to keep Funeral Sermons in England for fear of danger by alteration, and yet *give content to Scotland*, that are averse from them. It was the sense of the Assembly in general, that *funeral* sermons may be made, if a minister be called on for it; and the debate was, how to find terms to fit and suit with both parties. At last we fixed on this: 'That the people should take up thoughts and conferences concerning death, mortality, &c.; and the minister, if he be present, shall put them in mind of *that* duty.' Here I excepted at the last word *duty*, for that a little speech would put them in mind of the duty of meditating and conferring spiritually: therefore, I moved an alteration, which was much backed *by divers*, and it was changed 'of *their* duty.' The mind of the Assembly was, that these words give liberty for Funeral Sermons."*

It yet remains to notice the benevolence of our prelate, both in his diocese and elsewhere. Some particulars of this have been already mentioned, and others are specified by Blomefield in his History of Norwich. "He was a great benefactor to the poor widows and children of deceased clergymen, and was very earnest in raising contributions towards rebuilding St. Paul's cathedral. That he was very charitable to the poor of his diocese in the great plague in 1666, appears by the records in the Gild-hall; and after he had done so much for them, he lent the city 200*l.* to dis-

* Lightfoot, p. 340.—Baillie's Letters, vol. ii. p. 76.

burse on their account, to the visited and indigent poor; and at an assembly held Aug. 14, 1667, out of his great respect and kindness to the city, he freely remitted one hundred pounds of that sum; and by his will, gave the other hundred pounds to the city; 20*l.* of which was to buy books for the city library, and the other 80*l.* towards the relief of poor persons in the city, in their urgent necessities; whereupon it was agreed, Aug. 29, 1676, by Edward Reynolds, D.D. archdeacon of Norfolk, his son, and one of his executors, that the mayor and aldermen should buy houses or land with it, the clear annual profit of which was to be put to the city hanaper, to be employed accordingly. His conscientious regard for the parochial clergy is no less proof of his real charity to future ages, than the former was to the age he lived in; for he settled no less than 268*l.* *per annum* on several ministers that served the cures of livings belonging to his see, in which respect he far surmounts all his predecessors, as well as successors,* having done more for the parochial clergy than all of them put together."†

Such are the particulars which we have been enabled to glean from various authorities, respecting Dr. Reynolds, whose writings have been thought worthy to be joined to those of the most eminent men of his time. It would have been desirable to discover more of his domestic life and manners, which, we cannot doubt, were suitable to his public character, but enquiry into these particulars comes too late. As he took a part in the transactions of his times, some explanation of them became necessary to render his Memoirs interesting; and it is hoped that this has been attempted in a manner correspondent to the liberality of our own days, in which the rights of conscience are firmly established, and there are but few remains of the bigoted and arrogant spirit which for so many years kept good and wise men asunder.

A. C.

* This was written in 1743.

† Blomefield's History, 8vo. vol. 1. p. 585.

THE THREE TREATISES:

THE VANITY OF THE CREATURE.
THE SINFULNESS OF SIN.
THE LIFE OF CHRIST.

HONORATISSIMO ET CELEBERRIMO
DOCTISSIMORUM JURISPRUDENTIUM COLLEGIO,
HOSPITII LINCOLNIENSIS
MAGISTRIS VENERABILIBUS, SOCIISQUE UNIVERSIS,
AUDITORIBUS SUIS FAVENTISSIMIS,
EDVARDUS REYNOLDS
EIDEM HETÆRIÆ A SACRIS CONCIONIBUS
TRES HOSCE TRACTATUS,
De Rerum Secularium Vanitate,
De Peccato supra modum peccante,
De Christi in renatis Vita ac Vigore,
MINISTERII IBIDEM SUI
ἀποσπασμάτια QUÆDAM,
EXILE QUIDEM ET PEREXIGUUM,
PERPETUÆ TAMEN OBSERVANTIÆ,
SUMMÆQUE IN CHRISTO DILECTIONIS
PIGNUS,
HUMILITER ET DEVOTE
D. D. D.

THE

VANITY OF THE CREATURE.

ECCLES. I. 14.

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

Section I.—To have a self-sufficiency in being and operation, and to be insubordinate to any further end above himself, as it is utterly repugnant to the condition of a creature, so, amongst the rest, to man especially; who, besides the limitedness of his nature, as he is a creature, hath contracted much deficiency and deformity, as he is a sinner. God never made him to be an end unto himself, to be the centre of his own motions, or to be happy only by reflection on his own excellencies. Something still there is without him, unto which he moves, and from whence God hath appointed that he should reap, either preservation in, or advancement and perfection unto, his nature. What that is upon which the desires of man ought to fix, as his rest and end, is the main discovery that the Wise Man makes in this book: and he doth it by an historical and penitential review of his former inquiries: from whence he states the point in two main conclusions: The first, the creature's insufficiency; in the beginning of the book, "Vanity of vanities, all is vanity:"—The second, man's duty to God, and God's all-sufficiency unto man; in the end of the book,[a] "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is 'totum hominis,' the whole duty, the whole end, the whole happiness, of man." The former of these two, namely, the insufficiency of the creature to satiate the desires and quiet the motions of the soul of man, is the point I am now to speak of, out of these words.

[a] Eccles. xii. 13.

Sect. 2.—For understanding whereof, we must know, that it was not God in the creation, but sin and the curse which attended it, that brought this vanity and vexation upon the creature. God made every thing in itself very good; and therefore very fit for the desires of man, some way or other, to take satisfaction from. As pricks, and quavers, and rests in music, serve in their order to commend the cunning of the artist, and to delight the ear of the hearer, as well as more perfect notes; so the meanest of the creatures were at first filled with so much goodness, as did not only declare the glory of God, but in their rank likewise minister content to the mind of man. It was the sin of man that filled the creature with vanity [b]; and it is the vanity of the creature that fills the soul of man with vexation. As sin makes man come short of glory [c], which is the rest of the soul in the fruition of God in himself,—so doth it make him come short of contentation too, which is the rest of the soul in the fruition of God in his creatures. Sin took away God's favour from the soul, and his blessing from the creature; it put bitterness into the soul, that it cannot relish the creature; and it put vanity into the creature, that it cannot nourish nor satisfy the soul.

Sect. 3.—The desires of the soul can never be satisfied with any good, till they find in it these two qualities or relations, wherein indeed the formality of goodness doth consist; namely, proportion, and propriety.

First, Nothing can satisfy the desires of the soul, till it bears convenience and fitness thereunto: for it is with the mind as with the body; the richest attire that is, if it be either too loose or too strait, however it may please a man's pride, must needs offend his body. Now nothing is proportionable to the mind of man, but that which hath reference unto it, as it is a spiritual soul. For though a man have the same sensitive appetite about him which we find in beasts, yet, inasmuch as that appetite was in man created subordinate unto reason and obedient to the spirit, the case is plain, that it can never be fully satisfied with its object, unless that likewise be subordinate and linked to the object of the superior faculty, which is God. So then the creature can never be proportionable to the soul of man, till it bring God along

[b] Rom. viii. 20, 22. [c] Rom. iii. 23.

with it: so long as it is empty of God, so long must it needs be full of vanity and vexation.

But now it is not sufficient that there be proportion, unless withal there be propriety; for God is a proportionable good unto the nature of devils, as well as of men or good angels; yet no good comes by that unto them, because he is none of their God; they have no interest in him; they have no union unto him. Wealth is as commensurate unto the mind and occasions of a beggar as of a prince; yet the goodness and comfort of it extends not unto him, because he hath no propriety unto any. Now sin hath taken away the propriety which we have in good; hath unlinked that golden chain, whereby the creature was joined unto God, and God with the creature came along unto the mind of man. So that till we can recover this union, and make up this breach again, it is impossible for the soul of man to receive any satisfaction from the creature alone. Though a man may have the possession of it as a naked creature, yet not the fruition of it as a good creature: for good the creature is not unto any, but by virtue of the blessing and word accompanying it. And man naturally hath no right unto the blessing of the creature; for it is godliness which hath the promises, and by consequence the blessing, as well of this as of the other life. And God is not in his favour reconciled unto us, nor re-united by his blessing unto the creature, but only in and through Christ. So then the mind of a man is fully and only satisfied with the creature, when it finds God and Christ together in it: God making the creature suitable to our inferior desires, and Christ making both God and the creature ours; God giving proportion, and Christ giving propriety.

Sect. 4.—These things thus explained, let us now consider the insufficiency of the creature to confer, and the unsatisfableness of the flesh to receive, any solid or real satisfaction from any of the works which are done under the sun. Man is naturally a proud creature, of high projects, of unbounded desires, ever framing to himself I know not what imaginary and fantastical felicities, which have no more proportion unto real and true contentment, than a king on a stage to a king on a throne; than the houses which children make of cards, unto a prince's palace. Ever since the fall of Adam, he hath an itch in him to be a god within himself, the fountain of his

own goodness, the contriver of his own sufficiency; loth he is to go beyond himself, or what he thinks properly his own, for that in which he resolveth to place his rest. But, alas! after he had toiled out his heart, and wasted his spirits, in the most exact inventions that the creature could minister unto him; Solomon here, the most experienced for inquiry, the most wise for contrivance, the most wealthy for compassing such earthly delights, hath, after many years' sifting out the finest flour, and torturing nature to extract the most exquisite spirits and purest quintessence, which the varieties of the creatures could afford,—at last pronounced of them all, that they are 'vanity and vexation of spirit:' like thorns, in their gathering, they prick; that is their vexation: and in their burning, they suddenly blaze and waste away; that is their vanity. Vanity in their duration, frail and perishable things; and vexation in their enjoyment, they nothing but molest and disquiet the heart. "The eye," saith Solomon, "is not satisfied with seeing, nor the ear with hearing." Notwithstanding they be the widest of all the senses, can take in more abundance with less satiety, and serve more immediately for the supplies of the reasonable soul; yet a man's eye-strings may even crack with vehemency of poring,—his ears may be filled with all the variety of the most exquisite sounds and harmonies and lectures in the world, and yet still his soul within him be as greedy to see and hear more, as it was at first. Who would have thought that the favour of a prince, the adoration of the people, the most conspicuous honours of the court, the liberty of utterly destroying his most bitter adversaries, the sway of the stern and universal negotiations of state, the concurrency of all the happiness that wealth, or honour, or intimateness with the prince, or deity with the people, or extremity of luxury, could afford,—would possibly have left any room or nook in the heart of Haman for discontent? And yet do but observe, how the want of one Jew's knee (who dares not give divine worship to any but his Lord) blasts all his other glories, brings a damp upon all his other delights, makes his head hang down and his mirth wither: so little leaven was able to sour all the queen's banquet and the king's favour. Ahab was a king, in whom therefore we may justly expect a confluence of all the happiness, which his dominions could afford; a man that

built whole cities, and dwelt in ivory palaces; and yet the want of one poor vineyard of Naboth brings such a heaviness of heart, such a deadness of countenance on so great a person, as seemed, in the judgment of Jezebel, far unbeseeming the honour and distance of a prince. Nay, Solomon, a man every way more a king both in the mind and in the state of a king than Ahab; a man that did not use the creature with a sensual, but with a critical fruition, "To find out that good which God had given men under the sun," and that in such abundance of all things, learning, honour, pleasure, peace, plenty, magnificence, foreign supplies, royal visits, noble confederacies, as that in him was the pattern of a complete prince, beyond all the platforms and ideas of Plato and Xenophon; even he was never able to repose his heart upon any, or all these things together, till he brings in the fear of the Lord for the close of all.

Lastly, look on the people of Israel: God had delivered them from a bitter thraldom, had divided the sea before them, and destroyed their enemies behind them; had given them bread from heaven, and fed them with angels' food; had commanded the rock to satisfy their thirst, and made the Canaanites to melt before them; his mercies were magnified with the power of his miracles, and his miracles crowned with the sweetness of his mercies; besides the assurance of great promises to be performed in the Holy Land: And yet, in the midst of all this, we find nothing but murmuring and repining: God had given them meat for their faith, but they must have meat for their lust too: it was not enough that God shewed them mercies, unless his mercies were dressed up, and fitted to their palate; "They tempted God, and limited the holy one of Israel," saith the Prophet [d]. So infinitely unsatisfiable is the fleshly heart of man, either with mercies or miracles, that bring nothing but the creatures to it.

Sect. 5.—The ground whereof is, the vast disproportion which is between the creature and the soul of man; whereby it comes to pass, that it is absolutely impossible for one to fill up the other. The soul of man is a substance of unbounded desires: and that will easily appear, if we consider

[d] Psal. lxxviii. 41.

him in any estate, either created or corrupted. In his created estate, he was made with a soul capable of more glory than the whole earth, or all the frame of nature, though changed into one paradise, could have afforded him: for he was fitted unto so much honour, as an infinite and everlasting communion with God could bring along with it. And now God never in the creation gave unto any creature a proper capacity of a thing, unto which he did not withal implant such motions and desires in that creature as should be somewhat suitable to that capacity, and which might (if they had been preserved entire) have brought man to the fruition of that good which he desired. For notwithstanding it be true that the glory of God cannot be attained unto by the virtue of any action which man either can, or ever could have performed; yet God was pleased out of mercy, for the magnifying of his name, for the communicating of his glory, for the advancement of his creature, to enter into covenant with man: and, for his natural obedience, to promise him a supernatural reward. And this, I say, was even then out of mercy; inasmuch as Adam's legal obedience of works could no more, in any virtue of its own, but only in God's merciful contract and acceptance, merit everlasting life, than our evangelical obedience of faith can now. Only the difference between the mercy of the first and second covenant (and it is a great difference) is this: God did out of mercy propose salvation unto Adam, as an infinite reward of such a finite obedience as Adam was able, by his own created abilities, to have performed: as if a man should give a day-labourer an hundred pounds for his day's work, which perform indeed he did by his own strength, but yet did not merit the thousandth part of that wages which he receives. But God's mercy unto us is this, that he is pleased to bestow upon us, not only the reward, but the work and merit which procured the reward; that he is pleased in us to reward another man's work, even the work of Christ our head: as if when one only captain had, by his own wisdom, discomfited and defeated an enemy, the prince notwithstanding should reward his alone service with the advancement of the whole army which he led. But this by the way: certain in the mean time it is, that God created man with such capacities and desires, as could not be limited

with any, or all the excellencies of his fellow and finite creatures.

Nay, look even upon corrupted nature; and yet there we shall still discover this restlessness of the mind of man, though in an evil way, to promote itself. Whence arise distractions of heart, thoughts for to-morrow, rovings and inquisitions of the soul after infinite varieties of earthly things, swarms of lust, sparkles of endless thoughts, those secret flowings, and ebbs, and tempests, and estuations of that sea of corruption in the heart of man,—but because it can never find any thing on which to rest, or that hath room enough to entertain so ample and so endless a guest? Let us then look a little into the particulars of that great disproportion and insufficiency of any, or all the creatures under the sun, to make up an adequate and suitable happiness for the soul of man.

Sect. 6.—Solomon here expresseth it in two words, "vanity and vexation." From the first of these, we may observe a *threefold* disproportion between the soul and the creatures. First, in regard of their nature and worth; they are base in comparison of the soul of man. When David would shew the infinite distance between God and man in power and strength, he expresseth the baseness of man by his vanity: to be laid in the balance, "They are altogether lighter than vanity."* And surely if we weigh the soul of man, and all the creatures under the sun together, we shall find them lighter than vanity itself. All the goodness and honour of the creature ariseth from one of these two grounds; either from man's coining, or from God's; either from opinion imposed upon them by men, or from some real qualities which they have in their nature. Many things there are which have all that worth and estimation which they carry amongst men, not from their own qualities, but from human institution, or from some difficulties that attend them, or from some other outward imposition. When a man gives money for meat, we must not think there is any natural proportion of worth between a piece of silver and a piece of flesh; for that worth which is in the meat is its own, whereas that which is in the money is by human appointment. The like we may say for

* Psal. lxii. 9.

great titles of honour and secular degrees: though they bring authority, distance, reverence with them from other men, yet notwithstanding they do not, of themselves, by any proper virtue of their own, put any solid and fundamental merit into the man himself. Honour is but the raising of the rate and value of a man; it carries nothing of substance necessarily along with it: as in raising the valuation of gold from twenty shillings to twenty-two, the matter is the same, only the estimation different. It is in the power of the king to raise a man out of prison, like Joseph, and give him the next place unto himself. Now this, then, is a plain argument of the great baseness of any of these things, in comparison of the soul of man, and, by consequence, of their great disability to satisfy the same: for can a man make any thing equal to himself? Can a man advance a piece of gold or silver into a reasonable, a spiritual, an eternal substance? A man may make himself like these things; he may debase himself into the vileness of an idol,—"They that make them, are like unto them;" he may undervalue and uncoin himself, blot out God's image and inscription, and write in the image and inscription of earth and Satan; he may turn himself "into brass, and iron, and reprobate silver," as the prophet speaks; but never can any man raise the creatures by all his estimations to the worth of a man. We cannot so much as change the colour of a hair, or add a cubit to our stature: much less can we make any thing of equal worth with our whole selves. We read indeed of some which have sold the righteous, and that at no great rate neither, for "a pair of shoes," Joel iii. 6; Amos ii. 6; but we see there how much the Lord abhorred that detestable fact, and recompensed it upon the neck of the oppressors. How many men are there still, that set greater rates upon their own profits, or liberties, or preferments, or secular accommodations, than on the souls of men, whose perdition is oftentimes the price of their advancements? But yet still St. Paul's [f] rule must hold, "For meat, destroy not the work of God;" for money, betray not the blood of Christ; destroy not him with thy meat, with thy dignities, with thy preferments, for whom Christ died. "We were not redeemed

[f] Rom. xiv. 15. 20.

with silver and gold from our vain conversation," saith the apostle[g]; and therefore these things are of too base a nature to be put into the balance with the souls of men: and that man infinitely undervalues the work of God, the image of God, the blood of God,—who, for so base a purchase as money, or preferment, or any earthly and vain-glorious respect, doth either hazard his own, or betray the souls of others commended to him.

Sect. 7.—And therefore this should teach all those, upon whom the Lord hath bestowed a greater portion of this opiniative felicity; I mean, of money, honour, reputation, or the like; first, not to trust in uncertain riches, not to rely upon a foundation of their own laying, for matter of satisfaction to their soul; nor "to boast in the multitude of their riches," as the prophet speaks, Psal. xlix. 6. (for that is, certainly, one great effect of the deceitfulness of riches, spoken of, Matth. xiii. 22, to persuade the soul that there is more in them than indeed there is): and the Psalmist gives an excellent reason in the same place, "No man can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious."

Sect. 8.—And secondly, it may teach them as not to trust, so not to swell with these things neither. It is an argument of their windiness and emptiness, that they are apt to make men swell; whereas, if they cannot change a hair of a man's head, nor add an inch to his stature, they can much less make an accession of the least dram of merit, or real value, to the owners of them. And surely, if men could seriously consider, that they are still members of the same common body, and that of a twofold body, a civil and a mystical body; and that though they haply may be the more honourable parts in one body, yet in the other they may be the less honourable; that the poor, whom they despise, may in Christ's body have a higher room than they (as the apostle saith[h], "Hath not God chosen the poor in this world, rich in faith?"); I say, if men could compare things rightly together, and consider that they are but the greater letters in the same volume, and the poor the smaller; though they take up more room, yet they put no more matter nor worth

[g] 1 Pet. i. 18. [h] Jam. ii. 5.

into the word which they compound, they would never suffer the tympany and inflation of pride, or superciliousness of self-attributions, or contempt of their meaner brethren, to prevail within them. We see in the natural body, though the head have a hat on of so many shillings' price, and the foot a shoe of not half so many pence, yet the head doth not therefore despise the foot, but is tender of it, and doth derive influence as well unto that as to any nobler part: and surely so should it be among men; though God hath given thee an eminent station in the body, clothed thee with purple and scarlet, and hath set thy poor neighbour in the lowest part of the body, and made him conversant in the dirt, and content to cover himself with leather; yet you are still members of the same common body, animated with the same Spirit of Christ, moulded out of the same dirt, appointed for the same inheritance, born out of the same womb[i] of natural blindness, partakers of the same great and precious promises. There was not one price for the soul of the poor man, and another for the rich; there is not one table for Christ's meaner guests, and another for his greater; but the faith is a [k]common faith, the salvation a [l]common salvation, the [m]rule a common rule, the [n]hope a common hope; one Lord, and one Spirit, and one baptism; and one God and Father of all; and [o]one foundation, and [p]one house; and therefore we ought to have the same [q]care and compassion one of another.

Sect. 9.—Secondly, consider that goodness and value which is fixed to the being of the creature, implanted in it by God and the institution of nature; and even thus we shall find them absolutely unable to satisfy the desires of the reasonable and spiritual soul. God is the Lord of all the creatures; they are but as his several moneys, he coined them all: so much then of his image as any creature hath in it, so much value and worth it carries. Now God hath more communicated himself unto man, than unto any other creature: in his creation, we find man made after the [r]similitude of God; and in his restoration, we find God made after the [s]similitude of man,

[i] Ex eodem utero ignorantiæ. *Tert.* [k] Tit. i. 4. [l] Jude. ver. 3. [m] Gal. vi. 16. Phil. iii. 16. [n] Ephes. iv. 4. [o] 1 Cor. iii. 11. [p] Eph. ii. 19. Eph. iii. 15. 1 Tim. iii. 15. [q] 1 Cor. xii. 25. [r] Gen. i. 27. [s] 1 Tim. iii. 16. Rom. viii. 3.

and man once again after the [t] similitude of God. And now it is needless to search out the worth of the creature; our Saviour will decide the point: "What shall a man gain, though he win the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [u] To which of the creatures said God at any time, "Let us create it after our image?" Of which of the angels said he at any time, Let us restore them to our image again? There is no creature in heaven or earth, which is recompense enough for the loss of a soul. Can a man carry the world into Hell with him, to bribe the flames, or corrupt his tormentors? No, saith the Psalmist, "His glory shall not descend after him." [x] But can he buy out his pardon, before he comes thither? No neither; "The redemption of a soul is more precious." [y] We know the apostle counts all things dung [z]; and will God take dung in exchange for a soul? Certainly, beloved, when a man can sow grace in the furrows of the field, when he can fill his barns with glory, when he can get bags full of salvation; when he can plough up Heaven out of the earth, and extract God out of the creatures; then he may be able to find that in them which shall satisfy his desires. But till then, let a man have all the exquisitest curiosities of nature heaped into one vessel; let him be moulded out of the most delicate ingredients and noblest principles that the world can contribute; let there be in his body a concurrency of all beauty and feature; in his nature, an eminence of all sweetness and ingenuity; in his mind, a conspiration of the politest and most choice varieties of all kind of learning; yet still the spirit of that man is no whit more valuable and precious, no whit more proportionable to eternal happiness, than the soul of a poor and illiterate beggar. Difference indeed there is, and that justly, to be made between them in the eyes of men; which difference is to expire within a few years: and then, after the dust of the beautiful and deformed, of the learned and ignorant, of the honourable and base, are promiscuously intermingled, and death hath equalled all; then at last there will come a day when all mankind shall be summoned, naked, without difference of degrees, before the same tribunal: when the crowns of kings and the

[t] Eph. iv. 24. Col. iii. 10. [u] Matt. xvi. 26. [x] Psal. xlix. 17. [y] Ib. ver. 8. [z] Phil. iii. 8.

shackles of prisoners, when the robes of princes and the rags of beggars, when the gallant's bravery and the peasant's russet, and the statist's policy, and the courtier's luxury, and the scholar's curiosity, shall be all laid aside: when all men shall be reduced unto an equal plea, and, without respect of persons, shall be doomed according to their works: when Nero the persecuting emperor shall be thrown to Hell, and Paul the persecuted apostle shall shine in glory; when the learned scribes and pharisees shall gnash their teeth, and the ignorant, and, as they term them, cursed people, shall see their Saviour: when the proud antichristian prelates, that dyed their robes in the blood of the saints, shall be hurried to damnation, and the poor despised martyrs, whom they persecuted, shall wash their feet in the blood of their enemies: when those punctoes and formalities, and cuts and fashions, and distances and compliments, which are now the darling sins of the upper end of the world, shall be proved to have been nothing else but well-acted vanities: when the pride, luxury, riot, swaggering, interlarded and complimental oaths, nice and quaint lasciviousness, new-invented courtings and adorations of beauty, (the so much studied and admired sins of the gallantry of the world,) shall be pronounced out of the mouth of God himself, to have been nothing else but glittering abominations: when the adulterating of wares, the counterfeiting of lights, the double weight and false measures, the courteous equivocations of men greedy of gain, which are now almost woven into the very arts of trading, shall be pronounced nothing else but mysteries of iniquity and self-deceivings: when the curious subtilties of more choice wits, the knotty questions and vain strife of words, the disputes of reason, the variety of reading, the very circle of general and secular learning, pursued with so much eagerness by the more ingenious spirits of the world, shall be all pronounced but the thin cobwebs and vanishing delicacies of a better-tempered profaneness; and lastly, when that poor despised profession of the power of Christianity, a trembling at the word of God, a scrupulous forbearance, not of oaths only, but of idle words a tenderness and aptness to bleed at the touch of any sin, a boldness to withstand the corruptions of the times, a conscience of but the appearance of evil, a walking mournfully and humbly before God, an

heroical resolution to be strict and circumspect, to walk in an exact and geometrical holiness, in the midst of a crooked and perverse generation, the so much conclamated and scorned peevishness of a few silly, unpolitic, unregarded hypocrites, as the world esteems them, shall, in good earnest, from the mouth of God himself, be declared to have been the true narrow way which leadeth unto salvation; and the enemies thereof shall, when it is too late, be driven to that desperate and shameful confession, "We fools counted their life madness, and their end to have been without honour; how are they now reckoned amongst the saints, and have their portion with the Almighty!"

Sect. 10.—A second branch of the disproportion between the soul of man and the creatures, arising from the vanity thereof, is their deadness, unprofitableness, inefficacy by any inward virtue of their own to convey or preserve life in the soul. Happiness in the Scripture phrase is called 'life,' consisting in a communion with God in his holiness and glory. Nothing then can truly be a prop to hold up the soul, which cannot either preserve that life which it hath, or convey unto it that which it hath not. "Charge those, (saith the apostle,) that are rich in this world, that they be not high-minded, neither trust in uncertain riches, but in the living God."[b] He opposeth the life of God to the vanity and uncertainty—the word is, to the *inevidence*, of riches; whereby a man can never demonstrate to himself or others the certainty or happiness of his life. The like opposition we shall find excellently expressed in the prophet Jeremiah; "My people have committed two evils; they have forsaken me the fountain of living water, and have hewed them out cisterns, broken cisterns that can hold no water:"[c] that is, my people are willing to attribute the blessings they enjoy, and to sue for more, rather unto any cause than unto me the Lord. "She did not know," saith the Lord[d] elsewhere, "that I gave her her corn and her wine, and multiplied her silver and her gold, &c. But said of them, These are my rewards which my lovers have given me." But, saith the Lord, so long as they trusted me, they rested upon a sure fountain that would never fail them. "With thee," saith the Psalmist,[e] "is the

[a] Jer. xvi. 19. [b] 1 Tim. vi. 17. [c] Jer. ii. 13. [d] Hos. ii. 8. 12.
[e] Psal. xxxvi. 9.

fountain of life:"—and so saith the apostle too, "Let your conversation be without covetousness;" that is, Do not make an idol of the creature; do not heap vessels full of money together, and then think that you are all sure; the creature hath no life in it, nay, it hath no truth in it neither; there is deceit and cozenage in riches; but, saith he, Let your conversation[f] be with contentment; consider that what you have, is the 'dimensum,' the portion which God hath allotted you, that food[g] which he findeth most convenient for you: he knows that more would but cloy you with a surfeit of pride or worldliness, that you have not wisdom, humility, faith, heavenly-mindedness enough to concoct a more plentiful estate; and therefore receive your portion from him; trust his wisdom and care over you, "For he hath said, I will not fail thee nor forsake thee."[h] Well then, saith the Lord, so long as they rested on me, they rested upon a sure supply (all his mercies are 'sure mercies,'[i]) upon a fountain which would never fail them: but when once they forsake me, and will not trust their lives in my keeping, but, with the prodigal, will have their portion in their own hands; their water in their own cisterns, their pits prove but to them like Job's torrent[j]; deep and plentiful though they seem for a time, yet at length they make those ashamed that relied upon them. And so I find the prophets assuring us, that Israel, which put so much confidence in the carnal policies of Jeroboam[k], for preserving the kingdom of the ten tribes from any re-union with the house of David, was at last constrained to blush at their own wisdom, and to be ashamed at Bethel their confidence.[l] Briefly then for that place, there are two excellent things intimated in those two words of *cisterns*, and *broken cisterns*: first, the wealth and honour which men get not from the Lord, but by carnal dependencies, are but *cisterns* at the best, and in that respect they have an evil quality in them; they are like dead water, apt to putrefy and corrupt; being cut off from the influence of God, the foundation of life, they have no savour nor sweetness in them. Besides, they are *broken cisterns* too; as they have much mud and rottenness in them, so they are full of chinks, at which whatever is clear and sweet runs away,

[f] Matt. xiii. 22. [g] Prov. xxx. 8. [h] Heb. xiii. 5. [i] Acts xiii. 34.
[j] Job. vi. 15. [k] 1 Kings xii. 26. [l] Jer. xlviii. 13. Isai. xxx. 3. xx. 5.

and nothing but dregs remains behind. The worldly pleasure which men enjoy, their youthful vigours that carried them with delight and fury to the pursuit of fleshly lusts, the content which they were wont to take in the formalities and compliments of courtship and good-fellowship, with a storm of sickness, or at farthest a winter of age, blows all away; and then when the fruit is gone, there remains nothing but the diseases of it behind, which their surfeit had begotten, a conscience-worm to torment the soul.

Sect. 11.—Thus the life which we fetch from the cistern, is a vanishing life; there is still, after the use of it, less left behind than there was before: but the life which we fetch from the fountain, is a fixed, an 'abiding life,' as St. John[m] speaks; or, as our Saviour[n] calls it, "a life that abounds;" like the pumping of water out of a fountain,—the more it is drawn, the faster it comes.

We grant indeed, that the Lord, being the fountain of life, doth allow the creature, in regard of life temporal, some ordinate operation and concurrency in the work of preserving life in us. But we must also remember, that the creatures are but God's instruments in that respect; and that, not as servants are to their masters, living instruments, able to work without concurrence of the superior cause; but dead instruments, and therefore must never be separated from the principal. Let God subduct from them that concourse of his own, which actuates and applies them to their several services, and all the creatures in the world are no more able to preserve the body, or to comfort the mind, than an axe and a hammer, and those other dead instruments, are able by themselves alone to erect some stately edifice. It is not the corn or the flour, but the staff of bread which supports the life; and that is not any thing that comes out of the earth, but something which comes down from Heaven, even the blessing which sanctifies the creature: "For man liveth not by bread alone, but by the word which proceedeth out of God's mouth." The creature cannot hold up itself, much less contribute to the subsistence of other things, unless God continue the influence of his blessing upon it. As soon as Christ had cursed the fig-tree, it presently withered and dried up, ἐκ ῥιζῶν, from the roots[o]; to shew that it was not the

[m] 1 John iii. 15. [n] John x. 10. [o] Mark xi. 20.

root alone, but the blessing of Christ which did support the fig-tree. The creatures, of themselves, are indifferent to contrary operations, according as they have been by God severally applied. Fire preserved the three children in the furnace, and the same fire licked up the instruments of the persecution. Fire came down from Heaven to destroy Sodom, and fire came down from Heaven to advance Elias: the same sea a sanctuary unto Israel, and a grave unto Egypt: Jonah had been drowned, if he had not been devoured; the latter destruction was a deliverance from the former, and the ravin of the fish a refuge from the rage of the sea: pulse kept Daniel in good liking, which the meat of the king's table could not do in the other children; for indeed life is not a thing merely natural, but 'of promise,' as the apostle [p] speaks. Let the promise be removed, and however a wicked man lives as well as a righteous man, yet his life is indeed but a breathing death, only the cramming of him to a day of slaughter. When the blessing of God is once subducted, "though men labour in the very fire," turn their vital heat with extremity of pains into a very flame, yet the close of all their labour will prove nothing but vanity, as the prophet [q] speaks. We should therefore pray unto God, that we may live, not only by the creature, but by the word which sanctifieth the creature; that we may not lean upon our substance, but upon God's promises; that we may not live by that which we have only, but by that which we hope for, and may still find God accompanying his own blessing unto our soul.

Sect. 12.—But here the vanity and wickedness of many worldly men is justly to be reproved, who rest on the creature as on the only staff and comfort of their life; who count it their principal joy, when their corn, and wine, and oil increaseth; who magnify their own arts, sacrifice to their own net [r] and drag:—which is the 'idolatry of covetousness,' so often spoken of by the apostle [s], when all the trust, and hope, and glory, and rejoicing which men have, is in the creature, and not in God. "They boast," saith the Psalmist [t], "in the multitude of their riches." Nay, so much sottishness there is in the nature of man, and so

[p] 1 Tim. iv. 8. 2 Tim. i. 1. [q] Hab. ii. 13. [r] Hab. i. 15, 16.
[s] Ephes. v. 5. Col. iii. 5. [t] Psal. xlix. 6.

much sophistry in the creature, that the proud fool in the Gospel[a], from greatness of his wealth concludes the length of his life: "Thou hast much laid up for many years;" and the certainty of his mirth and pleasure, "Take thine ease, eat, drink, and be merry."—"Their inward thought is, that their houses shall endure for ever, and their dwelling-places to all generations[x]". And David[y] himself was overtaken with this folly, "I said in my prosperity, I shall never be moved." Yea, so much is there of pride in the heart of man, and so much heat (as I may so speak,) and vigour in the creature to quicken it, as that men are apt to deify themselves in the reflection of their own greatness, and to deify any thing else which contributes to the enlargement of their ambitious purposes. The greatness of the Persian emperors[z] made them all usurp religious worship from their subjects. The like insolence we find in the Babylonish monarchs; they exalted themselves above the height of the clouds, and made themselves equal to the Most High[a]; yea, their pride made them forget any god, save themselves,—"I am, and there is none besides me[b]." It was the blasphemous arrogance of Tyrus the rich city, "I am a God; I sit in the seat of God; I have a heart like the heart of God[c]." Neither are these the sins of these times alone; the fountain of them is in the nature, and the fruits of them in the lives, of those who dare not venture upon the words: for albeit men with their mouths[d] profess God, there is yet a bitter root of atheism and of polytheism in the minds of men by nature, which is mightily actuated by the abundance of earthly things. Where the treasure is, there is the heart[e]; where the heart, there the happiness; and where the happiness, there the God.

Sect. 13.—Now worldly men put their trust[f] in their riches, "set their heart[g] upon them, make them their strong city[h]," and therefore no marvel if they be their idol too. What is the reason why oftentimes we may observe rich and mighty men[i] in the world, to be more impatient of the word of God, more bitter scorners of the power of religion,

[a] Luke xii. 19. [x] Psal. xlix. 11. [y] Psal. x. vi. [z] Vid. *Brisson.* de Regno Pers. *l.* 11. *p.* 14. [§ 14-18. ed. Trekell, pag. 436.] [a] Isai. xiv. 14.
[b] Isai. xlvii. 7. 8. Zeph. ii. 15. [c] Ezek. xxviii. 26. [d] Psal. ix. 20.
[e] Mat. vi. 21. [f] Psal. xlix. 6. [g] Psal. lxii. 10. [h] Prov. x. 15.
[i] Jer. xliii. 2. Obad. ver. 3.

more fearfully given over to the pursuit of fleshly lusts, and secular purposes, to vanity, vain glory, ambition, revenge, fierce, implacable, bloody passions, brazen and boasting abominations, than other men; but because they have some secret opinion that there is not so great a distance between God and them, as between God and other men; but because the abundance of worldly things[k] hath brawned their heart, and fatted their conscience, and thickened their eyes against any fear, or faith, or notice at all, of that supreme dominion, or impartial revenge, which the most powerful and just God doth bear over all sinners, and against all sin? What is the reason why many ordinary men drudge and moil all the year long, think every hour in the church so much time lost from their life, are not able to forbear their covetous practices on God's own day, count any time of their life, any work of their hand, any sheaf of their corn, any penny of their purse thrown quite away, even as so much blood poured out of their veins,—which is bestowed on the worship of God, and on the service of the altar; but because men think that there is indeed more life in their money and the fruits of their ground, than in their God, or the promises of his Gospel? Else how could it possibly be, if men did not in their hearts "make God a liar," as the apostle[l] speaks, that the Lord should profess[m] so plainly, "From this day upward, since a stone hath been laid of my house," since you have put yourselves to any charges for my worship, "I will surely bless you:" and again[n], "Bring all my tithes into my house, and prove me if I will not open the windows of Heaven, and pour a blessing upon you, that there shall not be room enough to hold it:" and again[o], "He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again:" and again[p]; "If thou wilt hearken unto me, and observe to do all these things, then all these blessings shall come on thee, and overtake thee, blessings in the city and in the field," &c. If men did, in good earnest, personally and hypothetically believe and embrace these divine truths; how could it be, that men should grudge Almighty God and his worship every farthing

[k] Psal. xvii. 10. lb. x. 4. 5. Job. xx. 7. 15. [l] 1 John v. 10. [m] Hag. ii. 15. 19. [n] Mal. iii. 10. [o] Prov. xix. 17. [p] Deut. xxviii. 2. 14.

which he requires from them, of his own gifts; that they should dare let the service and house of God lie dumb and naked; that they should shut up their bowels of compassion against their poor brethren[q], and in them venture to deny Christ himself a morsel of bread, or a mite of money; that they should neglect the obedience, profane the name, word, and worship of God, use all base and unwarrantable arts of getting, and all this out of love of that life, and greediness of that gain, which yet themselves, in their general subscription to God's truth, have confessed will either never be gotten, or at least never blessed, by such cursed courses? So prodigious a property is there in worldly things to obliterate all notions of God out of the heart of a man, and to harden him to any impudent abominations. "I speak unto thee in thy prosperity, saith the Lord, but thou saidst, I will not hear[r]."—"According to their pasture, so were they filled; they were filled and their heart was exalted: therefore have they forgotten me[s]."—"Take heed, lest when thou hast eaten and art full, thine heart be lifted up, and thou forget the Lord thy God[t]." Therefore it is that we read of the "poor, rich in faith[u]," and of the "Gospel preached to the poor, and revealed unto babes[x];" because greatness and abundance stops the ear, and hardens the heart, and makes men stand at defiance with the simplicity of the Gospel.

Sect. 14.—Now then that we may be instructed how to use the creature, as becometh a dead and impotent thing, we may make use of these few directions: First, have thine eye ever upon the power of God, which alone animateth and raiseth the creature to that pitch of livelihood which is in it, and who alone hath infinite ways to weaken the strongest, or to arm the weakest creature against the stoutest sinner. Peradventure thou hast as much lands and possessions, as many sheep and oxen as Job or Nabal; yet thou hast not the lordship[y] of the clouds: God can harden the heavens over thee; he can send the mildew and canker into thy corn, the rot and murrain into thy cattle. Though thy barns be full of corn, and thy fats overflow with new wine,—yet he can break the staff of thy bread, that the floor and the wine-press[z] shall not feed thee.

[q] Matth. xxv. 42. [r] Jer. xxii. 21. [s] Hosea xiii. 6. [t] Deut. vi. 10, 11, 12. Deut. viii. 10, 18. [u] Jam. ii. 5. [x] Matt. xi. 5, 25. [y] Πάντες τὴν χρῆσιν ὑγίειν δεσποτίαν δὲ οὐδεὶς. *Chrysost. Hom. 2 ad pop. Antioch.* [z] Hosea ix. 2.

Though thou hast a house full of silver and gold, he can put holes into every bag, and chinks into every cistern, that it shall all sink away like a winter-torrent. God can either deny thee a power [a] and will to enjoy it; and this is as sore a disease as poverty itself: or else he can take away thy strength, that thou shalt not relish any of thy choicest delicates: he can send a stone [b] or a gout that shall make thee willing to buy with all thy riches a poor and a dishonourable health; and, which is yet worst of all, he can open thy conscience, and let in upon thy soul that lion which lies at the door, amaze thee with the sight of thine own sins, the history of thine evil life, the experience of his terrors, the glimpses and preoccupations of Hell, the evident presumptions of irreconciliation with him, the frenzy of Cain [c], the despair of Judas, the madness of Ahitophel, the trembling of Felix, which will damp all thy delights, and make all thy sweetest morsels as the white of an egg; at which pinch, however now thou admire and adore thy thick clay, thou wouldst count it the wisest bargain thou didst ever make, to give all thy goods to the poor, to go barefoot the whole day with the prophet Esay; to dress thy meat with the dung of a man, as the Lord commanded the prophet Ezekiel; to feed with Micaiah in a dungeon, on 'bread of affliction', and 'water of affliction for many years together'; that by these or any other means, thou mightest purchase that inestimable peace which the whole earth, though changed into a globe of gold or centre of diamonds, cannot procure. So utterly unable are all the creatures in the world to give life, as that they cannot preserve it entire from foreign or domestic assaults, nor remove those dumps and pressures which do any way disquiet it.

Sect. 15.—Secondly, to remove this natural deadness of the creature, or rather to recompense it by the accession of a blessing from God, use means to reduce it unto its primitive goodness. The apostle [d] shows us the way: "Every creature of God is good, being sanctified by the word of God, and by prayer." In which place, because it is a text, than which there are few places of Scripture that come more into daily and general use with all sorts of men, it will be needful to

[a] Eccles. vi. 1, 2. [b] Quantumlibet delectant jactantia divitiarum, et tumor honorum, et vorago popinarum, et bella theatricorum, &c. aufert omnia ista una febricula, et adhuc viventibus totam falsam beatitudinem subtrahit; remanet inanis et saucia conscientia. *Aug. de Catechiz. Rud. c.* 16. [c] Gen. iv. 7. [d] 1 Tim. iv. 4.

unfold; 1. What is meant by the sanctification of the creature. 2. How it is sanctified by the word. 3. How we are to sanctify it to ourselves by prayer.

Sect. 16.—For the first, The creature is then sanctified, when the curse and poison which sin brought upon it, is removed; when we can use the creatures with a clean conscience, and with assurance of a renewed and comfortable estate in them. It is an allusion to legal purifications and differences of meats, Levit. 11: "No creature is impure of itself," saith the apostle[e], in its own simple created nature: but inasmuch as the sin of man forfeited all his interest in the creature, because 'eo ipso' a man is legally dead; and a condemned man is utterly deprived the right of any worldly goods (nothing is his 'ex jure', but only 'ex largitate'); and inasmuch as the sin of man hath made him, though not a sacrilegious intruder, yet a profane abuser of the good things which remain; partly by indirect procuring them, partly by despising the author of them, by mustering up God's own gifts against him in riot, luxury, pride, uncleanness, earthly-mindedness, &c. hereby it comes to pass, that "To the unclean all things are unclean, because their minds and consciences are defiled"[f]. Now the whole creation being thus, by the sin of man, unclean,—and by consequence, unfitted for human use, as St. Peter[g] intimates, "I never eat any thing common or unclean;" it was therefore requisite that the creature should have some purification, before it was unto men allowed: which was indeed legally done in the ceremony, but *really in the* substance and body of the ceremony by Christ, who hath now unto us in their use, and will at last for themselves in their own being, delivered the creatures from that vanity and malediction unto which, by reason of the sin of man, they were subjected, and fashion them into "the glorious liberty of the children of God[h]", make them fit places for the saints to inhabit, or confer upon them a glory which shall be, in the proportion of their natures, a suitable advancement unto them, as the glory of the children of God shall be unto them. The blood of Christ doth not only renew and purify the soul and body of man, but washeth away the curse and dirt which adhereth to every creature, that man useth; doth not only cleanse and sanctify[i] his

[e] Rom. xiv. 14. [f] Tit. i. 15. [g] Acts x. 14. [h] Rom. viii. 20, 21.
[i] Eph. v. 26.

church, but reneweth all the creatures; "behold," saith he [k], "I make all things new;" and if any man be in Christ, not only he is a new creature, but, saith the apostle [l], "All things are become new." Those men, then, who keep themselves out of Christ, and are by consequence under the curse, their possessions likewise are under the curse. As their consciences, so their estates are still unclean: they eat their meat, like swine rolled up in dirt, the dirt of their own sin, and of God's malediction. So then the creature is then sanctified, when the curse thereof is washed away by Christ.

Sect. 17.—Now secondly, let us see how the creature is sanctified by the word.

By 'word,' we are not to understand the word of creation, wherein God spake, and all things were made good and serviceable to the use of man; for sin came after that word, and defaced as well the goodness which God put into the creature, as his image which he put into man. But by 'word,' I understand, first in general, God's command and blessing, which strengtheneth the creature unto those operations for which they serve: in which sense our Saviour useth it, Mat. iv. 4. and elsewhere [m]: "If ye call those gods unto whom the word of God came," that is, who by God's authority and commission are fitted for subordinate services of government under him, 'say ye of him whom the Father hath [n] sanctified,' that is, to whom the word of the Father, and his commission or command came, to whom the Father hath given authority by his [o] power, and fitness by his [p] spirit, to judge and save the world, 'Thou blasphemest, because I said I am the Son of God?' 2. By that word I understand more particularly the fountain of that blessing which the apostle [q] calls in general, 'the word of truth,' and more particularly, 'the Gospel of salvation;' and this word is a sanctifying word; "Sanctify them by thy truth; thy word is truth [r]". And as it sanctifies us, so it sanctifies the creature too; it is the fountain, not only of eternal, but of temporal blessings: therefore Christ [s] did not only say to the sick of the palsy, "Thy sins are forgiven thee," but also, "Arise

[k] Rev. xxi. 5. [l] 2 Cor. v. 17. [m] Joh. x. 35, 36. [n] Heb. v. 5. John vi. 27. 37. 40. Acts iv. 27. John x. 18. [o] John v. 22. 27. 30. Matth. xxviii. 18. [p] Isa. xi. 2, 3, 4. [q] Joh. iii. 34, 35. Ephes. i. 13. [r] Joh. xvii. 17. [s] Matth. ix. 2. 9.

and walk"; intimating, that temporal blessings come along with the Gospel; it hath the "promises, as well of this life, as that to come"[w].—"I never saw the righteous forsaken", saith the prophet David[x], (suitable to that of the apostle[x] to the Hebrews, "he hath said, I will never leave thee, nor forsake thee;") "nor their seed begging their bread"; that is, never so wholly by God forsaken, if they were the seed of the righteous, inheritors of their fathers' hope and profession, as to make a constant trade of begging their bread; and so to expose the promises[y] of Christ, that they which seek the kingdom of Heaven, shall have all other things added to them, unto reproach and imputation from wicked men. Or thus, "I never saw the righteous forsaken, or their seed forsaken" by God, though they begged their bread; but even in that extremity God was present with them, to sanctify to their use, and to give them a comfortable enjoyment of that very bread, which the exigency of their present condition had constrained them to beg. Thus we see in general, that the blessing or command of God, and the fountain of that blessing, the Gospel of salvation, do sanctify the creature.

Sect. 18.—But yet neither by the blessing, nor the Gospel, is the creature effectually sanctified unto us, till it be by us apprehended with the word and promise, and this is done by faith; "for the word (saith the apostle[z]) profited not those that heard it, because it was not mingled or tempered with faith." For faith hath this singular operation, to [a]particularize, and single out God and his promises unto a man's self:—so then the creature is sanctified by the word, and blessing believed and embraced, whereby we come to have a nearer right and peculiarity in the creatures which we enjoy: for being by faith united unto Christ, and made one with him (which is that noble effect of faith, to incorporate Christ[b] and a Christian together), we thereby share with him in the inheritance, not only of eternal life, but even of the common creatures: fellow-heirs we are, and co-partners with him; therefore inasmuch as God hath appointed him to be "heir of all things," as the apostle[c] speaks, we like-

[w] 1 Tim. iv. 8. [x] Psal. xxxvii. 25. [x] Heb. xiii. 5. [y] Matth. vi. 33. [z] Heb. iv. 2. [a] ἀφορίζει καὶ ἰδιοποιεῖται. in 1 Cor. Hom. 2. Chrysost. [b] Ephes. iii. 17. Gal. ii. 20. [c] Rom. viii. 17. Heb. i. 2. 1 John i. 3. Rom. viii. 32.

wise, in the virtue of our fellowship with him, must in a subordinate sense be heirs of all things too. "All is yours," saith the apostle [d], "and you are Christ's, and Christ is God's." "Fidelis quippe hominis mundus divitiarum est"—"the saints," saith St. Austin [e], "have all the world for their possession." And if it be here demanded how this can be true, since we find the saints of God often in great want, and it would doubtless be sin in them to usurp another man's goods upon presumption of that promise that Christ is theirs, and with him all things; to this I answer, first in general; as Christ, though he were the heir of all things, yet for our sakes became poor [f], that we by his poverty might be made rich; so God oftentimes pleaseth to make the faithful partake, not only in the privileges, but in the poverty of Christ, that even by that means they may be 'rich in faith' and dependance upon God, as St. James [g] spake; "having nothing, and yet possessing all things [h]." 2. All is ours in regard of Christian liberty; though our hands are bound from the possession, yet our consciences are not bound from the use of any. Thirdly, though the faithful have not, in the right of their inheritance, any monopoly or engrossment of the creatures to themselves, yet still they have, and shall have, the service of them all. That is thus: if it were possible for any member of Christ to stand absolutely in need of the use and service of the whole creation, all the creatures in the world should surely wait upon him, and be appropriated unto him. The moon should stand still; the sun go back; the lions should stop their mouths; the fire should give over burning; the ravens should bring him meat; the Heavens should rain down bread; the rocks should gush out with water; all the creatures should muster up themselves to defend the body of Christ. But though no such absolute necessity shall ever be, yet ordinarily we must learn to believe, that those things which God allows us, are best suitable to our particular estate, God knowing us better than we do ourselves: that as less would haply make us repine, so more would make us full, and lift up our hearts against God, and set them on the world; so that all is ours, not absolutely, but subordinately, serviceably, according to the

[d] 1 Cor. iii. 21. 23. [e] *Aug.* Epist. 89. [vol. ii. p. 422. D. 10.] [f] 2 Cor. viii. 9. [g] James ii. 5. [h] 2 Cor. vi. 10.

exigence of our condition, to the proportion of our faith, and furtherance of our salvation.

Sect. 19.—The third particular inquired into, was, how we do, by prayer, sanctify the creature to ourselves? This is done in these three courses: 1. In procuring them. We ought not to set about any of our lawful and our just callings, without a particular addressing ourselves unto God in prayer. This was the practice of good Eleazar, Abraham's servant, when he was employed in finding out a wife for his master's son[i], "O Lord God of my master Abraham, *I* pray thee send me good speed this day:" and this also was the practice of good Nehemiah in the distresses of his people[k], "I prayed unto the God of Heaven, and then I spake unto the King." And surely the very heathens themselves shall, in this point, rise up in judgment against many profane Christians, 'who look oftener upon their gold, than upon their God,' as Salvian speaks. We read often in their writings, that, in any general calamity, they did jointly[l] implore the peace and favour of their idolatrous gods; that in any[m] matter of consequence, they made their entry upon it by prayer, commending the success thereof to the power and providence of those deities which they believed. Insomuch that we read of[n] Pub. Scipio, a great Roman, that he ever went to the Capitol before to the senate, and began all the businesses of the Commonwealth with prayer. How much more then ought we to do it, who have not only the law and dictate of nature to guide us, who have not deaf and impotent idols to direct our prayers to, as their gods were; but have, first, the law of Christ requiring it; "[o] Pray always, pray without ceasing. In every thing by prayer and supplication with thanksgiving, let your requests be made known to God." Who have, secondly, the example of Christ to enforce it; for not only[p] morning and[q] evening

[i] Gen. xxiv. 12. [k] Nehemiah ii. 4. [l] A morbis grassantibus, vel prodigiis nunciatis, pacem Deûm exposci moris erat: vide *Brisson.* de Form. l. i. pag. 81. edit. 1592. [m] *Plin.* Panegyr.; Bene ac sapienter majores instituerunt, ut rerum agendarum, ita dicendi, initium à precationibus capere, &c.—*Sueton.* in Aug. cap. 35. Vide *Briss.* de Form. lib. i. page 42; et Coquæi commentaria in *Aug.* de Civit. Dei, lib. ii. cap. 8. num. 2. [n] *Livius*, l. 26.—*A. Gell.* Noct. Attic. l. vii. c. 1.—Cujus ab adolescentia vita describitur Diis dedita templisque nutrita: *Aug.* de Civit. Dei, l. 3. cap. 21. [o] Eph. vi. 18. 1 Thess. v. 17. Phil. iv. 6. [p] Mark i. 35. [q] Matt. xiv. 23.

was it his [r] custom to pray, but upon every other solemn occasion: as for example, before his [s] preaching, before his [t] eating, before the [u] election of his disciples, before his [w] transfiguration in the Mount [x], before and [y] in his Passion. Who have, thirdly, from Christ that "legitimate, ordinary, fundamental prayer," as [z] Tertullian calls it, the Lord's Prayer, as a rule and directory by him framed, to instruct us how to pray, and to bound and confine our extravagant and vast desires. Who, lastly, have also the altar of Christ to receive, the incense of Christ to perfume, the name and intercession of Christ, to present our prayers unto God by; who have Christ sanctifying, and, as I may so speak, praying our prayers unto his Father for us; as we read of the Angel of the Covenant, who had 'a golden censer, and much incense,' to offer up the prayers of the saints, which was nothing else but the mediation of Christ, bearing the 'iniquity of our holy things,' as Aaron was appointed to do; nothing but his intercession for us at the right hand of his Father. I say, how much more reason have we, than any gentile could have, to consecrate all our enterprises with prayer unto God? humbly to acknowledge how justly he might blast all our businesses, and make us labour in the fire; that unless he keep the city, the watchman watcheth but in vain; that unless he build the house, their labour is in vain that build it; that unless he give the increase, the planting of Paul, and the watering of Apollos are but empty breath; that it is only his blessing on the diligent hand which maketh rich without any sorrow; that unless he be pleased to favour our attempts, neither the plotting our heads, nor the solicitousness of our hearts, nor the drudgery of our hands, nor the whole concurrence of our created strength, nor any other assistances which we can procure, will be able to bring to pass the otherwise most obvious, and feasible events: and therefore to implore his direction in all our counsels, his concurrence with all our actions, his blessing on all our undertakings, to aim at his glory, as the sole end of all that we are to do. For by this means we do first acknowledge our dependency on God as the first cause, and give him the glory of his sovereign power and dominion over all second agents, in acknowledging that

[r] Luke xxii. 39. [s] Mark i. 35, 38. [t] Mark vi. 41. [u] Luke vi. 12, 13. [w] Luke ix. 28. [x] Matt. xxvi. 36. John xvii. 1. [y] Heb. v. 7. [z] *Tertul.* de Orat. c. 9. Rev. viii. 3, 4. Exod. xxviii. 38. Rom. viii. 24.

without him we can do nothing; and the power[a] of God is the ground of prayer. Secondly, by this means we put God in mind[b] of his promises, and so acknowledge not our dependance on his power only, but on his truth and goodness too; and the promises and truth of God are the foundation of all our prayers. That which encouraged Daniel[c] to set his face to seek unto God in prayer for the restitution of liberty out of Babylon, was God's promise and truth revealed by Jeremy the prophet, that he would accomplish but seventy years in the desolation of Jerusalem. That which encouraged Jehoshaphat[d] to seek unto God against the multitude of Moabites which came up against him, was his promise, that he would hear and help those that did pray towards his house in their affliction. That which encouraged David[e] to pray unto God for the stability of his house, was the covenant and truth of God, "Thou hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord, thou art that God," that is, the same God in thy fidelity and mercy, as then thou wert; "and thy words be true, and thou hast promised this goodness to thy servant; therefore let it please thee to bless the house of thy servant," &c. Excellent to this purpose is that which St. Austin[f] observes of his mother, who very often and earnestly prayed unto God for her son, when he was an heretic; "Chirographa tua ingerebat tibi," "Lord, (saith he) she urged thee with thine own hand-writing;" she challenged, in an humble and fearful confidence, the performance of thine own obligations. Thirdly and lastly, by this means we hasten the performance of God's decreed mercies; we retardate, yea, quite hinder his almost purposed and decreed judgments. The Lord had resolved to restore Israel to their wonted peace and honour; "Yet for all these things will I be inquired unto by the house of Israel to do it for them," saith he in the prophet[g]. The Lord had threatened destruction against Israel for their idolatry, "Had not Moses stood before him in the breach, to turn away his wrath," as the Psalmist[h] speaks. And we read of the primitive Christians, that their prayers procured

[a] 2 Chron. xx. 6. and xiv. 11. Matt. viii. 2. [b] Isaiah xliii. 26. [c] Daniel ix. 1, 2, 3. [d] 2 Chron. xx. 9. [e] 2 Sam. vii. 27, 28, 29. [f] *Aug.* Confess. v. 9. [g] Ezek. xxxvi. 37. [h] Psal. cvi.

rain from Heaven, when the armies of the Emperors were even famished for want of water, and that their very persecutors have begged their prayers [i].

Sect. 20.—Secondly, As by prayer the creature is sanctified in the procurement (for no man hath reason to believe that there is any blessing intended unto him by God, in any of the good things, which do not come in unto him by prayer) so in the next place, the creature is by prayer sanctified in the fruition thereof; because, to enjoy the portion allotted us, and to rejoice in our labour, is the gift of God, as Solomon [k] speaks. The creature of itself is not only *dead*, and therefore unable to minister life by itself alone; but, which is worse, by the means of man's sin, it is *deadly* too, and therefore apt to poison the receivers of it, without the corrective of God's grace. Pleasure is a thing in itself lawful; but corruption of nature is apt to make a man a lover of pleasure, more than a lover of God [l]; and then is that man's pleasure made unto him 'the metropolis of mischief,' as Clemens Alexandrinus speaks. "A good name is better than sweet ointment, and more to be desired than much riches [m]:" but corruption is apt to put a fly [n] of vain glory, and self-affectation into this ointment; to make a man foolishly feed upon his own credit; and with the Pharisees, to do all for applause, and prefer the praise of men [o] before the glory of God; and then our sweet ointment is degenerated into a curse; "Woe be unto you, when all men shall speak well of you [p]." Riches of themselves are the good gifts and blessing of God; as Solomon saith, "The blessing of the Lord maketh rich;" but corruption is apt to breed by this means covetousness, pride, self-dependency, forgetfulness of God, scorn of the gospel, and the like; and then these earthly blessings are turned into the curse of the earth, into thorns and briars, as the apostle [q] speaks, "They that will be rich, pierce themselves through with many sorrows." Learning in itself is an honourable and a noble endowment. It is recorded for the glory of Moses [r], that he was learned in all the wisdom of the Egyptians: but corruption is apt to turn learning into leaven, to infect the heart with pride, which being armed

[i] *Just. Mart.* Apolog.—*Tertul.* Apolog. c. 5. [k] Eccles. v. 19. [l] 2 Tim. iii. 4. [m] Prov. xxii. 1. [n] Eccles. vii. 1. [o] Matt. xxiii. 5. John v. 44. and xii. 43. [p] Luke vi. 26. [q] 1 Tim. vi. 10. [r] Acts vii. 22.

and seconded with wit, breaks forth into perverse disputes, and corrupts the mind: therefore St. Paul[a] advised the Christians of his time, to "Beware lest any man spoil them through philosophy, and beguile them with enticing words." And the ancient[b] fathers counted the philosophers, the seminaries of heresy. Proof whereof, to let pass the Antitrinitarians and Pelagians, and other ancient heretics, who out of the niceness of a quaint wit, perverted God's truth to the patronage of their lies; and to pass by the schoolmen and Jesuits of late ages, who have made the way to Heaven, a very labyrinth of crooked subtilties, and have weaved divinity into cobwebs; we may have abundantly in those Libertines and Cyrenians who disputed with Stephen, and those Stoics that wrangled with St. Paul[c] about the resurrection. And now learning, being thus corrupted, is not only turned into weariness[d], but into very notorious and damnable folly; "For thinking themselves wise," saith the Apostle[e], "they became fools, and their folly shall be made known unto all men[f]." To get wealth in an honest and painful calling, is a great blessing: for 'the diligent hand maketh rich;' but corruption is apt to persuade unto cozenage, lying[g], equivocation, false weights[h], engrossments, monopolies, and other arts of cruelty and injustice; and by this means our lawful callings are turned into abominations, mysteries of iniquity, and a pursuit of death. Every creature of God is good in itself, and allowed both for necessity and delight; but corruption is apt to abuse the creatures to luxury and excess, to drunkenness, gluttony, and inordinate lusts; and by this means a man's "table is turned into a snare," as the Psalmist speaks. Now then, since all the world is thus bespread with gins, it mainly concerns us always to pray, that we may use the world as not abusing it; that we may enjoy the creatures with such wisdom, temperance, sobriety, heavenly affections, as may make them as so many ascents to raise us nearer to God; as so many glasses, in which to contemplate the wisdom, providence, and care of God to men; as so many witnesses of his

[a] Col. ii. 4. 8. [b] *Tertul.* de præscrip. c. 7. de Idololatr. c. 10.—*Hieron.* contr. Lucifer. cum Præfat. Erasmi. Vid. *Pet. Erodium.* Decret. l. 1. Tit. 6. sect. 2.—*Hook.* 5. sect. 2. See *Reynolds* Confer. with *Hart*, cap. 2. Divis. 3. p. 72. [c] Acts vi. et xvii. [d] Eccles. xii. 12. [e] Rom. i. 22. [f] 2 Tim. iii. 9. [g] Prov. xi. 6. [h] Deut. xxv. 14. 16. Prov. xx. 10. 23.

love, and of our duty. And thus doth prayer sanctify the creature in the use of it.

Sect. 21.—Lastly, and in one word, prayer sanctifies the creatures in the review and recognition of them, and God's mercy in them, with thanksgiving and thoughts of praise, as Jacob[c], and David[d], looked upon God in the blessings with which he had blessed them. And now, since prayer doth thus sanctify the creatures unto us, we should make friends of the unrighteous Mammon, that we may by that means get the prayers of the poor saints, upon us and our estate; that the eye which seeth us, may bless us,—and the ear that heareth us, may give witness to us; that the loins and the mouths, the backs and the bellies of the poor and fatherless, may be as so many real supplications unto God for us.

Sect. 22.—The third and last direction which I shall give you, to find life in the creature, shall be to look on it, and love it in its right order, with subordination to God and his promises; to love it after God, and for God, as the beam which conveys the influences of life from him; as his instrument, moved and moderated by him to those ends for which it serves; to love it as the cistern, not as the fountain of life; to make Christ the foundation[e], and all other things but as accessions unto him. Otherwise, if we love it either alone, or above Christ,—however it may, by God's providence, keep our breath awhile in our nostrils, and fatten us against the last day; yet impossible it is, that it should ever minister the true and solid comforts of life unto us, "which consisteth not in the abundance of things which a man possesseth," as our Saviour[f] speaks. Life goes not upward, but downward; the inferior derives it not on the superior: therefore by placing the creature in our estimation above Christ, we deny unto it any influence of livelihood from him, whom yet in words we profess to be the fountain of life. But men will object and say, This is a needless caution, not to prefer the creature before the Creator; as if any man were so impious and absurd. Surely St. Paul[g] tells us, "That men without faith, are impious and absurd men," who do in their affec-

[c] Gen. xxxii. 9, 10. [d] 2 Sam. vii. 18. 21. [e] In eo fundamentum non est Christus, cui cætera præponuntur. *Aug.* de Civit. Dei. l. xxi. c. 26. [f] Luke xii. 15. [g] 2 Thes. iii. 2.

tions[k] and practices, as undoubtedly undervalue Christ, as the Gadarenes[i] that preferred their swine before him. What else did Esau, when, for a mess of pottage, he sold away his birth-right, which was a privilege that led to Christ? What else did the people in the Wilderness, who despised[k] the Holy Land, which was the type of Christ's kingdom, and in their hearts turned back[l] to Egypt? What else did those wicked Israelites, who polluted the table of the Lord, and made his altar contemptible[m], which was a type of Christ? What else did Judas[n] and the Jews, who sold and bought the Lord of glory, for the price of a beast? What else do daily those men, who make religion[o] serve turns, and godliness wait upon gain? who creep into houses with a form of piety, to seduce unstable souls, and pluck off their feathers to make themselves a nest? The apostle's rule is general, "That sensual and earthly-minded men, are all the enemies of the cross of Christ"[p].

The third and last disproportion between the soul of man and the creature, arising from the vanity thereof, is in regard of duration and continuance. Man is by nature a provident creature, apt to lay up for the time to come. And that disposition should reach beyond the forecast of the fool in the Gospel 'for many years,' even for immortality itself. For certainly there is no man who hath but the general notions of corrupted reason alive within him; who hath not his conscience quite vitiated, and his mind putrefied with noisome lusts; who is not wrapped up in the mud of thick ignorance, and palpable stupidity; but must of necessity have oftentimes the immediate representations of immortality before his eyes. Let him never so much smother and suppress the truth; let him with all the art he can, divert his conceits, and entangle his thoughts in secular cares; let him shut his eye-lids as close as his nail is to his flesh; yet the flashes of immortality are of so penetrative and searching a nature, that they will undoubtedly get through all the obstacles which a mind, not wholly over-daubed with worldliness and ignorance, can put between. Therefore the apostle useth that for a strong

[k] 'Multi non à Christi unitate, sed à suis commodis nolunt recedere:' *Aug.* de Baptis. l. iv. c. 10. [i] Mark v. 17. [k] Psal. cvi. 24. [l] Acts vii. 39. [m] Mal. i. 7. [n] Zech. xi. 12. [o] 'Uti volunt Deo, ut fruantur mundo:' *Aug.* de Civit. Dei, l. xv. c. 7. [p] Phil. iii. 18, 19.

argument, why rich men should not trust in uncertain riches, but in the living God, and should be rich in good works; "That so, (saith he,) they may lay up in store a good foundation against the time to come, that they may lay hold on eternal [q] life." Wicked men indeed lay up in store: but it is not riches, but wrath [r], even violence and oppression [s] against the last day. But by trusting God, and doing good, a man lays up 'durable riches', as the wise man [t] speaks; in which respect he presently adds, that "The fruit of wisdom is better than gold." For though gold be of all metals the most solid, and therefore least subject to decay, yet it is not immortal and durable riches; for the apostle tells us, that silver and gold are 'corruptible [u] things', and that there is a 'rust and canker' which eateth up the gold [x] and silver of wicked men. I confess, the hearts of many men are so glued unto the world, especially when they find all things succeed prosperously with them, that they are apt enough to set up their rest, and to conceit a kind of steadfastness in the things they possess. "Because they have no changes," saith the prophet David [y], "therefore they fear not God." But yet I say, where the Lord doth not wholly give a man over to heap up treasures unto the last day, to be eaten up with the canker of his own wealth,—the soul must of necessity sometime or other, happen upon such sad thoughts as these: "What ails my foolish heart thus to eat up itself with care, and to rob mine eyes of their beloved sleep for such things, as to the which, the time will come, when I must bid an everlasting farewell? Am I not a poor mortal creature, brother to the worms, sister to the dust? Do I not carry about with me a soul full of corruptions, a skin full of diseases? Is not my breath in my nostrils, where there is room enough for it to go out, and possibility never to come in again? Is my flesh of brass, or my bones of iron, that I should think to hold out, and without interruption to enjoy these earthly things? Or if they were, yet are not the creatures themselves subject to period and mortality? Is there not a moth in my richest garments, a worm in my tallest cedars, a canker and rust in my firmest gold, to corrupt and eat it out? Or if not, will there not come a day,

[q] 1 Tim. vi. 17. 19. [r] Amos iii. 10. [s] Jam. v. 3. [t] Prov. viii. 18.
[u] 1 Pet. i. 18. [x] Jam. v. 2. [y] Psal. lv. 19.

when the whole frame of nature shall be set on fire, and the elements themselves shall melt with heat? when that universal flame shall devour all the bags, and lands, and offices, and honours, and treasures, and storehouses of worldly men? when Heaven and Hell shall divide the world: Heaven, into which nothing can be admitted which is capable of moth or rust to corrupt it; and Hell, into which, if any such things could come, they would undoubtedly in one instant be swallowed up in those violent and unextinguishable flames? And shall I be so foolish as to put my felicity in that which will fail me, when I shall stand in greatest need; to heap up treasures into a broken bag; to work in the fire where all must perish?" Certainly the soul of a mere worldly man, who cannot find God or Christ in the things he enjoys, must of necessity be so far from reaping solid or constant comfort from any of these perishable creatures, that it cannot but ache and tremble, but be wholly surprised with dismal passions, with horrid pre-apprehensions of its own woful estate, upon the evidence of the creature's mortality, and the unavoidable flashes and conviction of its own everlastingness.

Sect. 24.—Now if we consider the various roots of this corruption in the creature, it will then further appear unto us, that they are not only mortal, but even momentary and vanishing.

First, By the law of their creation they were made subject to alterations: there was an enmity and reluctancy in their entirest being.

Secondly, This hath been exceedingly improved by the sin of man, whose evil, being the Lord of all creatures, must needs redound to the misery and mortality of all his retinue. For it was in the greater world, as in the administration of a private family: the poverty of the master is felt in the bowels of all the rest; his stain and dishonour runs into all the members of that society. As it is in the natural body, some parts may be distempered and ill-affected alone; others, not without contagion on the rest. A man may have a dim eye, or a withered arm, or a lame foot, or an impedite tongue, without any danger to the parts adjoining; but a lethargy in the head, or an obstruction in the liver, or a dyspepsy and indisposition in the stomach, diffuseth universal malignity through the body, because these are sovereign and architec-

tonical parts of man: So likewise is it in the great and vast body of the creation. However other creatures might have kept their evil, if any had been in them, within their own bounds; yet that evil which man, the lord and head of the whole, brought into the world, was a spreading and infectious evil, which conveyed poison into the whole frame of nature, and planted the seed of that universal dissolution which shall one day deface with darkness and horror the beauty of that glorious frame which we now admire. It is said, that when Korah, Dathan, and Abiram had provoked the Lord by their rebellion against his servants,—to inflict that fearful destruction upon them, the earth opened her mouth, and swallowed not only them up, but "all the houses, and men, and goods, that appertained to them[z]". Now in like manner the heaven and earth, and all inferior creatures, did at first appertain to Adam; the Lord gave him the free use of them, and dominion over them. When therefore man had committed that notorious rebellion against his Maker, which was not only to aspire, like Korah and his associates, to the height and principality of some fellow-creature, but even to the absoluteness, wisdom, power, and independency of God himself; no marvel if the wrath of God did, together with him, seize upon his house, and all the goods that belonged unto him; bringing in that confusion and disorder which we even now see doth break asunder the bonds and ligaments of nature, doth unjoint the confederacies and societies of the dumb creatures, and turneth the armies of the Almighty into mutinies and commotion, which in one word hath so fast manacled the world in the bondage of corruption[a], as that it doth already groan and linger with pain, under the sin of man and the curse of God; and will at last break forth into that universal flame, which will melt the very elements[b] of nature into their primitive confusion.

Thus we see, besides the created limitedness of the creature, by which it was utterly unsuitable to the immortal desires of the soul of man, the sin of man hath implanted in them a secret worm and rottenness, which doth set forward their mortality, and by adding to them confusion, enmity, disproportion, sedition, inequality[c] (all the seeds of corrup-

[z] Numb. xvi. 32. [a] Rom. viii. 21. [b] 2 Pet. iii. 10. [c] *Arist.* Polit. *l.* v. cap. i. 10.

too) hath made them not only, as before they were, mortal, but, which adds one mortality to another, even momentary and vanishing too. When any creature loseth any of its native and created vigour, it is a manifest sign that there is some secret sentence of death gnawing upon it. The excellency of the heavens, we know, is their light, their beauty, their influence upon the lower world; and even these hath the sin of man defaced. We find when the Lord pleaseth to reveal his wrath[d] against men for sin, in any terrible manner, he doth it from heaven: "There shall be wonders in the heaven, blood, and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood[e]." And the day of the Lord[f], is called 'a day of darkness and gloominess, and thick darkness.' How often hath God's heavy displeasure declared itself from heaven in the confusion of nature! "In storms and horrible tempests: in thick clouds, and dark waters: in arrows of lightning, and coals of fire: in blackness and darkness[g]:" in brimstone on Sodom[h]: in a flaming sword[i] over Jerusalem: in that fearful star of fire to the Christian world of late years, which hath kindled those woful combustions, the flames whereof are still so great, as that we ourselves, if we look upon the merits and provocations of our sins, may have reason to fear, that not all the sea between us and our neighbours can be able to quench, till it have scorched and singed us! We find likewise by plain experience, how languid the seeds of life, how faint the vigour, either of heavenly influences, or of sublunary and inferior agents are grown, when that life of men, which was wont to reach to almost a thousand years, is esteemed even a miraculous age, if it be extended but to the tenth part of that duration. We need not examine the inferior creatures, which we find expressly cursed for the sin of man with thorns and briars (the usual expression of a curse[k] in Scripture): if we but open our eyes and look about us, we shall see what pains husbandmen take to keep the earth from giving up the ghost, in opening the veins thereof, in applying their soil and marl as so many

[d] Rom. i. 18. [e] Joel ii. 30. [f] Zeph. i. 15. [g] Psal. xi. 6. & xviii. 12. Jer. iv. 23. 28. Isai. xiii. 10. [h] *Euseb.* hist. l. 3. cap. viii. [i] *Joseph.* de bello Judaico, l. 7. c. 12. [k] Gen. iii. 17. 18. Hos. x. 8. Isa. xxxiv. 13.

pills or salves, as so many cordials and preservatives to keep it alive, in laying it asleep, as it were, when it lyeth fallow every second or third year, that by any means they may preserve in it that life, which they see plainly approaching to its last gasp.

Sect. 25.—Thus you see how, besides the original limitedness of the creature, there is, in a second place, a moth or canker, by the infection of sin begotten in them, which hastens their mortality: God ordering the second causes so among themselves, that they, exercising enmity one against another, may punish the sin of man in their contentions, as the Lord stirred up the Babylonians [l] against the Egyptians, to punish the sins of his own people. And therefore we find, that the times of the gospel, when holiness was to be more universal, are expressed by such figures as restore perfection and peace to the creatures. "The earth shall be fat and plenteous; there shall be upon every high hill rivers and streams of water; the light of the moon shall be as the light of the sun; and the light of the sun seven-fold, as the light of seven days [m]." And again; "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and a calf, and a young lion, and a fatling together," &c. [n] Which places, though figuratively to be understood, have yet, methinks, thus much of the letter in them,—to assure, that whatever blemish since the creation any of those glorious heavenly bodies are, either in themselves, or by interposition of foggy vapours, subject unto; whatever enmities and destructive qualities enrage one beast against another, they are all of them the consequents of that sin, which nothing can remove but the gospel of Christ. And this is that universal contagion which runneth through the whole frame of nature, into the bowels of every creature.

Sect. 26.—But yet further; in a third place, there is a particular ground of this mortality to many men, namely, the particular curse [o] upon that place or creature which men enjoy. For as a piece of oak, besides the natural corruptibleness of it, as it is a body compounded of contrary prin-

[l] Jer. xliii. 8. [m] Isa. xxx. 23. [n] Isai. xi. 6, 7. Joel iii. 18. Amos ix. 13.
[o] Quodcumque nunc nascitur mundi ipsius senectute, degenerat: ut nemo mirari debeat singula in mundo cœpisse deficere, cum totus ipse jam mundus in defectione sit. *Cyprian.* cont. Dem.

ciples, whereby it would of itself at last return to its dust again, may further have a worm, like Jonah's gourd, eating out the heart of it, and by that means hastening its corruption;—and yet further, besides that, may be presently put into the fire, which will make a more speedy riddance than either of the former;—or as in the body of a man, besides the general consumption, which lingeringly feedeth upon the whole, each particular member may have a particular disease, which may serve to hasten that corruption to itself, which the other threatens to the whole;—so may it be, and often is, in the creatures of God: besides their natural finiteness, and their general bondage of corruption, which, by a hidden and insensible insinuation, doth emasculate the vigour and strength of the creatures, there may be a particular curse, which may serve speedily to hasten that decay, which, without any such concurrence, would have made haste enough to leave the possessors of them in everlasting penury. "I will be unto Ephraim as a moth, and to the house of Judah as rottenness," saith the Lord. That is God's first instrument of mortality, whereby he will certainly, though indeed lingeringly, consume a thing. But now if for all this, when the moth secretly consumes him, so that he seeth his sickness and feeleth his wound, he will yet trust in his own counsels and confederacies, sacrifice to his own net, go to Assyria or king Jareb for succour, "I will then be unto Ephraim as a lion,"[p] in a more sudden and swift destruction. As he dealeth thus with men, so with the things about them *too: first* he puts a moth into them, rust in our gold, canker in our silver, heartlessness in our earth, faintness in the influences of heaven: and if, notwithstanding all this, men will trust in the cistern, God will put holes into it too, which shall make it run out as fast as they fill it: he will give wings[q] to their money, increase the occasions[r] of expense; and if they clip their wings, that they fly not away, he will make holes[s] in the bottom of their bags, that they shall drop away. He will not only send a moth and rust, which shall in time eat them out, but he will send a thief upon them too, which shall suddenly break through and carry them away. So many steps and gradations are there in the mortality of the creature, when God pleaseth to add his curse unto them

[p] Hos. v. 12. [q] Prov. xxiii. 5. [r] Eccles. v. 12. [s] Hag. i. 6.

for sin. "As for Ephraim, saith the Lord, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception."[t]

Sect. 27.—Observe the gradations of mortality in the best blessings we enjoy, in our very glory, namely, our children, which are called an 'inheritance'[u] and reward to take away shame from their parents. They shall fly away like a bird; that notes the swiftness of the judgment: and that first from the birth; as soon as they are born, the murderer shall destroy them, yea, from the womb; before they be born they shall perish, nothing of them shall be enjoyed but the hope: and if that be too much, here is a degree as low as can be,—from the very conception they shall miscarry, and prove abortive. "I will smite the winter-house, and the summer-house, the houses of ivory, and the great houses shall have an end."[x] If the Lord undertake to smite, if he send abroad the[y] fire of his wrath, it shall seize on those palaces and great houses, which men thought should have endured unto all generations[z]. For that flying roll[a], importing judgment decreed and sudden, which was sent over the whole earth against the thief and the swearer, did not only smite the man, but his house; and, like a leprosy consume the very timber and stones thereof. Therefore we read[b] in the Levitical law, of leprosies, not in men only, but in houses and garments; intimating unto us, that sin derives a contagion upon any thing that is about us; and like ivy in a wall, or that wild caprificus, will get rooting in the very substance of the stone in the wall, and break it asunder. Whatever it is that men can find out under the sun, to fasten their hearts upon for satisfaction and comfort, this leprosy will defile it, and eat it out. If silver and gold,—beside their secret rust and proper corruption[c], the Lord can make the thief rise up suddenly, and bite[d] the possessors, and so unlade them of their thick clay. If real substance and increase,—"The Lord casteth away (saith the wise man[e]) the substance of the wicked;"—and "the increase of his house, saith Job[f], shall depart and flow away." If greatness and high places,—the Lord can put ice under their feet, make

[t] Hos. ix. 11. [u] Psal. cxxvii. 35. [x] Amos iii. 15. [y] Amos i. 4.
[z] Psal. xlix. 11. [a] Zach. v. 4. [b] Levit. xiv. 35. 55. [c] Jam. v. 1.
[d] Hab. ii. 6, 7. [e] Prov. i. 3. [f] Job. xx. 28.

their places slippery, and subject to a momentary desolation[g]. If a great name and glory,—the Lord cannot only suffer time and ignorance to draw out all the memory of a man, but can presently rot[h] his name from under heaven. If corn, and the fruits of the earth,—the Lord can kill it in the blade, by withholding rain[i] three months before the harvest: He can send a thief, a caterpillar, a palmer-worm to eat it up:—if it hold out to come into the barn, even there he can blow upon it, and consume it like chaff. However men think, when they have their corn in their houses and their wine in their cellars, they are sure, and have no more to do with God; yet he can take away the staff and life of it in our very houses: yea, when it is in our mouths and bowels, he can send leanness[k] and a curse after it. "Awake, ye drunkards, and howl, ye drinkers of wine, (saith the prophet[l],) because of the new wine, for it is cut off from your mouths." The Lord could defer the punishment of these men till the last day, when undoubtedly there will be nothing for them to drink, but that "cup of the Lord's right hand," as the prophet[m] calls it: (a cup of fury and trembling[n], a cup of sorrow, astonishment, and desolation; a cup which shall make all that drink thereof, to be moved and mad[o], to be drunken and fall, and spew, and rise up no more, even that fierce and bitter indignation[p], in the pouring out of which the Lord will put his right hand, his strong arm[q]; not only the terror of his presence, but the glory of his power[r]:) *I* say, the Lord could let drunkards alone, till at *last they* meet with this cup, (which undoubtedly they shall do, *if* there be either truth in God's word, or power in his right hand; if there be either justice in Heaven, or fire in Hell;) till, with Belshazzar, they meet with dregs and trembling in the bottom of all their cups. But yet, oftentimes, the Lord smites them with a more sudden blow, snatcheth away the cup from their very mouths, and so makes one curse anticipate and prevent another. Though Haman and Ahithophel should have lived out the whole thread of their life, yet, at last, their honour must have lain down in the dust with them. Though Judas could have lived a thousand

[g] Psal. lxxiii. 18, 19. [h] Prov. x. 7. [i] Amos iv. 7. 9. [k] Psal. lxxviii. 30, 31. [l] Joel. i. 5. [m] Hab. ii. 16. [n] Isai. li. 17. 22. [o] Ezek. xxiii. 33. [p] Jer. xxv. 16. 27. [q] Isai. lxii. 8. [r] 2 Thes. i. 9.

years, and could have improved the reward of his master's blood to the best advantage that ever usurer did, yet the rust would at last have seized upon his bags, and his money must have perished with him. But now the Lord sets forward his curse; and that which the moth would have been long in doing, the gallows despatcheth with a more swift destruction. Thus as the body of a man may have many summons and engagements unto one death, may labour at once under many desperate diseases, all which by a malignant conjunction, must needs hasten a man's end (as Cæsar was stabbed with thirty wounds, each one whereof might have served to let out his soul); so the creatures of God, labouring under a manifold corruption, do, as it were, by so many wings, post away from the owners of them, and for that reason must needs be utterly disproportionable to the condition of an immortal soul.

Sect. 28.—Now to make some application of this particular before we leave it.

This doth first discover and shame the folly of wicked worldlings, both in their opinions and affections to earthly things. Love is blind, and will easily make men believe that of any thing which they could wish to be in it: and therefore, because wicked men wish with all their hearts, for the love they bear to the creatures, that they might continue together for ever, the devil doth at last so deeply delude them as to think that they shall continue for ever. Indeed in these, and in the general, they must needs confess, "that one generation cometh and another[s] goeth:" but in their own particular they can never assume, with any feeling and experimental assent, the truth of that general to their own estates: and therefore whatever, for shame of the world, their outward professions may be, yet the prophet David[t] assures us, "that their inward thoughts," their own retired contrivances and resolutions are, "that their houses shall endure for ever," and their dwelling-places to all generations; and upon this immortality of stones and monuments they resolve to rest. But the Psalmist concludes this to be but brutish and notorious folly: "This their way is their folly; they, like sheep, are laid down in their graves, and death feeds upon

[s] Eccles. i. 4. [t] Psal. xlix. 11.

them." And indeed, what a folly is it for men to build upon the sand, to erect an imaginary fabrick of I know not what immortality, which hath not so much as a constant subsistence in the head that contrives it! What man will ever go about to build a house with much cost (and, when he hath done, to inhabit it himself) of such rotten and inconsistent material, as will undoubtedly, within a year or two after, fall upon his head, and bury him in the ruins of his own folly? Now then, suppose a man were lord of all the world, and had his life co-extended with it; were furnished with wisdom to manage, and strength to run through all the affairs incident to this vast frame, in as ample a measure as any one man for the government of a private family; yet the Scripture [s] would assure even such a man, that there will come a day, in which the heavens shall pass away with a noise, and the elements shall melt with heat,—and the earth, with the works that are therein, shall be burnt up; and that there is but one hour to come, before all this shall be; "Behold, now this is the last hour [v]." And what man, upon these terms, would fix his heart and ground his hopes upon such a tottering bottom, as will, within a little while, crumble into dust, and leave the poor soul that resteth upon it, to sink into Hell? But now when we consider that none of us labour for any such inheritance; that the extremities of any man's hopes can be but to purchase some little patch of earth, which to the whole world cannot bear so near a proportion as the smallest mole-hill to this whole habitable earth; that all we toil for, is but to have our load of a little "thick clay," as the prophet speaks; that when we have gotten it, neither we nor it shall continue till the universal dissolution, but in the midst of our dearest embracements we may suddenly be pulled asunder and come to a fearful end; it must needs be more than brutish stupidity for a man to weave the spider's web [w], to wrap himself up from the consumption determined against the whole earth, in a covering that is so infinitely too short and too narrow [x] for him. We will conclude this particular with the doom, given by the prophet Jeremiah [y]: "As the partridge sitteth on eggs and hatcheth them not," (she is either caught by the fowler, or her eggs

[s] 2 Pet. iii. 7. 10. [v] 1 John ii. 18. [w] Isaiah lix. 5. [x] Isaiah xxviii. 20.
[y] Jer. xvii. 11.

are broken;) "so he that getteth riches, and not by right, shall leave them in the midst of his days, and in the end shall be a fool."

Sect. 29.—Secondly, This serves to justify the wisdom and providence of God in his proceedings with men: the wicked here provoke God, and cry aloud for vengeance on their own heads, and the Lord seems to stop his ears at the cry of sin, and still to load them with his blessings. "He maketh their way to prosper, they take root, and grow, and bring forth fruit[z]:" they shine like a blazing comet, and threaten ruin to all that look upon them: they carry themselves like some tyrant in a tragedy, that scatters abroad death with the sparkles of his eyes, and darts out threats against the heaven above him: they are like Agag before Samuel, clothed very delicately, and presume that there is no bitterness to come. And now the impatiency of man, that cannot resolve things into their proper issues, that cannot let iniquity ripen, nor reconcile one day and a thousand years together,—begins to question God's proceedings, and is afraid lest the world be governed blindfold, and blessings and curses thrown confusedly abroad for men, as it were, to scramble and scuffle for them. But our God, who keepeth times and seasons in his own power, who hath given to every creature under the sun limits which it shall not exceed, hath set bounds unto sin likewise wherein to ripen. The stars, howsoever they may be sometimes eclipsed, have yet a fixed and permanent subsistency in their orbs: but comets, though they rise with a greater train and stream of light, yet at last vanish into ashes, and are seen no more: the tyrant, though in two or three acts or scenes he revel it, and disturb the whole business, yet, at last, he will go out in blood and shame: even so, though wicked men flourish and oppress, and provoke God every day, and rage like the sea, yet the Lord hath set their bounds which they shall not pass; they have an appointed time to take their fill of the creature; and then when they have glutted and cloyed themselves with excess, when their humours are grown to a full ripeness,—the Lord will temper them a potion of his wrath, which shall make them turn all up again, and shameful spewing[a] shall one day be

[z] Jer. xii. 2. [a] Hab. ii. 16.

their glory. "Thus saith the Lord, For three transgressions, and for four, I will not turn away the punishment of Damascus, and those other cities [b]." So long as the wicked commit one or two iniquities, so long I forbear, and expect their repentance; but when they proceed to three, and then add a fourth, that is, when they are come to that measure of sin which my patience hath prefixed, then I will hasten my revenge, and not any longer turn away the punishment thereof. In the fourth generation, saith God [c] to Abraham, thy posterity shall come out of the land where they shall be strangers, and shall inherit this land; "for the iniquity of the Amorites is not yet full." There is a time when sin grows ripe and full, and then the sickle comes upon it. When the prophet [d] saw a basket of 'summer fruits,' that were so ripe, as that they were gathered off the tree, (which was a type of the sins of God's people, which are sooner ripe than the sins of heathens which knew him not, because they have the constant light and heat of his word to hasten their maturity,) then saith the Lord, "The end is come upon my people, I will not pass by them any more," I will have no more patience towards them. "Jeremy, what seest thou? I see the rod of an almond-tree. Thou hast well seen, saith the Lord, for I will hasten my word to perform it [e]." When men hasten the maturity of sin like the blossoms of an almond-tree (which come soonest out), then, saith the Lord, "will I hasten the judgments which I have pronounced." We read in the prophet Zachary [f] of an ephah, a measure, whereinto all the wickedness of that people, figured by a woman, shall be thrown together; and when this measure of sins is full to the brim, then there is a mass of lead, importing the firmness, immutability, and heaviness of God's decree and counsel, which seals up the ephah, never more to have any sin put into it; and then come "two women with wind in their wings," which are the executioners of God's swift and irreversible fury, and carry the ephah between heaven and earth (intimating the public declaration of the righteous judgments of God) into the land of Shinar, to build it there an house; denoting the constant and

[b] Amos i. 2 [c] Gen. xv. 16. [d] Amos i. 2. [e] Jer. i. 11, 12.
[f] Zec. v. 6, 7, 8, 9, 10, 11.

perpetual habitation of the wicked in that place of bondage, whither the wrath of God shall drive them (for building of houses argues an abiding). "Put you in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow, for the wickedness is great[g]." The revenge of sin is, here and elsewhere, compared to reaping, and treading the wine-press[h]; and the greatness of sin is here called 'the ripeness of the harvest;' and the overflowing of the fats, to shew unto us that there is a time and measure of sin, beyond which the Lord will not defer the execution of his vengeance. There are "days of visitation and recompense for sin[i]," which being come, Israel, which would not know before, shall know[k], that God keeps their sins in store sealed up[l] amongst his treasures; and that, therefore, their foot shall slip 'in due time,' namely, 'in the day of their calamity,' or in their 'month,' as the prophet speaks. As God's blessings have a punctual time, 'from the[m] four and twentieth of the ninth month,' from this day I will bless you: so likewise have his judgments too. The days of man shall be a hundred and twenty years[n], to the old world: Nor are years only, but even months determined with him: now shall a month[o] devour them with their portions, to idolatrous Israel: Nor months only, but days, and parts of days; 'In a morning[p] shall the king of Israel be cut off;' his destruction shall be as sudden as it is certain. 'The wicked[q] plotteth against the just, and gnasheth upon him with his teeth;' but though he plot, he shall not prosper; though he gnash with his teeth, he shall not bite with his teeth; for the Lord shall laugh at him, because he seeth that his day is coming. So much mischief as he can do within the compass of his chain, the Lord permits him to do; but when he is come to his day, then all his thoughts and projects perish with him. Excellently hath holy Job stated the point, with whom I mean to conclude: 'Their good,' saith he[r], 'is not in their hand.' Riot it indeed they do, and take their fill of pleasure for a time; as the fish of the bait, when he hath some scope of line given him to play: but still their good,

[g] Joel iii. 13. [h] Mat. xxiii. 30. Isaiah lxiii. 3. Lamen. i. 15. [i] Hos. ix. 7. [k] Isaiah xxvi. 11. Isaiah xlii. 25. [l] Deut. xxxii. 34, 35. Isaiah lxv. 6. Jer. xvii. i. Hosea xiii. Jer. ii. 22. 24. [m] Hag. ii. 18. [n] Gen. vi. 3. [o] Hosea v. 7. [p] Hosea x. 15. [q] Psal. xxxvii. 12. [r] Job. xxi. 16.

their time, their line, is in God's hand; they are not the lords of their own lives and delights. God layeth up his iniquity for his children; that is, the Lord keeps an exact account of his sins, which, haply, he will repay upon the heads of his children: however he himself shall have no more pleasure in his house after him, when once the 'number of his months is cut off in the midst;' and, in the mean time, however he be full of strength, wholly at ease and quiet, yet saith he, 'The wicked is reserved to the day of destruction.' He is but like a prisoner, shackled peradventure in fetters of gold; but he shall be brought forth to the day of wrath: and though he could rise out of the grave before Christ's tribunal, as Agag appeared before Samuel delicately clothed, yet the sword should cut him in pieces, and bitterness should overtake him. Thus we see how infinitely unable the creature shall be to shelter a man from the tribunal of Christ; and how wise, just, and wonderful the Lord is in the administration of the world, in bearing with patience the vessels of wrath fitted to destruction, and suffering them to muster upon his own blessings against himself.

Sect. 30.—Lastly, This must serve for a needful caution to us, to take heed of deifying the creatures, and attributing that immortality to them which they are not capable of: but, inasmuch as they are only for present refreshment in this vale of misery, and have no matter of real[s] and abiding happiness in them, not to look on them with an admiring or adoring eye, but to use them with such due correctives, as become such mortal and mean things.

Sect. 31.—First, In using the creature, be sure thou keep thine intellectuals untainted: for earthly things are apt to cast a film over men's eyes, and to misguide them into corrupt apprehensions and presumptions of them. We find nothing more frequent in the prophets, than to upbraid the people with their strange confidences, which they were wont to rest upon against all the judgments which were denounced against them, by objecting their wealth, greatness, strong confederacies, inexpugnable munitions, their nests in the clouds, and their houses amongst the stars: they could never be

[s] Solatia miserorum, non gaudia beatorum. *Aug.* Epist. 119.

[t] Omnia imaginaria in seculo et nihil veri. *Tertul.* de coron. mil. c. 13.

brought to repent for sin, or to tremble at God's voice, till they were driven off from these holds. A man can never be brought to God, till he forsake the creature: a man will never forsake the creature, till he see vanity in the creature. 'Turn away mine eyes from beholding vanity:' David intimates that a man can never heartily pray against fixing the affections on earthly things, till he be, really and experimentally, convinced of the vanity of them. This rule Solomon observes to withdraw the desires of young men, who have strongest affections and smallest experience of the deceit of worldly things: Though thou rejoice and cheer up thyself, and walk in the ways of thine heart, and in the sight of thine eyes, yet, 'Know thou, that, for all these things, God will bring thee to judgment [u]:' a time will come when thou shalt be stripped of all these; when they shall play the fugitives; and the years of darkness shall draw nigh, when thou shalt say,—I have no pleasure in them:—and then the Lord will revenge thy great ingratitude, in forgetting and despising him amidst all his blessings, in idolizing his gifts, and bestowing the attributions of his glory, and the affections due unto him, upon a corruptible creature. In the Roman triumphs, the general or emperor, that rode in honour through the city with the principal of his enemies bound in chains behind his chariot,—had always a servant running along by him with this corrective of his glory: 'Respice post te; hominem memento te [v];' look behind thee, and, in the persons of thine enemies, learn that thou thyself art a man, subject to the same casualties and dishonours with others. Surely if men, who had nothing but the creatures to trust to, 'being aliens from the covenant of promise, and without God in the world,' had yet so much care to keep their judgments sound touching the vanity of their greatest honours; how much more ought Christians, who profess themselves heirs of better and more abiding promises! But especially arm thyself against those vanities which most easily beset and beguile thee: apply the authority of the Word to thine own particular sickness and disease; treasure up all the experiences that meet thee in thine own course, or are remark-

[u] Eccles. xi. 9. [v] *Tertul.* Apolog. c. 33.—*Brisson.* de formul. li. 4.—Augustus nocturno visu stipem quotannis die certo emendicabat à populo, cavam manum asses porrigentibus præbens. *Sueton.* in Aug. c. 91.

able in the lives of others; remember how a moment swallowed up such a pleasure, which will never return again; how an indirect purchase embittered such a preferment, and thou never didst feel that comfort in it, which thy hopes and ambitions promised thee; how a frown and disgrace, at another time, dashed all thy contrivances for further advancement; how death seized upon such a friend, in whom thou hadst laid up much of thy dependence and assurances; how time hath not only robbed thee of the things, but even turned the edge of thy desires, and made thee lothe thy wonted idols, and look upon thy old delights, as Ammon upon Tamar, with exceeding hatred. But above all, address thyself to the throne of grace, and beseech the Lord so to sanctify his creatures unto thee, as that they may not be either thieves against him to steal away his honour, or snares to thee to entangle thy soul. We will conclude this first direction with the words of the apostle[x]: "The time is short: it remaineth that both they that have wives, be as though they had none; and they that weep, as though they weeped not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it:" that is, as not to be drowned and smothered in the businesses of this life, as if there were any fundamental and solid utility in them; for saith he, 'The fashion of this world passeth away." The apostle's exhortation is beset at both ends with the same enforcement, from whence I have raised mine. First, 'The time is short:' the apostle, as the learned conceive, useth a metaphor from sails or curtains, or shepherds' tents (as Isaiah[y] makes the comparison), such things as may be gathered up together into a narrow room. 'Time is short;' that is, that time which the Lord hath spread over all things like a sail, hath now this five thousand years been rolling up, and 'the end is now at hand,' as St. Peter speaks[z]. 'The day is approaching when time shall be no more;' and so the words in the original will well bear it; ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστιν, The remainder of time is short, or time is short for so much as yet remaineth of it to be folded up: and therefore we ought so to behave ourselves, as men that have more serious things to consider of, as men that are very near to that everlasting haven, where there

[x] 1 Cor. vii. 29. [y] Isaiah xxxviii. 12. [z] 1 Pet. iv. 7.

shall be no use of such sails any more. And in the apostle's close, the same reason is farther yet enforced: 'For the fashion of this world passeth away;' σχῆμα, *The figure*; intimating that there is nothing of any firmness or solid consistency in the creature; it is but a surface, an outside, an empty promise; all the beauty of it is but skin deep: and then that little which is desirable and precious in the eyes of men, which the apostle calls, 'The lust of the world,' (1 John ii. 17.) παράγει, it *passeth away*, and is quickly gone. The word, as the learned differently render it, hath three several arguments in it, to express the apostle's exhortation.

1. It *deceives* or *cozens*: and therefore use it as if you used it not; use it as a man in a serious business would use a false friend that proffers his assistance; though his protestations be never so fair, yet so employ him, as that the business may be done, though he should fail thee.

2. 'Transversum agit;' it *carries a man headlong*: the lusts of the world are so strong and impetuous, that they are apt to inflame the desires, and even violently to carry away the heart of a man. And for this cause likewise use it, as if you used it not; engage yourselves as little upon it as you can: do as mariners in a mighty wind, hoist up a few sails, expose as few of thy affections to the rage of worldly lusts as may be: beware of being carried where two seas meet, as the ship wherein Paul suffered shipwreck; I mean, of plunging thyself in a confluence of many boisterous and conflicting businesses, lest, for thine inordinate prosecution of worldly things, the Lord either give thy soul over to suffer shipwreck in them, or strip thee of all thy lading and tackling; break thine estate all to pieces; and make thee glad to get to Heaven upon a broken plank.

3. The fashion of this world *passeth over;* it doth but go along by thee and salute thee; and therefore use it, as if thou usedst it not. Do to it as thou wouldst do to a stranger, whom thou meetest in the way; he goes one way, and thou another; salute him, stay so long in his company, till from him thou have received better instructions touching the turnings and difficulties of thy own way; but take heed thou turn not into the way of the creature, lest thou lose thine own home.

Sect. 32.—Secondly, get an eye of faith, to look through

and above the creature. A man shall never get to look off from the world, till he can look beyond it. For the soul will have holdfast of something; and the reason why men cling so much to the earth, is, because they have no assurance, if they let go that hold, of having any subsistence elsewhere. Labour, therefore, to get an interest in Christ, to find an everlasting footing in the steadfastness of God's promises in him, and that will make thee willing to suffer the loss of all things; it will implant a kind of hatred and dis-estimation of all the most precious endearments, which thy soul did feed upon before. Saint Peter[a] saith of wicked men, that they are *purblind*, 'they cannot see afar off:' they can see nothing but that which is next them; and therefore no marvel, if their thoughts cannot reach unto the end of the creature. There is in a dim eye the same constant and habitual indisposition, which sometimes happeneth unto a sound eye by reason of a thick mist: though a man be walking in a very short lane, yet he sees no end of it: and so a natural man cannot reach to the period of earthly things. Death[b] and danger are still a great way out of his sight: whereas the eye of faith can look upon them as already expiring; and, through them, look upon him who therefore gives the creatures unto us, that in them we might see his power, and taste his goodness. And nature itself methinks may seem to have intended some such thing as this, in the very order of the creatures. Downwards a man's eye hath something immediately to fix on; all is shut up in darkness save the very surface, to note, that we should have our desires shut up too from those earthly things which are put under our feet, and hid from our eyes, and buried in their own deformity. All the beauty, and all the fruit of the earth is placed on the very outside of it, to shew how short and narrow our affections should be towards it. But upward the eye finds scarce any thing to bound it: all is transparent and diaphanous, to note how vast our affections should be towards God; how endless our thoughts and desires of his kingdom; how present to our faith the Heavenly things should be, even at the greatest distance. The apostle[c] saith,

[a] 2 Pet. i. 9. [b] Ἴσασι γὰρ πάντες, ὅτι ἀποθανοῦνται, ἀλλ' ὅτι οὐκ ἐγγύς, οὐδὲν φροντίζουσιν. *Arist.* Rhet. l. 2. [c] Heb. xi. 1.

that "Faith is the substance of things hoped for;" that it gives being and present subsistency to things far distant from us; makes those things which, in regard of natural causes, are very remote,—in regard of God's promises, to seem hard at hand. And therefore though there were many hundred years to come in the apostle's time, and for aught we know, may yet be to the dissolution of the world,—yet the apostle tells us, that even then it was the last hour,—because, faith being able distinctly to see the truth and promises of God, and the endlessness of that life which is then presently to be revealed,—the infinite excess of vastness in that, made that which was otherwise a great space, even seem as nothing,—no more in comparison, than the length of a cane or trunk, through which a man looks on the heavens, or some vast country. And ever the greater magnitude and light there is in a body, the smaller will the medium or distance seem from it. The reason why a perspective glass draws remote objects close to the eye, is, because it multiplies the 'species.' We, then, by faith apprehending an infinite and everlasting glory, must needs conceive any thing through which we look upon it, to be but short and vanishing. And therefore though the promises were afar off, in regard of their own existence, yet the patriarchs [d] did not only see, but embrace them; their faith seemed to nullify and swallow up all the distance. Abraham [e] saw Christ's day, and was glad: he looked upon those many ages which were between him and his promised seed, as upon small and inconsiderable distances in comparison of that endless glory into which they ran: they were but as a curtain or piece of hangings, which divide one room in a house from another. Labour therefore to get a distinct view of the height and length, and breadth and depth, and the unsearchable love of God in Christ, to find in thine own soul the truth of God in his promises, and that his word abideth for ever; and that will make all the glory of other things to seem but as grass [f].

Sect. 33.—Lastly, Though the creature be mortal in itself, yet in regard of man, as it is an instrument serviceable to his purposes, and subordinate to the graces of God in him, it

[d] Heb. xi. 1. [e] John xii. [f] Isai. xl. 8.

may be made of use even for immortality. To which purpose, excellent is that speech of holy Austin[g]: "If you have not these earthly goods, (saith he) take heed how thou get them by evil works here; and if thou have them, labour by good works to hold them, even when thou art gone to Heaven."—"Make you friends," saith our Saviour[h], "of the unrighteous Mammon, that when you fail, they may receive you into everlasting habitations." A religious and merciful use of earthly things makes way to immortality and blessedness. "Cast thy bread upon the waters, and after many days thou shalt find it." It is an allusion unto husbandmen; they do not eat up and sell away all their corn; for then the world would quickly be destitute: but the way they take to perpetuate the fruits of the earth, is to cast some of it back again into a fruitful soil where the waters come; and then in due time they receive it with increase. So should we do with these worldly blessings; sow them in the bowels and backs of the poor members of Christ; and in the day of harvest we shall find a great increase. "If[i] thou draw out thy soul to the righteous, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day; then thy waters shall not lie unto thee:" that happiness which it falsely promiseth unto other men, it shall perform to thee. And so much be spoken touching the great disproportion between the soul of man and the creature, in regard of the vanity of it.

Sect. 34.—The next disproportion is in their operation: they are vexing and molesting things. Rest is the satisfaction of every creature; all the rovings and agitations of the soul are but to find out something on which to rest: and therefore where there is vexation, there can be no proportion to the soul of man; and Solomon[k] tells us, that "All things under the Sun are full of labour, more than a man can utter." He was not used as an instrument of the Holy Ghost to speak it only, but to try it too: the Lord was pleased for that very purpose, to confer on him a confluence of all outward happiness and inward abilities which his very heart could de-

[g] Si desunt, non per mala opera quærantur; in mundo si adsunt, per bona opera serventur in cœlo. *Epis.* 205. [h] Luk. xvi. 9. [i] Isai. lviii. 10, 11. [k] Eccles. i. 8.

sire, that he at last might discover the utter insufficiency of all created excellencies to quiet the soul of man. But if we will not believe the experience of Solomon, let us believe the authority of him that was greater then Solomon; who hath plainly compared the things and the cares of the earth to thorns[k], which, as the apostle[l] speaks, "pierce (or bore) a man through with many sorrows."

Sect. 35.—First, They are wounding thorns: for that which is but a prick in the flesh, is a wound in the spirit; because the spirit is most tender of smart: and the Wise Man calls them 'vexation of spirit.' The apostle[m] tells us, "They beget many sorrows, and those sorrows bring death with them." If it were possible for a man to see in one view those oceans of blood, which have been let out of men's veins by this one thorn; to hear in one noise all the groans of those poor men, whose lives, from the beginning of the world unto these days of blood wherein we live, have been set at sale, and sacrificed to the unsatiable ambition of their bloody rulers; to see and hear the endless remorse and bitter yellings of so many rich and mighty men as are now in Hell, everlastingly cursing the deceit and murder of these earthly creatures; it would easily make every man with pity and amazement to believe, that the creatures, of themselves, without Christ to qualify their venom and to blunt their edge, are, in good earnest, wounding thorns.

Sect. 36.—Secondly, They are choking thorns: they stifle and keep down all the gracious seeds of the Word, yea the very natural sproutings of nobleness, ingenuity, morality in the dispositions of men. Seed requires emptiness in the ground, that there may be a free admission of the rain and influences of the heavens to cherish it: and so the Gospel requires nakedness and poverty of mind, a sense of our own utter insufficiency to ourselves for happiness, in which sense it is said, that 'The poor receive the gospel.' But now earthly things, meeting with corruption in the heart, are very apt first, to fill it, and secondly, to swell it; both which are conditions contrary to the preparations of the gospel.

Sect. 37.—They fill the heart, first, with business[n]. Yokes of oxen, and farms, and wives, and the like content-

[k] Math. xiii. 22. [l] 1 Tim. vi. 10. [m] 2 Cor. vii. 10. [n] Luk. xiv. 18. 20.

ments take up the studies and delights of men, that they cannot find out any leisure to come to Christ.

Secondly, They fill the heart with love, and "the love of the world shuts out the love of the Father," as the apostle speaks [o]. When the heart goes after covetousness, the power and obedience of the Word is shut quite out. "They will not do thy words," saith the Lord to the prophet [p], "for their heart goeth after their covetousness." A dear and superlative love, such as the gospel ever requires (for a man must love Christ upon such terms, as to be ready, without consultation or demur, not to forsake only, but to hate father and mother and wife, and any the choicest worldly endearments for his gospel sake,)—I say, such a love admits of no corrivality or competition. And therefore the love of the world must needs extinguish the love of the Word.

Lastly, They fill the heart with fear of foregoing them; and fear takes off the heart from any thoughts, save those which look upon the matter of our fear. When men, who make gold their confidence, hear that they must forsake all for Christ, and are sometime haply put upon a trial; they start aside, choose rather securely to enjoy what they have present hold of, than venture the interruption of their carnal contentments for such things, the beauty whereof the prince of this world hath blinded their eyes that they should not see. For certainly, till the mind be settled to believe, that in God there is an ample recompense for any thing, which we may otherwise forego for him; it is impossible that a man should soundly embrace the love of the truth, or renounce the love of the world.

Sect. 38.—Secondly, As they fill, so they swell the heart too, and by that means work in it a contempt and disestimation of the simplicity of the gospel. We have both together in the prophet [q], "According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me." Now the immediate child of pride [r] is self-dependence and a reflection on our own sufficiency; and from thence the next issue is, a contempt of the simplicity of that gospel, which should drive us out of ourselves. The Gentiles, out of the pride of their own

[o] 1 John. ii. 15. [p] Ezek. xxxiii. [q] Hos. xiii. 6. [r] Psal. x. 4.

wisdom, counted the gospel of Christ foolishness[s], and mocked[t] those that preached it unto them: and the Pharisees, who were the learned doctors of Jerusalem, when they heard Christ preach against earthly affections, out of their pride and covetousness 'derided him,' as the Evangelist[u] speaks. Nay farther, they stifle the seeds of all nobleness, ingenuity, or common virtues in the lives of men:—from whence come oppression, extortion, bribery, cruelty, rapine, fraud, injurious, treacherous, sordid, ignoble courses, a very dissolution of the laws of nature among men, but from the adoration of earthly things, from that idol of covetousness which is set up in the heart?

Thirdly, They are 'deceitful thorns,' as our Saviour expresseth it. Let a man in a tempest go to a thorn for shelter; and he shall light upon a thief instead of a fence, which will tear his flesh instead of succouring him, and do him more injury than the evil which he fled from. And such are the creatures of themselves; so far are they from protecting, that indeed they tempt and betray us. "The pride of thine heart hath deceived thee, thou that dwellest in the clifts of the rocks, thou that sayest in thine heart, Who shall bring me down? I will bring thee down," saith the Lord to Edom[x].

Sect. 39.—Lastly, They are vanishing thorns: nothing so apt, nothing so easy to catch fire, and be presently extinguished. They are "quenched like a fire of thorns."[y]

To consider yet more distinctly the vexation of the creature, we will observe, first, the degrees; secondly, the grounds of it; and thirdly, the uses which we should put it to.

Five degrees, we shall observe of this vexation.

Sect. 40.—First, The creatures are apt to molest the Spirit in the procuring of them, even as thorns will certainly prick in their gathering. They make "all a man's days sorrow and his travel grief, they suffer not his heart to take rest in the night;" as the Wise Man[z] speaks. What pains will men take, what hazards will they run, to procure their desires!

[s] 1 Cor. i. 23. [t] Acts xvii. 32. [u] Luke xvi. 14. [x] Obad. vet. 3. 4. Habak. ii. 9, 10. Ezek. xxviii. 17. Zeph. ii. 15. [y] Psal. lviii. 9. Psal. cxviii. 12. [z] Eccles. ii. 22. 23.

Pains of body; plotting of brain; conflicts of passions; biting of conscience; dis-reputation amongst men; scourge of tongues; any thing, every thing, will men adventure, to obtain at last that which, it may be, is not a competent reward for the smallest of these 'vexations.' How will men exchange their salvation; throw away their own mercy; make themselves perpetual drudges and servitors to the times; fawn, flatter, comply; couple in with the instruments or authors of their hopes; hazard their own blood in desperate undertakings, and stain their consciences with the blood of others, to swim through all to their adored Heaven! "Adorare vulgus, jacere oscula, et omnia serviliter pro imperio;" the historian [a] spake it of Otho, that Roman Absalom; he worshipped the people; dispensed frequently his courtesies and plausibilities; crouched and accommodated himself to the basest routs, that thereby he might creep into an usurped honour, and get himself a hated memory in after-ages. And that the like vexation is ordinary in the procurement of any earthly things, will easily appear, if we but compare the disposition of the mind with the obstacles, that meet us in the pursuit of them. Suppose we a man importunately set to travel unto some place, where the certainty of some great profit or preferment attends his coming: the way through which he must go, is intricate, deep, unpassable; the beast that carries him, lame and tired; his acquaintance none, his instructions few; what a heavy vexation must this needs be to the soul of that man to be crossed with so many difficulties in so eager a desire! Just this is the case with natural men in the prosecution of earthly things. First, the desires of men are very violent; which the scripture useth to express by "making haste, [b] greedy coveting, a purpose to be rich [c]:" 'Qui dives fieri vult, et citò vult fieri:' they that will be rich, cannot be quiet till their desires are accomplished: and therefore we find strong desires in the scripture-phrase expressed by such things, as give intimation of pain with them. The apostle [d] describes them by 'groaning and sighing:' the prophet David [e], by 'panting and gasping:' the spouse in the Canticles [f], by sickness,—'I am sick with love.'

[a] Tacit. Hist. l. 1. 36. [b] Prov. xxi. 5. 26. [c] 1 Tim. vi. 9.
[d] Rom. viii. 23. 26. [e] Psal. xlii. 1. [f] Cant. ii. 5.

Thus Amnon[g] grew lean for the desire of his sister, and was vexed and sick: thus Ahab[h] waxed heavy, and laid him down on his bed, and turned away his face, and would not eat because of Naboth's vineyard. So that very importunity of desires is full of vexation in itself. But besides, the means for fulfilling these desires are very difficult, the instruments very weak and impotent. Peradventure, a man's wits are not suitable to his desires, or his strength not to his wits, or his stock not to his strength; his friends few, his corrivals many; his business tough and intricate; his counsels uncertain; his projects waylaid and prevented; his contrivances dashed and disappointed; such a circumstance unseen, such a casualty starting suddenly out, such an occurrence meeting the action, hath made it unfeasible, and shipwrecked the expectation. A man deals with the earth, he finds it weak and languid; every foot of that must oftentimes lie fallow, when his desires do still plough: with men, he finds their hearts hard, and their hands close: with servants, he finds them slow and unfaithful: with trading, he finds the time hard, the world at a stand, every man too thrifty to deal much, and too crafty to be deceived: so that now that vexation, which was at first begun with 'vehemency of desire,' is mightily improved with 'impatiency of opposition;' and, lastly, much increased with the 'fear of utter disappointment' at last. For according as the desires are either more urgent or more difficult, so will the fears of their miscarriage grow: and it is a miserable thing for the mind to be torn asunder between two such violent passions, as desire and fear.

Sect. 41.—The second degree of vexation is, in the multiplying of the creature that men may have it to look upon with their eyes, and to worship it in their affections. And, in this case, the more the heap grows, the more the heart is enlarged unto it; and impossible it is, that that desire should ever be quieted, which grows by the fruition of the thing desired. A wolf that hath once tasted blood, is more fierce in the desire of it than he was before; experience puts an edge upon the appetite: and so it is in the desires of men; they grow more savage and raging in the second or third pro-

[g] 2 Sam. xiii. 2. [h] 1 Kings xxi. 4.

secution than in the first. It is an usual self-deceit of the heart to say and think, If I had such an accession to mine estate, such a dignity mingled with mine other preferments, could but leave such and such portions behind me, I should then rest satisfied and desire no more.—This is a most notorious cheat of the fleshly heart of man; first, thereby to beget a secret conceit, that, since this being gotten I should sit quietly down, I may therefore set myself with might and main to procure it, and, in the mean time, neglect the state of my soul, and peradventure shipwreck my conscience upon indirect and unwarrantable means for fulfilling so warrantable and just a desire. And secondly, thereby likewise to inure and habituate the affections to the love of the world, to plunge the soul in earthly delights, and to distil a secret poison of greediness into the heart. For it is with worldly love as with the sea: let it have at the first never so little a gap at which to creep in, and it will eat out a wider way, till at last it grow too strong for all the bulwarks, and overrun the soul. "Omne peccatum habet in se mendacium [i]:" there is something of the lie in every sin; but very much in this of worldliness, which gets upon a man with slender and modest pretences, till at last it gather impudence and violence by degrees; even as a man that runs down a steep hill, is at last carried, not barely by the impulsion of his own will, but because at first he engaged himself upon such a motion, as in the which it would prove impossible for him to stop at his pleasure. We read in Saint Austin's [k] Confession of *Alipius* his companion, who being by much importunity overcome to accompany a friend of his to those bloody Roman games, wherein men killed one another to make sport for the people; and yet resolving, though he went with his body, to leave his heart behind him, and for that purpose to keep his eyes shut, that he might not stain them with so ungodly a spectacle,—yet, at last, upon a mighty shout at the fall of a man, he could not forbear to see the occasion, and upon that grew to couple with the rout, and to applaud the action as the rest did. In another place [m] of the same book we read of Monica, the mother of that holy man, that she had so often used to sip the wine that came to her father's

[i] *Aug.* de Civ. Dei, l. 14. c. 4. [k] Confes. l. 6. c. 8. [m] Confes. l. 9. c. 8.

table, that from sipping she grew to loving, and from thence to excessive drinking: which particulars are by him reported, to shew the deceitfulness of sin in growing upon the conscience, if it can but win the heart to consult, to deliberate, to indulge a little to itself at first: for it is in the case of sin, as it is in treason, "qui deliberant, desciverunt[n]:" to entertain any the modestest terms of parley with God's enemy, is downright to forsake him. And if it be so in any thing, then much more in the love of the world; for the apostle[o] tells us, that that is a "root;" and therefore we must expect, if ever it get footing in us,—partly, by reason of its own fruitful quality,—partly, by reason of the fertile soil wherein it is, the corrupt heart of man,—partly, by reason of Satan's constant plying it with his husbandry and suggestions,—that it will every day grow faster, settle deeper, and spread wider in our souls. By which means it must needs likewise create abundance of vexation to the spirits of men. For as manna in the wilderness, when the people would not be content to have from God their daily bread, but would needs be hoarding and multiplying of it, "bred worms and stank[p];" so when men will needs heap up wealth and other earthly supplies beyond stint or measure, they do but store up worms to gnaw upon their consciences, that which will vex and annoy the owners. "They pant after the dust of the earth, on the head of the poor," saith the prophet[q] of those cruel oppressors that "sold the righteous for shoes:" it notes how the fierceness of a greedy and unsatiable desire will wear out the strength of a man, make him spend all his wits, and even gasp out his spirits in pursuing the poor unto the dust, sucking out their very livelihood and substance, till they are fain to lie down in the dust. "Woe unto him," saith the prophet,[r] "that increaseth that which is not his, enlarging his desires as hell and death, that loadeth himself with thick clay;" that is, in other expressions, that "storeth[s] up violence and robbery; that heapeth[t] up treasures against the last day." The words shew us, what the issue of vehement and indefatigable affections is; they do but create vexations to a man's own soul; and all his wealth

[n] Tacit. Hist. ii. 77. [o] 1 Tim. vi. 10. [p] Exod. xvi. 20.
[q] Amos ii. 7. [r] Habak. ii. 6. [s] Amos iii. 10. [t] James v. 3.

will, at length, lie upon his conscience like a load and mountain of heavy earth.

Sect. 42.—The third degree of vexation is from the enjoyment, or rather from the use of earthly things: for though a wicked man may be said to use the creatures, yet, in a strict sense, he cannot be said to enjoy[a] them. The Lord maketh his sun to shine upon them, giveth them a lawful interest, possession, and use of them; but all this doth not reach to a fruition. For that imports a delightful, sweet, orderly use of them, which things belong unto the blessings and promises of the gospel. In which respect the apostle[x] saith, "that God giveth unto us *πάντα εἰς ἀπόλαυσιν*, all things richly to enjoy." This is the main sting and vexation of the creature alone, without God's more especial sanctification and blessing,—that in it a man shall still taste a secret curse, which deprives him of that dearness and satisfaction which he looks for from him. False joy, like 'the crackling of thorns,' he may find; but still there is some 'fly in the ointment,' 'some death in the pot,' 'some madness in the laughter,' which, in the midst of all, damps and surpriseth the soul with horror and sadness: there are still some secret suggestions and whisperings of a guilty conscience, that through all this Jordan of pleasure, a man swims down apace into a Dead sea; that all his delights do but carry him the faster unto a final judgment. "Res severa est verum gaudium;" true joy, saith the heathen[y] man, is not a perfunctory, a floating thing; it is serious and massy, it sinks to the centre of the heart. As in nature, the heavens (we know) are alway calm, serene, uniform, undisturbed; they are the clouds and lower regions that thunder and bluster. The sun and stars raise up no fogs so high, as that they may imprint any real blot upon the beauty of those purer bodies, or disquiet their constant and regular motions: but, in the lower regions, by reason of their nearness to the earth, they frequently raise up such meteors, as often break forth into thunders and tempests. So the more heavenly the mind is, the more untainted doth it keep itself from the corruptions and temptations of worldly things; the more quiet and composed is it in all

[a] Ὁ μὲν πόνος δῆλος, ἡ δὲ ἀπόλαυσις ἄδηλος· σοὶ μὲν τὰ ἁμαρτήματα, τὴν δὲ κόλασιν παρέσχεν ἕτερος. *Chrys.* ad Pop. Antioch. Hom. [x] 1 Tim. vi. 17. [y] Senec. Ep.

estates: but in minds merely sensual, the hotter God's favours shine, and the faster his rain falls upon them, the more fogs are raised, the higher thorns grow up, the more darkness and distractions do shake the soul of such a man. As fire under water, the hotter it burns, the sooner it is extinguished by the overrunning of the water; so earthly things raise up such tumultuary and disquiet thoughts in the minds of men, as do, at last, quite extinguish all the heat and comfort, which was expected from them.

Sect. 43.—Give me leave to explain this vexation in some one or two of Solomon's particulars, and to enfold his enforcements thereof out of them. And, first, to begin with that with which he begins; the knowledge of things, either natural in this present text, or moral and civil, v. 17; of both which he concludeth, that they are "Vanity and vexation of spirit." The first argument he takes from the weakness of it, either to restore or correct any thing that is amiss: "That which is crooked, cannot be made straight." We may understand it several ways: First, All our knowledge, by reason of man's corruption, is but a crooked, ragged, impedite knowledge, and for that reason a vexation to the mind: for rectitude is full of beauty,—and crookedness, of deformity. In man's creation, his understanding should have walked in the strait path of truth, should have had a distinct view of causes and effects in their immediate successions; but now sin hath mingled such confusion with things, that the mind is fain to take many crooked and vast compasses for a little uncertain knowledge. Secondly, The weakness of all natural knowledge is seen in this, that it cannot any way either prevent or correct the natural crookedness of the smallest things, much less make a man solidly and substantially happy. Thirdly, That which is crooked, cannot be made straight. It is impossible for a man, by the exactest knowledge of natural things, to make the nature of a man, which by sin is departed from its primitive rectitude, straight again, to repair that image of God which is so much distorted. "When they knew God, they glorified him not as God; they became vain in their imaginations, and their foolish heart was darkened." It is the apostle's[z] speech of the wisest Hea-

[z] Rom. i. 21.

then. Aristotle,* the most rational heathen man that the world knows of, in his doctrine confesseth the disability of moral knowledge to rectify the intemperance of nature, and made it good in his practice; for he used a common strumpet to satisfy his lust. Seneca likewise, the exactest stoic which we meet with, than whom never any man writ more divinely for the contempt of the world, was yet the richest usurer that ever we read of in ancient stories; though that were a sin discovered and condemned by the Heathen themselves.

Sect. 44.—A second ground of vexation from knowledge is, The defects and imperfections of it: "That which is wanting, cannot be numbered." There are many thousand conclusions in nature, which the most exquisite judgment is not able to pierce into, nor resolve into their just principles. Nay, still the more a man knows, the more discoveries he makes of things he knows not.

Sect. 45.—Thirdly, "In much wisdom, is much grief; and he that increaseth knowledge, increaseth sorrow." In civil wisdom, the more able a man is, the more service is cast upon him, the more businesses run through him,—the less can he enjoy his time or liberty. His eminence loads him with envy, jealousies, observation, suspicions; forceth him oftentimes upon unwelcome compliances, upon colours and inventions to palliate unjust counsels, and stop the clamours of a gainsaying conscience; fills him with fears of miscarriage and disgrace, with projects of honour and plausibility, with restless thoughts how to discover, prevent, conceal, accommodate the adversaries, or his own affairs; in one word, is very apt to make him a stranger to God and his own soul. In other learning, let a man but consider, first, The confusion, uncertainty, involvedness, perplexities of causes and effects by man's sin: secondly, The pains of the body, the travail of the mind, the sweat of the brain, the tugging and plucking of the understanding, the very drudgery of the soul to break through that confusion, and her own difficulties: thirdly, The many invincible doubts and errors, which will still blemish our brightest notions: fourthly, The great charges

* Ethic. lib. 7. cap. 3 & 4. Vide de Philosophis impudicis et veritatem contemnentibus, *Tert.* Apolog. c. 46. *Tacit.* An. lib. 13. *Dio. Tac.* Annal. lib. 6. *Aur. Polit.* lib. 1. c. 10. Vid. *Rosin.* Ant. l. 8. cap. 20.

which the very instruments and furniture of learning will put men to: fifthly, The general disrespect which, when all is done, it finds in the world, great men scorning it as pedantry, as ordinary men unable to take notice of it, and great scholars fain to make up a theatre amongst themselves: sixthly, The insufficiency thereof to perfect that which is amiss in our nature, the malignant property thereof to put sin into armour, to contemn the simplicity and purity of God's word: and lastly, The near approach thereof to its own period, the same death that attendeth us, being ready also to bury all our learning in the grave with us. These and infinite the like considerations must needs mingle much sorrow with the choicest learning.

Sect. 46.—Secondly, Let us take a view of pleasure. There is nothing doth so much disable in the survey of pleasure, as the mixture either of folly or want. When a man hath wisdom to apprehend the exquisiteness of his delights, and variety to keep out the surfeit of any one, he is then fittest to examine what compass of goodness or satisfaction is in them. First then, Solomon kept his wisdom; he pursued such manly and noble delights, as might not vitiate, but rather improve his intellectuals, chap. ii. v. 1, 2, 3. Secondly, his wisdom was furnished with variety of subjects to inquire into; he had magnificence and provisions suitable to the greatness of his royal mind: sumptuous and delicate diet, under the name of wine, v. 3; stately edifices, v. 4; vineyards and orchards, yea, very paradises, as large as woods, v. 5, 6; fish-ponds, and great waters, multitudes of attendants and retinue of all sexes; mighty herds [b] of cattle of all kinds, v. 7; great treasures of silver and gold; all kinds of music, vocal and instrumental. Thirdly, Solomon exceeded "in all these things, all that ever went before him," ver. 9. Fourthly, as he had the most abundant, so likewise the most free, undisturbed, unabated enjoyment of them all; "he withheld not his heart from any joy:" there was no mixture of sickness, war, or any intercurrent difficulties to corrupt their sweetness, or blunt the taste of them. Here are as great preparations as the heart of man can expect, to make an universal survey of those delights which are in the crea-

[b] 1 Kings iv. 23.

ture: and yet, at last, upon an impartial inquiry into all his most magnificent works, the conclusion is, they were but "Vanity and vexation of spirit," vers. 11. Which vexation he further explains, first, by the necessary divorce which was to come between him and them; "He was to leave them all," vers. 18. Secondly, by his disability so to dispose of them, as that, after him, they might remain in that manner, as he had ordered them, vers. 19. Thirdly, by the effects which these and the like considerations wrought in him, they were so far from giving him real satisfaction, as that, first, he 'hated' all his works; for there is nothing makes one hate more eagerly than disappointment in the good which a man expected. When Amnon[c] found what little satisfaction his exorbitant lust received in ravishing his sister Tamar, he as fiercely hated her after, as he had desired her before. Secondly, he 'despaired' of finding any good in them; because they beget nothing but travail, drudgery, and unquiet thoughts.

Sect. 47.—Lastly, Let us take a view of riches, the ordinarily most adored idol of all the rest. The Wise Man says, first in general, "Neither riches, nor yet abundance of riches, will satisfy the soul of man," Eccles. v. 10. This he more particularly explains; first, from the sharers which the increase of them doth naturally draw after it, vers. 11; and between the owners and the sharers, there is no difference but this, an empty speculation; one sees as his own, what the other enjoys to those real purposes for which they serve, as well as he. Secondly, from the unquietness which naturally grows by the increase of them, which makes an ordinary drudge in that respect more happy, verse 12. Thirdly, from the hurt which usually, without some due corrective, they bring, vers. 13: either they hurt a man in himself, being strong temptations and materials too of pride, vain-glory, covetousness, luxury, intemperance, forgetfulness of God, love of the world, and by these, of disorder, dissoluteness, and diseases in the body; or else, at least, they expose him to the envy, accusations, violences of wicked men. Fourthly, from their uncertainty of abode, they perish by an evil travail[d]; either God's curse, or some particular

[c] 2 Sam. xiii. 15. [d] See Job xv. 20, 29.

humour, lust, or project, overturns a great estate, and posterity is beggared. Fifthly, from the certainty of an everlasting separation from them, vers. 15, 16: and this, he saith, is a 'sore evil,' which galls the heart of a worldly man, that hath resolved upon no other Heaven than his wealth: when sickness comes to snatch him away from this his idol, there is not only sorrow, but "wrath and fury in him," vers. 17. Sixthly, from the disability to use or enjoy them, when a man, through inordinate love, or distrustful providence, or sordidness of spirit, or encumbrances of employments, will not, while he lives, enjoy his abundance; and when he dies, hath not, either by his own covetous prevention, or his successor's inhumanity, an honourable burial, chap. vi. ver. 1, 2, 3. Seventhly, from the narrowness of any satisfaction, which can be received from them, vers. 7. All the wealth a man hath, can reach no higher than the filling of his mouth, than the outward services of the body; the desires of the soul remain empty still. A glutton may fill his belly, but he cannot fill his lust: a covetous man may have a house full of money, but he can never have a heart full of money: an ambitious man may have titles enough to overcharge his memory, but never to fill his pride: the agitations of the soul would not cease, the curiosity of the understanding would not stand at a stay, though a man could hold all the learning of the great Library in his head at once: the sensuality of a lascivious man would never be satiated, it would be the more enraged, though he should tire out his strength and waste his spirits, and stupify all his senses with an excessive intemperance. When men have done all they can with their wisdom and wealth, they can fill no more but the mouth; and poverty and folly makes a shift to do so too, vers. 8: the desires wander, the soul roves up and down as ever, vers. 9. Eighthly, From their disability to protect or rescue a man from evil, to advance the strength of a man beyond what it was before, vers. 10. Though a man could scrape all the wealth in the world together, he were 'but a man still,' subject to the same dangers and infirmities as before: nothing can exalt him above, or exempt him from, the common laws of humanity; neither shall he be ever able to contend with him that is mightier than he. All his wealth shall never be able to blind the eye, or bribe the jus-

tice, or restrain the power, of Almighty God, if He be pleased to inflict the strokes of his vengeance upon his conscience.

Sect. 48.—The fourth degree of vexation is from the review of them. First, If a man consider the means of his getting them, his conscience will oftentimes tell him, that, peradventure, he hath pursued indirect and unwarrantable ways of gain; hath ventured to lie, flatter, swear, deceive, supplant, undermine; to corrupt and adulterate wares, to hoard up and dissemble them till a dearer season; to trench upon God's day for his own purposes, that so he might not only receive, but even steal away, blessings from him.

Secondly, If a man consider the manner, the inordinate and over-eager way of procuring them. How much precious time hast thou spent, which can never be recalled again, for one hour whereof, a tormented soul in Hell would part with all the world, if he had the disposal of it, to be but so small a space within the possibilities of salvation again[e]; how much of this precious time hast thou spent for that which is no bread, and which satisfieth not! How many golden opportunities of increasing the graces of thy soul; of feeding thy faith with more noble and heavenly contemplation on God's truth and promises, on his name and attributes, on his word and worship; of rousing up thy soul from the sleep of sin; of stirring up, and new inflaming thy spiritual gifts; of addressing thyself to a more serious, assiduous, durable communion with thy God; of mourning for thine own corruptions; of groaning and thirsting after heavenly promises; of renewing thy vows and resolutions; of besieging and besetting Heaven with thy more ardent and retired prayers; of humbling thyself before thy God; of bewailing the calamities, the stones, the dust of Sion; of deprecating and repelling approaching judgments; of glorifying God in all his ways,—things of precious, spiritual, and everlasting consequence; how many of these golden opportunities hath thy too-much absurd love and attendance on the world stolen from thee! And surely to a soul enlightened, these must needs be matters of much vexation.

Thirdly, If a man consider the use he hath made of them:

[e] Ἐν τοῖς ἔξω πλουτοῦντες ἀμελοῦσι τῶν ἔνδον, ἔρημον καὶ αὐχμῶσαν, ἀραχνίων γέμουσαν, περιορῶντες τὴν ἑαυτῶν ψυχήν. *Chrysost.* ad Pop. Antioch. hom. 2.

how they have stolen away his heart, from trusting in God, to rely on them; how they have diverted his thoughts from the life to come, and bewitched him to dote on present contentments; to love life, to fear death; to dispense with much unjust liberty; to gather rust and security in God's worship; how much excess and intemperance they have provoked; how little of them have been spent on God's glory and church; how small a portion we have repaid him in his ministers, or in his members; how few naked backs they have clothed; how few empty bellies they have filled; how few languishing bowels they have refreshed; how few good works and services they have rewarded;—These are considerations, which, unto sensible consciences, must, some time or other, beget much vexation.

Fourthly, If a man consider his own former experiences, or the examples of others, that bring the vanity of these earthly things into mind; how some of his choicest pleasures have now outlived him, and are expired; how the Lord hath snatched, from his dearest embracements, those idols which were set up against his glory; how many of his hopes have failed, of his expectations and presumptions proved abortive; how much money, at one time, a sickness,—at another, a suit,—at a third, a thief,—at a fourth, a shipwreck or miscarriage,—at a fifth, yea, at a twentieth time, a lust hath consumed and eaten out; how many examples there are in the world of withered and blasted estates, of the curse of God, not only, like a moth, insensibly consuming, but, like a lion, suddenly tearing asunder great possessions.

Sect. 49.—The last degree of vexation from the creatures, is from the disposing of them. All creatures, sinners especially, that have no hope or portion in another life, do naturally love a present earthly immortality: and therefore, though they cannot have it in themselves, yet as the philosopher saith of living creatures, the reason why they generate, is, That that immortality, which in their own particulars they cannot have, they may, ἐὰν δύνωνται, so far as they are able, procure in the species or kind which they thus preserve; so rich and worldly men, though they cannot be immortal on the earth themselves, yet they affect an immortality in their names and dwelling-places, Psal. xlix. 11.

And therefore they desire to transmit their substance to such successors, as may have wisdom and nobleness of mind to continue it. Now then if a man either have no heir, or one that is so active as to alter, or so careless and supine as to ruin all; either base to dishonour the house, or profuse to overthrow it;—these and many other the like doubts, must needs infinitely perplex the minds of men, greedy to perpetuate their names and places. Eccles. ii. 18. 19.

The second thing which we proposed to consider in this argument, was, the grounds of this vexation: I shall name but three; God's curse,—man's corruption,—and the creature's deceitfulness.

Sect. 50.—I have at large before insisted on the curse, considered alone; now I am to shew in one word, the issuing of vexation therefrom. The curse of the creature is, as *it* were, the poison and contagion of it: and let a man mix poison in the most delicate wine, it will but so much the easier, by the nimbleness of the spirits there, invade the parts of the body, and torment the bowels. Gold of itself is a precious thing; but to be shackled with fetters of gold, to have it turned into a use of bondage, adds mockery to the affliction: and far more precious to a particular man, is a chain of iron which draws him out of a pit, than a chain of gold which clogs him in a prison; a key of iron which lets him out of a dungeon, than a bar of gold that shuts him in. If a man should have a great diamond, curiously cut *into* sharp angles, worth many thousand pounds, in his bladder, no man would count him a rich, but a miserable and a dead man. This is just the case between a man and the creatures of themselves, without Christ to sanctify them unto us: though the things be excellent in their own being, yet, mingled with our corruptions and lusts, they are turned *into* poison, into the gall of asps within a man; they will not suffer him to feel any quietness in his belly. "In the fulness of his sufficiency, he shall be in straits; and while he is eating, the fury of wrath shall rain down upon him[f]." Let a man's meat be never so sweet in itself, yet if he should temper the sauce with dirt out of a sink, it would make it

[f] Job xx. 14, 16, 20, 22, 23.

altogether loathsome; and a wicked man eats all his meat like swine, wrapped up and overdaubed with dirt and curses. "A little," saith Solomon, "which the righteous hath, is better than great riches of the ungodly." 'In se' it is not, but 'quoad hominem,' in regard of the man, it is: for that little which a righteous man hath, is to him an experience of God's promise, a branch of his love, a means of thankful affections in him, a viaticum unto Heaven: whereas the wicked man's abundance turns into his greater curse, their table becomes their 'snare';[g] and those things which should have been for their good, prove unto them an occasion of falling. God makes his sun to shine on the just and on the unjust, on a garden of spices, and on a dunghill: but in the one, it begetteth a sweet savour of praise and obedience; in the other, it raiseth up noisome lusts, which prove a savour unto death. And who had not rather be free in a cottage, than condemned in a palace? St. Paul[h] distinguisheth of a reward, and a dispensation: "If I preach the gospel willingly, I have a reward; if against my will, a dispensation is committed unto me." We may apply it to our purpose: those good things which the faithful enjoy, though but small, are yet rewards and accessions unto the kingdom of God and his righteousness; and, so long, they bring joy and peace with them: but, unto the wicked, they are merely a dispensation; they have only the burden and business, not the reward, nor benediction, of the creature.

Sect. 51.—The second ground is the corruption of nature, which maketh bitter and unclean[i] every thing that toucheth it. It polluteth 'holy flesh'[k]; much more will it pollute ordinary things. We read of a roll which was sweet in the mouth, but bitterness in the belly: such are the creatures. In the bowels of men, their hearts and consciences (which are the seminaries of corruption) they turn into gall, however in the mouth they have some smatch of honey[l] in them. 'For this is a constant rule,—'Then only doth the creature satisfy a man, when it is suitable to his occasions and necessities.' The reason why the same proportion is insufficient for a prince, which is abundant for a private man, is, because the occasions of the prince are more vast, massy,

[g] Psal. lxix. 22. [h] 1 Cor. ix. 17. [i] Tit. i. 15. [k] Hag. ii. 12, 13, 14. [l] Rev x. 9.

and numerous, than the occasions of a private man. Now the desires and occasions of a man in Christ, that doth not ransack the creature for happiness, are limited and shortened; whereas another man's are still at large. For he is in a way; his eye is upon an end; he useth the world but as an inn; and no man that travels homeward, will multiply businesses unnecessarily upon himself in the way. In his house, he can find sundry employments to busy himself about; the education of his children, the government of his family, the managing of his estate, are able to fill up all his thoughts; whereas, in the inn, he cares for nothing but his refreshment and rest. So here, the faithful make their home their business, how to have their conversation in Heaven; how to have a free and comfortable use of the food of life; how to relish the mercies of God; how to govern their evil hearts; how to please God their Father, and Christ their Husband; how to secure their interest in their expected inheritance; how to thrive in grace; to be rich in good works; to purchase to themselves a farther degree of glory; how to entail their spiritual riches to their posterity, in a pious education of their children: these are their employments. The things of this life are not matters of their home, but only comfortable refreshments[m] in the way: which therefore they use not as their grand occasions, to create businesses to them, but only as interims and necessary respites. So that hereby their occasions being few and narrow, those things which they here enjoy, are unto those occasions largely suitable, and, by consequent, very satisfactory unto their desires. But worldly men are here at home; they have their portion in this life: hereupon their desires are vast, and their occasions, springing out of those desires, infinite. A man in the right way finds at last an end to his journey; but he that is out of the way, wanders infinitely without any success. Rest is that which the desires and wings of the soul do still carry men upon. Now the faithful, being always in the way, do with comfort go on, though it be peradventure deep and heavy, because they are sure it will bring them home at last: but wicked men in a fairer way are never satisfied, because they have not before them that

[m] Solatia, non negotia.

rest which their soul desires: for inordinate lusts are ever infinite. What made the heathen burn in lust one towards another, but because the way of nature is finite, but the way of sin infinite[n]? What made Nero, that wicked emperor, have an officer about him, who was called Arbiter Neronianæ libidinis[o], the inventor and contriver of new ways of uncleanness, but because lust is infinite? What made Messalina, that prodigy of women, (whom I presume St. Paul had a particular relation to, Rom. i. 26,) "profluere ad incognitas libidines," as the historian speaks, prostitute herself with greediness unto unnatural and unknown abominations, but because lust is infinite? What makes the ambitious man never leave climbing, till he build a nest in the stars; the covetous man[p] never leave scraping, till he fill bags, and chests, and houses, and yet can never fill the hell of his own desires; the epicure never cease swallowing, and spewing, and staggering, and inventing new arts of catches, and rounds, and healths, and caps, and measures, and damnation; the swearer find out new gods to invoke, and have change of oaths, as it were of fashions; the superstitious traveller run from England to Rheims, from thence to Rome, and from Rome to Loretto, and after that to Jerusalem, to worship the milk of Our Lady, or the cratch and tomb of Our Saviour, or the nails of his cross, or the print of his feet, and I know not what other fond delusions of silly men, who had rather find salvation any where than in the Scriptures;—what is the reason of these and infinite the like absurdities, but because lust is infinite? and infinite lust will breed infinite occasions; and infinite occasions will require infinite wealth, and infinite wit, and infinite strength, and infinite instruments to bring them about: And this must needs beget much vexation of mind, not to have our possessions, in any measure, proportionable to our occasions.

Sect. 52.—The third and last ground is the creature's deceitfulness. There is no one thing will more disquiet the mind than to be defeated. Those things wherein men fear miscarriage, or expect disappointment, they prepare such a disposition of mind as may be fit to bear it. But when a

[n] Ἡ πονηρία ἀνθρώπων ἄπληστον. Ἄπειρος ἡ τῆς ἐπιθυμίας φύσις. *Aristot.* Polit. l. cap. 7. [o] *Tacit.* Annal. l. 16. c. 2. [p] Εἰς ἄπειρον αὐξουσιν οἱ χρηματιζόμενοι τὸ νόμισμα. *Arist.* Polit. l. 1. c. 9.

man is surprised with evil, the novelty increaseth the vexation. And therefore the Scripture useth to express the greatness of a judgment, by the unexpectedness of it: "When thou didst terrible things, which we looked not for [s]." —The unexpectance doth add unto the terror. "A breach is an instant [t], a momentary [u], a sudden destruction [x], a swift damnation [y], a flying roll [z], a winged woman;"—such are the expressions of a severe judgment. And therefore it was a wise observation which Tacitus made of a great Roman, he was "ambiguarum rerum sciens, eoque intrepidus;" he foresaw, and by consequence was not so much troubled with evil events, as those whom they did surprise. Now men are apt to promise themselves much contentment in the fruition of earthly things, like the fool in the parable; and to be herein disappointed is the ground of much vexation. When a man travels in a deep way, and sees before him a large smooth plain, he presumes that will recompense the toil he was formerly put to: but when he comes to it, and finds it as rotten, as full of sloughs, and bogs, and quagmires, as his former way, his trouble is the more multiplied, because his hopes are deceived. The Devil and the world beget in men's minds large hopes, and make profuse promises to those that will worship them; and a man, at a distance, sees abundance of pleasure and happiness in riches, honours, high places, eminent employments, and the like: but when he hath his heart's desire, and peradventure hath outclimbed the very modesty of his former wishes, hath ventured to break through many a hedge, to make gaps through God's law and his own conscience, that he might, by shorter passages, hasten to the idol he so much worshipped; he finds at last, that there was more trouble in the fruition, than expectation at the distance; that all this is but like the Egyptian temples [a], where, through a stately frontispiece and magnificent structure, a man came, with much preparations of reverence and worship, but to the image of an ugly ape, the ridiculous idol of that people. A man comes to the world as to a lottery, with a head full of hopes and projects to get a prize; and returns with a heart full of blanks, utterly

[s] Isa. lxiv. 3. [t] Isai. xxx. 13. [u] Isai. xlvii. 9. [x] Psal. lxxiii. 9.
[y] 2 Pet. ii. 1. [z] Zech. v. 2, 9. [a] Clem. Alex. in Pædag. lib. 3 cap. 2.

deluded in his expectation. The world useth a man as ivy doth an oak; the closer it gets to the heart, the more it clings and twists about the affections, though it seem to promise and flatter much, yet it doth indeed but eat out his real substance, and choke him in the embraces.

Sect. 53.—First, then, they deceive our judgments, make us think better of them than they deserve; they deal with us as the Philistines with Samson, they begin at our eyes. Thus the Devil began to beguile Eve[x], when she saw that the tree was good and pleasant to the eyes; then being thus first deceived, she became a transgressor[y]. And thus Esau[z] disputes himself out of his birthright: 'I am at the point of death; the pottage will make me live; the birthright will not go into the grave with me; I will prefer my life before my privilege.'

Sect. 54.—Secondly, They deceive our hopes and expectations. Achan promised himself much happiness in a wedge of gold and Babylonish garment; but they were 'devoted and cursed things,' they did not only deceive him, but undo him. The wedge of gold (if I may so speak) did serve to no other purpose, but to cleave asunder his soul from his body, and the Babylonish garment but for a shroud. Gehazi's presumptions were vast; and the bargain he thought very easy, to buy garments, and olive-yards, and vineyards, and sheep, and oxen, and man-servants and maid-servants, at the price of an officious and mercenary lie; he thought he had provided well for his posterity by the reward of Naaman: but the event proves quite contrary; he provided nothing but a leprosy for himself and his seed for ever.

Sect. 55.—They deceive our hopes in respect of good. They promise long life, and yet the same night[a] a man's soul is taken from him, and they the instruments[b] of that calamity. How many men have perished by their honours! how many have been eaten up by their pleasures! how many hath the greedy desire of wealth poured out into the grave! They promise peace and safety (as we see how Israel boasted in their mountains, confederacies, supplies from Egypt and Assyria, in their own counsels and inventions), and yet all these end in shame and disappointment[c];

[x] Gen. iii. 6. [y] 1 Tim. ii. 14. [z] Gen. xxv. 32. [a] Luke xii. 20.
[b] Ezek. xxviii. 9. [c] Jer. ii. 36. Hos. x. 6. Isa. xlvii. 8. 11. Job vi. 19. 20.

they promise liberty, and yet make men slaves unto 'vile lusts[d];' they promise fitness for God's service, and nothing more apt to make men forget him or his worship[e]. Thus all those fantastical felicities, which men build upon the creature, prove, in the end, to have been nothing else but the banquet of a dreaming[f] man, nothing but lies and vanity in the conclusion.

Sect. 56.—Lastly, They deceive us, likewise, in respect of evil. No creatures, however they may promise immunity and deliverance, can do a man any good, when the Lord will be pleased to send evil upon him. And yet it is not for nothing, that a truth so universally confessed, should yet be repeated in the Scripture, that "silver, and gold, and corruptible things," are not a fit price[g] for the souls of men. Doubtless the holy men of God foresaw a time, when false Christs and false prophets should come into the world, which should set salvation to sale, and make merchandise of the souls[h] of men: as we see at this day in Popish indulgencies and penance, and the like, no less ridiculous than impious superstitions. Neither is it for nothing that Solomon[i] tells us, that "riches, yea whole treasures, do not profit in the day of death;" a speech repeated by two prophets[k] after him. For surely those holy men knew, how apt wealth and greatness is to bewitch a man with conceits of immortality, as hath been shewed. Who were they that made a covenant with death, and were at an agreement with Hell to pass from them, but the scornful men, the rulers of the people, which had abundance of wealth and honour? Who were they that did put far away the evil day, and, in despite of the prophet's[l] threatenings, did flatter themselves in the conceit of their firm and inconcussible estate; but they who were at ease in Sion[m], who trusted upon the mountains of Samaria, who lay upon beds of ivory, and stretched themselves upon their couches? Yet we see all this was but deceit; they go captive with the first of those that go captive; and the banquet of them that stretched themselves, is removed. All earthly supports, without God,

[d] Psal. lxii. 9. [e] Hos. x. 13. [f] Jer. xvi. 19. [g] 1 Pet. i. 18. Psal. xlix. 7, 8.
[h] Rev. xviii. 13. [i] Prov. xi. 4. x. 2. [k] Ezek. vii. 19. Zeph. i. 18.
[l] Isa. xxviii. 14, 15. [m] Amos. vi. 1, 7.

are but like a stately house on the sand, without a foundation; a man shall be buried in his own pride. He that is strong, shall be to seek of his strength; he that is mighty, and should deliver others, shall be too weak for his own defence; he that is swift, shall be amazed, and not dare to fly; if he be a bowman, at a great distance,—if he be a rider, and have a great advantage,—he shall yet be overtaken; and he that is courageous, and adventures to stand out, shall be fain to fly away naked at the last. Whatever hopes or refuges any creature can afford a man in these troubles, they are nothing but froth and vanity; the Lord challenges and derides them all [n]. And the prophet Isaiah [o] gives a sound reason of it all, "The Egyptians are men, and not God; and their horses are flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth, shall fall; and he that is holpen, shall fall down; and they all shall fail together."

Sect. 57.—Before we proceed to the last thing proposed, here is a question to be answered.

If the creatures be so full of vexation, it should seem that it is unprofitable, and, by consequence, unlawful, either to labour or to pray for them: Which yet is plainly contrary to Christ's direction, "Give us our daily bread;" and contrary to the practice of the saints, who use to call for the fatness of the earth, and dew of heaven, peace of walls, and prosperity of palaces, upon those whom they bless.

To which I answer, That which is evil by accident, doth not prejudice that which is good in itself, and by God's ordination. Now the vexation which hath been spoken of, is not an effect flowing naturally out of the condition of the creature, but ariseth merely by accident, upon the reason of its separation from God, who, at first, did appoint his own blessed communion to go along with his creatures. Now things which are good in themselves, but accidentally evil, may justly be the object of our prayers and endeavours. And so, on the other side, many things there are, which, in themselves alone, are evil; yet, by the providence and disposition of God, they have a good issue; they work together

[n] Amos ii. 14, 16. Amos ix. 2, 5. Obad. ver. 3, 9. Isa. lvii. 13. Jer. ii. 28. Deut. xxxii. 37, 42. Jer. xi. 12. Isa. x. 3, 4. Ezek. xxii. 14. Jer. iv. 30. [o] Isa. xxxi. 3.

for the best to them that love God. It was good for David, that he had been afflicted; yet we may not lawfully pray for such evils on ourselves, or others, upon presumption of God's goodness to turn them to the best. Who doubts that the calamities of the Church do, at this time, stir up the hearts of men to seek the Lord, and his face, and walk humbly and fearfully before him? Yet that man should be a curse and prodigy in the eyes of God and men, who should still pray for the calamities of Sion, and to see the stones of Jerusalem still in the dust. Death is in itself an evil thing (for the apostle calls it an 'enemy[o]'); yet, by the infinite power and mercy of God, who delights to bring good out of evil, and beauty out of ashes, it hath not only the sting taken away, but is made an entrance into God's own presence: with reference unto which benefit, the apostle desireth "to be dissolved, and to be with Christ[p]." Now, notwithstanding this goodness, which death, by accident, brings along with it, yet being in itself a destructive thing, we may lawfully, in the desires of our soul, shrink from it, and decline it. Example whereof we have in the death of Christ himself, which was of all, as the most bitter, so the most precious; and yet by reason of that bitterness which was in it, he prays against it, presenting unto his Father the desires of his soul for that life which he came to lay down: as his obedience to his Father, and love to his church, made him most willingly embrace death; so his love to the integrity of his human nature, and fear of so heavy pressures as he was to feel, made him as seriously to decline it. And though the apostle did most earnestly desire to be with Christ, yet he did in the same desire decline the common road thither, through the dark passages of death[q]. Unlawful indeed it is for any man to pray universally against death, because that were to withstand the statutes of God[r]. But against any particular danger we may, as Hezekiah did[s]; reserving still a general submission to the will and decrees of God: for we are bound, in such a case, to use all good means, and to pray for God's blessing upon them, which amounts to a prayer against the danger itself. So then, by the

[o] 1 Cor. xv. [p] Phil. i. 23. [q] 2 Cor. v. 4. [r] Heb. ix. 27.
[s] 1 Kings xx. 1, 2.

rule of contraries, though the creatures be full of vanity and vexation, yet this must not swallow up the apprehension of that goodness which God hath put into them; nor put off the desires of men from seeking them of God, in those just prayers which he hath prescribed, and in those lawful endeavours which he hath commanded and allowed.

Sect. 58.—The third thing proposed was, The consideration of that use which we should make of this vexation of the creature.

And first, the consideration thereof, mingled with faith in the heart, must needs work humiliation in the spirit of a man, upon the sight of those sins which have so much defaced the good creatures of God. Sin was the first thing that did pester the earth with thorns[t]; and hath filled all the creation with vanity and bondage. Sin is the ulcer of the soul. Touch a wound with the softest lawn, and there will smart arise: so, though the creatures be never so harmless, yet as soon as they come to the heart of a man, there is so much sin and corruption there, as must needs beget pain to the soul. The palate, prepossessed with a bitter humour, finds its own distemper in the sweetest meats it tastes: so the soul, having the ground of bitterness in itself, finds the same affection in every thing that comes near it. Death itself, though it be none of God's works, but the shame and deformity of the creature, yet, without sin, it hath no sting in it[u]. How much less sting, think we, have those things which were made for the comforts of man's life, if sin were not the serpent that did lurk under them all? Dost thou, then, in thy swiftest career of earthly delights, when thou art posting in the ways of thy heart, and in the sight of thine eyes,—feel a curb privily galling thy conscience,—a secret damp seizing upon thy soul, and affrighting it with dismal suspicions, and trembling pre-occupations of attending judgments,—see a hand against the wall writing bitter things against thee? Dost thou, in all thy lawful callings, find much sweat of brow, much toil of brain, much plunging of thoughts, much care of heart in compassing thy just and lawful intendments? Do not lose the opportunity of that good which all this may suggest unto thee;

[t] Gen. iii. 17, 18. [u] 1 Cor. xv. 55.

take advantage to fish in this troubled water. Certainly there is some Jonah that hath raised this storm; there is some sin or other, that hath caused all this trouble to thy soul. Do not repine at God's providence, nor quarrel with the dumb creatures; but let thine indignation reflect upon thine own heart. And as ever thou hopest to have the sweat of thy brow abated, or the care of thy heart remitted, or the curse of the creature removed,—cast thyself down before God, throw out thy sin, awake thy Saviour with the cry of thy repentance, and all the storms will be suddenly calmed. Certainly the more power any man hath over the corruption of his nature, the less power hath the sting of any creature over his heart. Though thou hast but a dinner of herbs with a quiet conscience, reconciled unto God, thou dost therein find more sweetness, than in a fatted ox, with the contentions of a troubled heart. Whenever, therefore, we find this thorn in the creature, we should throw ourselves down before God, and in some such manner as this, bewail the sin of our heart, which is the root of that thorn: "Lord, thou art a God of peace and beauty; and whatever comes from thee, must needs originally have peace and beauty in it. The earth was a paradise, when thou didst first bestow it upon me; but my sin hath turned it into a desert, and cursed all the increase thereof with thorns. The honour which thou gavest me, was a glorious attribute, a sparkle of thine own fire, a beam of thine own light, an impress of thine own image, a character of thine own power; but my sin hath put a thorn into mine honour: my greediness, when I look upward to get higher,—and my giddiness, when I look downward for fear of falling, never leaves my heart without anguish and vexation. The pleasure which thou allowest me to enjoy, is full of sweet refreshment; but my sin hath put a thorn into this likewise: my excess and sensuality hath so choked thy word, so stifled all seeds of goodness in my mind, so, like a canker, overgrown all my precious time, stolen away all opportunities of grace, melted and wasted all my strength, that now my refreshments are become my diseases. The riches which thou gavest me, as they come from thee, are sovereign blessings, wherewith I might abundantly have glorified thy name, and served thy church, and supplied thy saints, and made the eyes that saw

me, to bless me, and the ears that heard me, to bear witness to me; wherewith I might have covered the naked back, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine own Saviour in his distressed members: but my sin hath put in so many thorns of pride, hardness of heart, uncompassionateness, endless cares, security, and resolutions of sin, and the like, as are ready to pierce me through with many sorrows. The calling wherein thou hast placed me, is honest and profitable to men, wherein I might spend my time in glorifying thy name, in obedience to thy will, in attendance on thy blessings: but my sin hath brought so much ignorance and inapprehension upon my understanding, so much weakness upon my body, so much intricateness upon my employments, so much rust and sluggishness upon my faculties, so much earthly-mindedness upon my heart, as that I am not able, without much discomfort, to go on in my calling. All thy creatures are of themselves full of honour and beauty, the beams and glimpses of thine own glory; but our sin hath stained the beauty of thine own handywork, so that now thy wrath is as well revealed from Heaven, as thy glory; we now see in them the prints as well of thy terrors as of thy goodness. And now, Lord, I do, in humbleness of heart, truly abhor myself, and abominate those cursed sins, which have not only defiled mine own nature and person, but have spread deformity and confusion upon all those creatures, in which thine own wisdom and power had planted so great a beauty, and so sweet an order."—And after some such manner as this, ought the consideration of the thorniness of the creature to humble us in the sight of those sins, which are the roots thereof.

Sect. 59.—Secondly, The consideration hereof should make us wise to prevent those cares, which the creatures are so apt to beget in the heart; those, I mean, which are branches of the vexation of the creatur. Tehere is a two-fold care, regular, and irregular. Care is then regular, first, when it hath a right end, such as is both suitable with, and subordinate to, our main end, 'the kingdom of God, and his righteousness.' Secondly, when the means of procuring that end are right; for we may not do evil to effect good. Recovery was a lawful end which Ahaziah did propose; but to

enquire of Baal-zebub was a means, which did poison the whole business. Nay, St. Austin [x] is resolute, that "if it were possible by an officious lie to compass the redemption of the whole world, yet so weighty and universal a good must rather be let fall, than brought about by the smallest evil." Thirdly, when the manner of it is good; and that is, first, when the care is moderate [y]. Secondly, when it is with submission to the will and wisdom of God: when we can, with comfort of heart, and with much confidence of a happy issue, recommend every thing that concerns us, to his providence and disposal; can be content to have our humours mastered, and conceits captivated to his obedience; when we can with David [z], resolve not to torment our hearts with needless and endless projects, but to roll ourselves upon God's protection: "If I shall find favour in his eyes, he will bring me again, and shew me both the ark and his habitation. But if he say thus unto me, I have no delight in thee; let him do to me as seemeth good unto him." Such was the resolution of Eli [a]: "It is the Lord; let him do what seemeth him good." Such the submission of the disciples [b] of Cæsarea, when they could not persuade Paul to stay from Jerusalem: "The will of the Lord be done."—Clean contrary to that wicked resolution of the king of Israel [c] in the famine: "This evil is of the Lord; what should I wait for the Lord any longer?" Now, in this respect, care is not a vexation, but a duty. 'He is worse than an infidel that provides not for his own [d].' Our Saviour himself had a bag in his family; and Solomon sends foolish and improvident men unto the smallest creatures to learn this care [e].

That care, then, which is a branch of this vexation, is not *μέριμνα*, but *μερίμνα*, a cutting, dividing, distracting care, against which we ought the rather to strive, not only because it is so apt to arise from the creature, coupling in with the corruption of man's heart; but also because of its own evil quality, it being both superfluous and sinful. First, irregular cares are superfluous, and improper to the ends which we direct them upon, and that not to our main end

[x] *Aug. de Mendac. ad Consent.* t. [y] Phil. iv. 5, 6. [z] 2 Sam. xv. 25, 26.
[a] 1 Sam. iii. 18 [b] Acts xxi. 12, 14. [c] Kings vi. 33. [d] 1 Tim. v. 8
[e] Prov. vi. 6.

only, happiness (which men toiling to discover in the creature, where it is not, do, instead thereof, find nothing but trouble and vexation); but even to those lower ends, which the creatures are proper and suitable unto. For unto us properly belongs the industry; but unto God, the care: unto us the labour and use of means; but unto God, the blessing and success of all. Though Paul plant [f], and Apollos water, it is God only that can give the increase; he must be trusted with the events of all our industry. Peter [g] never began to sink, till he began to doubt; that was the fruit of his carking and unbelief. "Which of you, by taking thought, can add one cubit to his stature?" saith Christ [h]. Our cares can never bring to pass our smallest desires, because, I say, the care of events was ever God's prerogative, and belonged wholly to his providence. Upon him we must "cast our care [i];" upon him we must "unload [k] our burdens," and he will "sustain us." We are all of one family [l], of the household of God and of faith: now we know, children are not to lay up for parents, but parents for children [m]. If we should see a child cark and toil for his living, we should presently conclude, that he was left to the wide world, and had no father to provide for him: and that is our Saviour's [n] argument, "Take no thought; for your heavenly Father knoweth you have need of these things." Let us therefore learn to cast ourselves upon God: first, in faith, depending upon the truth of his promises; "He hath said, I will not fail thee, nor forsake thee [o]": and upon the all-sufficiency of his power; "Our God whom we serve, is able to deliver us [p]." This was that which comforted David [q] in that bitter distress, when Ziklag was burnt by the Amalekites, his wives taken captive, and himself ready to be stoned by the people; "He encouraged himself in the Lord his God." This was that which delivered Asa [r] from the huge host of the Lubims and Ethiopians, because he rested on God; and all which afterwards he got by his diffidence and carnal projects, was, to purchase to himself perpetual wars. That which grieved the Lord with his people in the wilderness [s], was their distrust of his

[f] 1 Cor. iii. 6. [g] Matth. xiv. 26. [h] Luke xii. 25. [i] Pet. v. 7. [k] Psal. lv. 22. [l] Ephes. ii. 19. [m] Gal. vi. 10. [n] Matt. vi. 32. [o] Heb. xiii. 5. [p] Dan. iii. 17. [q] 1 Sam. xxx. 6. [r] 2 Chron. xiv. 11, 12, and 16, 8. [s] Num. xiv. 11.

power and protection; "Can he spread a table in the wilderness? can he give bread also, and flesh for his people"?" And indeed, as [x] Cain's despair, so, in some proportion, any fainting under temptation, any discontent with our estate, proceeds from this,—that we measure God by ourselves, that we conceive of his power only by those issues and ways of escape, which we are, by our own wisdoms, able to forecast: and when we are so straitened that we can see no way to turn, there we give over trusting God [y], as if our sins were greater than could be forgiven, or our afflictions than could be removed. It is therefore a notable means of establishing the heart in all estates, to have the eye of faith fixed upon the power of God [z], to consider, that his thoughts and contrivances are as much above ours, as Heaven is above the Earth [a]: and therefore to resolve with Jehoshaphat [b], that when we know not what to do, yet we will have our eyes upon him still. "Son of man," saith the Lord to Ezekiel [c], "Can these dead bones live?" And he answered, "O Lord God, thou knowest:" Thy thoughts are above our thoughts; and where things are to us impossible [d], they are easy unto thee. Secondly, by prayer. This is a main remedy against careful thoughts. When the apostle had exhorted the Philippians [e], that their 'moderation,' that is, their equanimity and calmness of mind, in regard of outward things, should 'be known unto all men,' he presseth it with this excellent reason, "The Lord is at hand;" he is ever at home in his family; he is near to see the wants, and to hear the cries of all that come unto him: therefore, saith he, "*Be* careful for nothing, but in every thing, by prayer, and supplication, with thanksgiving" (*thanksgiving* for what you have, and *prayer* for what you want) "let your requests be made known unto God;" and he shall furnish you with peace in all estates.

A remarkable example of which promise we have in Hannah [f], the mother of Samuel: in the bitterness of her soul she wept, and did not eat (namely, of the sacrifices,

[x] Psal. lxxvii. 19, 20. Psal. cvi. 24. [a] Gen. iv. 13. [y] Ezek. xxxvii. 11. Isa. xlix. 24, 25. [z] Hab. iii. 3, 18. Zech. iv. 6, 10. [a] Isa. lv. 8, 12. Rom. xi. 7. [b] 2 Chron. xx. 6, 12. [c] Ezek. xxxvii. 3. [d] Mark x. 26, 27. [e] Phil. iv. 5, 6, 7. [f] 1 Sam. i. 7, 10, 18.

which were to be eaten with rejoicing [g]); then she prayed, and vowed a vow unto the Lord; and having cast her cares upon him, she then went her way, and did eat, and her countenance was no more sad. Hezekiah [h] in his sickness chattered like a 'swallow,' and mourned as a 'dove;' but after his prayer, he sung songs of deliverance to the stringed instruments. Habakkuk [i], before his prayer, trembled; but, after his prayer, he triumphed in the midst of death. David, full of heaviness, and of groanings in his prayer; but after, as full of comfort against all his enemies. [k]

Sect. 61.—Secondly, As irregular cares are needless and superfluous, so they are sinful too. First, in regard of their object, they are worldly cares, the cares of the men of this world: therein we declare ourselves to walk in conformity to the Gentiles [l], as if we had no better foundation of quietness and contentment than the Heathen, which know not God. And this is Christ's [m] argument; "After all these things do the Gentiles seek." We are taken out [n] of the world; we have not received the spirit [o] of the world; and therefore we must not be conformable [p] unto the world, nor bring forth the fruits of a worldly spirit, but walk as men that are set [q] apart, as a peculiar [r] people, and that have heavenly promises, and the grace of God to establish our hearts. "Illi terrena sapiant, qui promissa cœlestia non habent;" [s] It is seemly for those alone, who have no other portion but in this life, to fix their thoughts and cares here. Secondly, They are sinful in regard of their causes, and they are principally two: first, [t] inordinate lust, or coveting, the running of the heart after covetousness: secondly, distrust of God's providence; for those desires which spring from lust, can never have faith to secure the heart in the expectation of them. Lastly, They are sinful in their effects. First, They are murdering [u] cares; they work sadness, suspicions, uncomfortableness, and at last death. Secondly, They are choking cares [x]; they take off the heart from the Word, and thereby make it unfruitful. Thirdly, They are adulterous cares [y]; they steal away the

[g] 1 Chron. xxix. 9. Deut. xii. 18. Deut. xxviii. 47. Mal. ii. 13. [h] Isa. xxxviii. 14. 20. [i] Hab. iii. 2, 16, 18, 19. [k] Psal. vi. 9. [l] Eph. iv. 17. [m] Matt. vi. 32. [n] John xv. 19. [o] 1 Cor. ii. 12. [p] Rom. xii. 2. [q] Psal. iv. 3. [r] Tit. ii. 14. 1 Pet. ii. 9. [s] Cyprian. [t] Jam. iv. 3. [u] 2 Cor. vii. 10. [x] Matt. xiii. 22. [y] Jam. iv. 4.

heart from God, and set a man at enmity against him. In all which respects, we ought to arm ourselves against them.

Sect. 62.—Which that we may the better do, we will, in the last place, propose two sorts of directions: First, How to make the creature no vexing creature. Secondly, How to use it as a vexing creature. For the former, First, Pray for conveniency; for that which is suitable to thy mind; I mean not to the lusts, but to the abilities, of thy mind. Labour ever to suit thy occasions to thy parts, and thy supplies to thy occasions. If a ship out of greediness be overloaden with gold, it will be in danger of sinking, notwithstanding the capacity of the sides be not a quarter filled: On the other side, fill it to the brim with feathers, and it will still toss up and down, for want of due ballasting. So is it in the lives of men; some have such greedy desires, that they think that they can run through all sorts of business, and so never leave loading themselves, till their hearts sink, and be swallowed up with worldly sorrow and security in sin. Others set their affections on such trivial things, that though they should have the fill of all their desires, their minds would still be as floating and unsettled as before. Resolve, therefore, to do with thyself as men with their ships: there may a tempest arise, when thou must be constrained to throw out all thy wares into the sea. Such were the times of the apostles, and after bloody persecutions, when men were put to forsake father, mother, wife, children, nay, to have the ship itself broken to pieces, that the mariner within might escape upon the ruins. But besides this, in the calmest and securest times of the Church, these two things thou must ever look to, if thou tender thine own tranquillity: First, Fill not thyself only with light things: such are all the things of this world in themselves; besides the room and cumbersomeness of them (as light things take up ever the most room), they still leave the soul floating and unsettled. Do therefore as wise mariners: have strong and substantial ballasting in the bottom, faith in God's promises, love and fear of his name, a foundation of good works; and then whatever becomes of thy other loading, thy ship itself shall be safe at last, thou shalt be sure in the greatest tempest to have thy life for a prey. Secondly, Consider the burden of thy vessel: all ships are not of an equal capacity; and they

must be freighted, and manned, and victualled with proportion to their burden. All men have not the same abilities: some have such a measure of grace, as enables them, with much wisdom and improvement, to manage such an estate as would puff up another with pride, sensuality, superciliousness and forgetfulness of God. Again, some men are fitted to some kind of employments, not to others; as some ships are for merchandise, others for war: and, in these varieties of states, every man should pray for that which is most suitable to his disposition and abilities, which may expose him to fewest temptations, or, at least, by which he may be most serviceable in the body of Christ, and bring most glory to his master. This was the good prayer of Agur; "Give me neither poverty nor riches: feed me with food convenient for me." This is that we all pray: "Give us our daily bread;" that which is most proportioned to our condition; that which is fitted for us to have, and most advantageous to the ends of that Lord whom we serve.

Sect. 63.—Secondly, Labour ever to get Christ into thy ship; he will check every tempest, and calm every vexation that grows upon thee. When thou shalt consider that his truth, and person, and honour is embarked in the same vessel with thee, thou mayest safely resolve on one of these: Either he will be my pilot in the ship, or my plank in the sea to carry me safe to land: if I suffer in his company, and as his member, he suffers with me; and then I may triumph to be made any way conformable unto Christ my head. If I have Christ with me, there can no estate come, which can be cumbersome unto me. Have I a load of misery and infirmity, inward, outward, in mind, body, name, or estate? This takes away the vexation of all, when I consider it all comes from Christ, and it all runs into Christ. It all comes from him as the wise disposer of his own body; and it all runs into him as the compassionate sharer with his own body: It all comes from him, who is the distributer of his Father's gifts; and it all runs into him who is the partaker of his members' sorrows. If I am weak in body, Christ my head was wounded; if weak in mind, Christ my head was heavy unto death. If I suffer in my estate, Christ my head became poor [z], as poor as a servant; if in my name, Christ

[z] 2 Cor. viii. 9. Phil. ii. 7.

my head was esteemed vile, as vile as Beelzebub [a]. Paul was comforted in the greatest tempest [b] with the presence of an angel; how much more with the grace of Christ? When the thorn [c] was in his flesh, and the buffets of Satan about his soul, yet then was his presence a plentiful protection; "My grace is sufficient for thee:" and he confesseth it elsewhere [d], "I am able to do all things through Christ that strengthens me." Christ's head hath sanctified any thorns; his back, any furrows; his hands, any nails; his side, any spear; his heart, any sorrow that can come to mine. Again: Have I a great estate, am I loaden with abundance of earthly things? This takes away all the vexation, that I have Christ with me; his promise to sanctify it, his wisdom to manage it, his glory to be by it advanced, his word to be by it maintained, his anointed ones to be by it supplied, his Church to be by it repaired; in one word, his poverty to be by it relieved. For as Christ hath strength and compassion to take off the burden of our afflictions; so hath he poverty too, to ease that vexation, which may grow from our abundance. If thou hadst a whole wardrobe of cast apparel, Christ hath more nakedness than all that can cover: If whole barns full of corn and cellars of wine, Christ hath more empty bowels, than all that can fill: If all the precious drugs in a country, Christ hath more sickness than all that can cure: If the power of a great prince, Christ hath more imprisonment than all that can enlarge: If a whole house full of silver and gold, Christ hath more distressed members to be comforted, more breaches in his Church to be repaired, more enemies of his Gospel to be opposed, more defenders of his faith to be supplied, more urgencies of his kingdom to be attended, than all that will serve for. Christ [e] professeth himself to be still hungry, naked, sick and in prison, and to stand in need of our visits and supplies. As all the good which Christ hath done, is ours, by reason of our communion with him; so all the evil we suffer, is Christ's, by reason of his compassion with us. The apostle [f] saith, that we "sit together with Christ in heavenly places;" and the same apostle [g] saith, that the sufferings of Christ are made up in his mem-

[a] Matth. xii. 24. [b] Acts xxvii. 23. [c] 2 Cor. xii. 7, 9. [d] Phil. iv. 13.
[e] Matth. xxv. [f] Eph. ii. 6. [g] Col. i. 24.

bers. "Nos ibi sedemus, et ille hic laborat[h];" we are glorified in him, and he pained in us: in all his honour we are honoured; and in all our affliction he is afflicted.

Sect. 64.—Thirdly, Cast out thy Jonah, every sleeping and secure sin[i] that brings a tempest upon thy ship, vexation to thy spirit. It may be, thou hast an execrable thing, a wedge of gold, a Babylonish garment, a bag full of unjust gain, gotten by sacrilege, disobedience, mercilessness, oppression, by detaining God's or thy neighbour's rights. It may be, thou hast a Dalilah, a strange woman in thy bosom, that brings a rot upon thine estate, and turns it all into the wages of a whore. Whatever thy sickness, whatever thy plague be, as thou tenderest the tranquillity of thine estate, rouse it up from its sleep by a faithful, serious, and impartial examination of thine own heart; and though it be as dear to thee as thy right eye, or thy right hand, thy choicest pleasure, or thy chiefest profit, yet cast it out in a humble confession unto God, in a hearty and willing restitution unto men, in opening thy close and contracted bowels to those that never yet enjoyed comforts from them. Then shall quietness arise unto thy soul; and that very gain which thou throwest away, is but cast upon the waters; the Lord will provide a whale to keep it for thee, and will at last restore it thee whole again.

Sect. 65.—The last direction which I shall give to remove the vexation of the creature, is out of the text, and that is, 'to keep it from thy spirit,' not to suffer it to take up thy thoughts and inner man. They are not 'negotia,' but 'viatica' only; and a man's heart ought to be upon his business, and not upon matters accidental. If, in a tempest, men should not address themselves to their offices, to loose the tacklings, to draw the pump, to strike sails, and lighten the vessel, but should make it their sole work to gaze upon their commodities; who could expect that a calm should drop into such men's laps? Beloved, when the creature hath raised a tempest of vexation, think upon your offices: to the pump, to pour out thy corruptions: to the sails and

[h] August.

[i] Ὅπου ἁμαρτία, ἐκεῖ χείμων· ὅπου παρακοή, ἐκεῖ κλυδώνιον.—ἐκεῖνοι μὲν οὖν τὸν Ἰωνᾶν εἰς τὸ πέλαγος ἔρριψαν, καὶ ἔστη τὸ πλοῖον. ἡμεῖς δὲ τὴν ἁμαρτίαν καταντιζωμεν, καὶ στήσεται πάντως ἡ πόλις, &c. *Chrysost.* ad Pop. Antioch. Hom. 5.

tackling, to abate thy lusts and the provisions of them: to thy faith, to live above hope: to thy patience, "It is the Lord, let him do as seemeth good to him:" to thy thankfulness, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." If Job should have gazed on his children or substance, he might have been swallowed up in the storm; but God was in his heart, and so the vessel was still safe. But what is it to keep the creature from the Spirit? It is, in the phrase of Scripture [k], "not to set the heart upon riches." 'Apponere cor,' to carry a man's heart to the creature; the prophet gives a fit expression of it, when he saith, that "the heart doth go after covetousness;" when a man makes all the motions of his soul wait upon his lusts, and drudgeth for them, and bringeth his heart to the edge of the creature. For the world doth not wound the heart; but the heart woundeth [l] itself upon the world. As it is not the rock alone that dasheth the ship, without its own motion, being first tossed by the wind and waves upon the rock; so it is a man's own lust which vexeth his spirit, and not the things alone which he possesseth.

Sect. 66.—To set the heart on the creature denotes three things. First, To pitch a man's thoughts and studies, to direct all the restless inquiries of his soul upon them, and the good he expects from them. This, in the Scripture, is expressed by devising [m], consulting [n], thinking within one's self [o], being tossed like a meteor [p] with doubtfulness of mind and careful suspense, joining [q] one's self, making provision [r] for lusts, &c. Secondly, To care for, to employ a man's affections of love, delight, desire upon them, to set a high price on them, and over-rate them above other things. For this cause covetous men are called idolaters [s]; because they prefer money, as a man doth his God, before all other things. When the women would have comforted the wife of Phineas, with the birth of a son, after the captivity of the Ark, it is said, "she regarded it not;" the text is, "she did not put her heart upon it [t]." Though a woman rejoice when a man-child [u] is born, yet in comparison of the Ark,

[k] Psal. lxii. 10. [l] Nec vulnus adactis Debetur gladiis; percussum est pectus ferrum. *Lucr.* [m] Mic. ii. 1. [n] Hab. ii. 10. [o] Luke xii. 17, 18. [p] Luke xii. 29 μὴ μετεωρίζεσθε. [q] Hos. iv. 17. [r] Rom. xiii. 14. [s] Eph. v. 5. Col. iii. 5. [t] 1 Sam. iv. 20. [u] John xvi. 21.

she no more regarded the joy of a son, than a man would do, if the sun should be blotted out of Heaven, and a little star put in the room. And therefore, though children be the glory [x] of their parents, yet she professeth that there was no glory in this, to have a son and lose an Ark, a star without light, a son without service, a Levite born and no Ark to wait upon; and therefore she did not set her heart upon it. "They will not set their heart upon us," say the people [y] to David, "for thou art worth ten thousand of us;" that is, they will no whit regard us in comparison of thee. So then a man's heart is set on the creature, when he prizeth it above other things, and declareth this estimation of his heart by those eager endeavours, with which he pursueth them as his god and idol. Thirdly, To rely upon, to put trust and affiance in the creature: and this is imported in the word, by which the prophet expresseth riches, which signifieth strength of all sorts, 'vires,' and 'propugnaculum,' the inward strength of a man, and the outward strength of munition and fortification. Therefore saith Solomon [z], "The rich man's wealth is his strong city:" and rich men [a] are said to trust and glory in their riches: examples whereof the Scripture [b] abundantly gives in Tyre, Babylon, Nineveh, Edom, Israel, &c.

Sect. 67.—Now a man ought not thus to set his heart on the creature; First, because of the tenderness and delicacy of the spirit, which will quickly be bruised with any thing that lies close upon it and presseth it. As men wear the softest garments next their skin, that they be not disquieted; so should we apply the tenderest things, the mercies and the worth of the blood of Christ, the promises of grace and glory, the precepts and invitations of the Spirit unto our spirits. And now as subterraneous wind or air, being pressed in by the earth, doth often beget concussions and earthquakes; so the spirit of a man, being swallowed up and quite closed in earthly things, must needs beget tremblings and distractions at last to the soul. The word here which we translate *vexation*, is rendered likewise by 'contritio,' a pressing, grinding, wearing away of a thing; and by 'depastio,'

[x] Hos. ix. 11. [y] 2 Sam. xviii. 3. [z] Prov. x. 15. [a] Psal. xlix. 6. 1 Tim. vi. 17. [b] Jere. ix. 23.

a feeding on a thing; which makes some render the words thus, "All is vanity, and a feeding upon wind." That as windy meats, though they fill and swell a man up, they nourish little, but turn into crudities and diseases; so the feeding upon the creature may puff up the heart, but it can bring no real satisfaction, no solid nutriment to the soul of man. The creature upon the spirit, is like a worm in wood, or a moth in a garment; it begets a rottenness of heart; it bites asunder the threads and sinews of the soul; and, by that means, works an inaptitude and indisposedness to any worthy service, and brings a decay upon the whole man; for cares will prevent age, and change the colour of the hair before the time, and make a man like a "silly dove, without any heart," as the prophet[c] speaks.

Sect. 68.—Secondly, Because the strength of every man is his spirit; "Mens cujusque is est quisque." Now if the creature seize on a man's strength, it serves him as Dalilah did Samson, it will quickly let in the Philistines to vex him. Strength hath two parts or offices; passive, in undergoing and withstanding evil; and active, in doing that which belongs to a man to do. Now when the heart and spirit of a man is set upon any creature, it is weakened in both these respects:—

Sect. 69.—First, It is disabled from bearing or withstanding evil. We will consider it, first, in temptations; secondly, in afflictions. First, A man who hath set his heart inordinately upon any creature, is altogether unfit to withstand any temptation. In the law[d], when a man had new married a wife, he was not to go to war that year, but to rejoice with his wife. One reason whereof, I suppose, was this, because when the mind is strongly set upon any one object, till the strength of that desire be abated, a man will be utterly unfit to deal with an enemy; so is it with any lust, to which a man weds himself, it altogether disables him to resist any enemy. After Hannibal's army had melted themselves at Capua with sensuality and luxury, they were quite strangers to hard service and rigid discipline, when they were again reduced unto it.

Sect. 70.—The reason hereof is: First, The subtilty of

[c] Hos. vii. 9. 11. [d] Deut. xxiv. 5.

Satan, who will be sure to proportion his temptations to the heart, and those lusts which do there predominate, setting upon men with those persuasions, wherewith he is most likely to seduce them: As the Grecians got in upon the Trojans with a gift, something which they presumed would find acceptance. The Devil dealeth as men in a siege, casts his projects and applies his batteries to the weakest and most obnoxious place. Therefore the apostle [e] saith, that "a man is tempted, when he is led away of his own lust and enticed." The Devil will be sure to hold intelligence with a man's own lusts, to advise and sit in counsel with his own heart [f], to follow the tide and stream of a man's own affections in the tempting of him. Adam [g] tempted in knowledge; Pharaoh [h] by lying wonders; the prophet [i] by the pretence of an angel's speech; Ahab [k] by the consent of false prophets; the Jews [l] by the temple of the Lord and carnal privileges; the Heathen [m] by pretence of universality and antiquity. When David's heart after his adultery was set upon his own glory, more than God's, how to save his own name from reproach, we see as long as that affection prevailed against him, as long as his heart was not so throughly humbled as to take the shame of his sin to himself, to bear the indignation of the Lord, and accept of the reproach of his iniquity, he was overcome with many desperate temptations: he yields to be himself a tempter of his neighbour to unseasonable pleasures, to drunkenness and shame, to be a murderer of his faithful servant, to multiply the guilt, that he may shift off the shame of his sin, and provide for his own credit. Peter's heart was set upon his own life and safety more than the truth of Christ, or his own protestations; and Satan fitting his assault to this weakness, prevails against a rock with the breath of a woman. They that will be rich, saith the apostle [n], who set their hearts upon their riches, whose hearts run after their covetousness, "fall into temptation and a snare, into many foolish and hurtful lusts." Such a heart is fit for any temptation: Tempt Achan's covetous heart to sacrilege, and he will reach forth his hand to the accursed thing. Tempt

[e] Jam. i. 14. [f] Causas corruptelarum non in illecebris, sed in cordibus habemus, & vitiositas nostra mens nostra est *Salvi.* de Guber. l. 6. [g] Gen iii. 5. [h] Exod. vii. 22 [i] 1 Kings xiii. 18 [k] 2 Chro. xviii. 11. [l] Jer. vii. 4. [m] Acts xix. 27. Acts xvii. 19. [n] 1 Tim. vi 9, 10.

Judas' covetous heart to treason, and he will betray the precious blood of the Son of God, which is infinitely beyond any rate of silver or gold, for a few pieces of silver, the price of a little field. Tempt Gehazi's covetous heart to multiply lie upon lie, and he will do it with ease and greediness, for a few pieces of money, and change of raiment. Tempt Saul's covetous heart with the fattest of the cattle; and he will venture on disobedience, a sin worse than witchcraft, which himself had rooted out. Tempt the covetous heart of a Judge in Israel to do injustice, and a pair of shoes[o] shall spurn righteousness out of doors, and pervert judgment[p]. Tempt the covetous heart of a great oppressor to blood and violence, and he will lie in wait for the life of his neighbour. Tempt the covetous heart[q] of a proud Pharisee, or secure people, to scorn the word out of the mouth of Christ, or his Prophet, and they will easily yield to any infidelity. The like may be said of any other lust in its kind. If the heart be set on beauty, tempt the sons of God to forsake their covenant of marrying in the Lord, the Israelites to the idolatry of Baal-Peor, Samson to forsake his vow and calling; easily will all this be done, if the heart have the beauty of any creature, as a traitor in it, to let in the temptations, and to let out the lusts. How many desperate temptations doth beauty cast many men upon! Bribery, to lay down the price of a whore; gluttony and drunkenness, to inflame and ingenerate new lusts; contempt of the word and judgments of God, to smother the checks of conscience, frequenting of Satan's palaces, plays, and stews, the chapels of Hell, and nurseries of uncleanness, challenges, stabs, combats, blood, to vindicate the credit and comparisons of a strumpet's beauty, to revenge the competition of unclean corrivals. Thus will men venture as deep as Hell, to fetch fire to pour into their veins, to make their spirits fry, and their blood boil, in abhorred lust. If the heart be set on wit and pride of its own conceits, tempt the Libertines and Cyrenians to dispute against the truth, the Greeks to despise the Gospel, the wise men of the world to esteem the ordinance of God foolishness of preaching, the false teachers to foist their straw and stubble upon the founda-

[o] Amos ii. 6. [p] Prov. i. 18, 19. [q] Luke xvi. 14. Ezek. xxxiii. 31.

tion, Achitophel to comply with treason, Lucian to revile Christ and deride religion; easily will these, and a world of the like temptations, be let into the heart, if pride of wit stand at the door and turn the lock. Whence is it that men spend their precious abilities in frothy studies, in compliments, forms and garbs of salute, satires, libels, abuses, profanations of God's word, scorn of the simplicity and power of godliness, with infinite the like vanities, but because their hearts are taken up with a foolish creature, and not with God and his fear? If the heart be set on ambition, tempt Korah to desperate rebellion, Absalom to unnatural treason, Balaam to curse the church, Diotrephes to contemn the apostles and their doctrine, Julian to apostasy, Arius to heresy, the Apostles themselves to emulation and strife; easily will one lust let in these, and a thousand more. What else is it that makes men to flatter profaneness, to adore golden beasts, to admire glistering abominations, to betray the truth of the Gospel, to smother and dissemble the strictness and purity of the ways of God, to strike at the sins of men with the scabbard, and not with the sword; to work upon the fancies of men more than their consciences; to palliate vice, to daub with untempered mortar, to walk in a neutrality and adiaphorism between God and Baal, to make the souls of men and the glory of God subordinate to their lusts and risings; but the vast and unbounded gulf of ambition and vain glory? The like may be said of several other lusts: but I proceed,

Sect. 71.—Secondly, A heart set on any lust, is unfit to withstand temptation, because temptations are commonly edged with promises or threatenings. Now if a man's heart be set on God, there can no promises be made of any such good as the heart cares for, or which might be likely to overpoise and sway to the temptation, which the heart hath not already. Spiritual promises the Devil will make few; or if he do, such a heart knows that evil is not the way to good: if he make promises of earthly things, such promises the heart hath already from one who can better make them[r]. Neither can he promise any thing which was not more mine before, than his: for either that which he promiseth, is convenient for me, and so is manna, food for my nature; or else

[r] 1 Tim. iv. 8.

inconvenient, and then it is quails, food for my lust. If the former, God hath taught me to call it mine already, "Give us our bread," and not to go to the Devil's market to fetch it: if the other, though God should suffer the Devil to give it, yet he sends a curse into our mouths along with it. And as such a heart neglects any promises the Devil can make, so is it as heedless of any of his threatenings; because if God be on our side, neither "principalities, nor powers, nor things present, nor things to come, can ever separate from him:" "Stronger is he that is with us, than he that is with the world." It is the business of our calling, to fight against spiritual wickednesses, and to resist the Devil. But when the heart is set on any creature, and hath not God to rest upon; when a man attributes his wine and oil to his lovers, and not to God; his credit, wealth, subsistency to the favours of men, and not to the all-sufficiency of God; then hath the Devil an easy way to win a man to any sin, or withdraw him from any good, by pointing his temptations with promises or threatenings, fitted to the things which the heart is set on.

Let the Devil promise Balaam honour and preferment, on which his ambitious heart was set, and he will rise early, run and ride, and change natures with his ass, and be more senseless of God's fury than the dumb creature, that he may curse God's own people. Let the Devil promise thirty pieces of silver to Judas, whose heart ran upon covetousness, and there is no more scruple; the bargain of treason is presently concluded. Let the Devil tempt Micah's Levite with a little better reward than the beggarly stipend which he had before, theft and idolatry are swallowed down both together, and the man is easily won to be a snare and seminary of spiritual uncleanness to a whole tribe. On the other side, let Satan threaten Jeroboam with the loss of his kingdom, if he go up to Jerusalem, and serve God in the way of his own worship; and that is argument enough to draw him, and all his successors, to notorious and Egyptian idolatry: and the reason was, because their hearts were more set upon their own counsels, than upon the worship or truth of God. Let the Devil, by the edicts and ministers of Jeroboam, "lay snares on Mizpah, and spread nets upon Tabor*;" that is, use laws,

* Hos. v. 1

menaces, subtilties to keep the people from the city of God, and to confine them to regal and state idolatry; presently the people tremble [t] at the injunction of the king, and walk willingly after the commandment. Let Nebuchadnezzar [u] erect his prodigious idol, and, upon pain of a fiery furnace, require all to worship it; and all people, nations, and languages are presently upon their faces. Let the Devil threaten Demas with persecution; and presently he forsakes the fellowship of the apostles, and embraceth this present world. And as it was heretofore, so it is still.

Sect. 72.—If a man's heart be not set on God, and taught to rest upon his providence, to answer all Satan's promises with his all-sufficiency to reward us, and all his threatenings with his all-sufficiency to protect us; how easily will promises beguile, and threatenings deter unstable and earthly minds! Let the Devil tell one man, 'All this will I give thee, if thou wilt speak in a cause to pervert judgment;' how quickly will men create subtilties, and coin evasions, to rob a man and his house, even a man and his inheritance! Let him say to another, 'I will do whatsoever thou sayest unto me, if thou wilt dissemble thy conscience, divide thy heart, comply with both sides, keep down the power of godliness, persecute zeal, set up will-worship and superstitions;' how quickly shall such a man's religion be disguised, and sincerity, if it were possible, put to shame! If to another, 'Thou shalt, by such a time, purchase such a lordship, out such a neighbour, swallow up such a prodigal, if thou enhance thy rents, enlarge thy fines, set unreasonable rates upon thy farms;' how quickly will men grind the faces of the poor, and purchase ungodly possessions with the blood of their tenants! If to another, 'Beware of laying open thy conscience, of being too faithful in thy calling, too scrupulous in thy office, lest thou purchase the disfavour of the world, lest the times cloud over thee, and frown upon thee, lest thou be scourged with persecuted names, and make thyself obnoxious to spies and censures;' how will men be ready to start back, to shrink from their wonted forwardness, to abate their former zeal, to couple in with, and connive at, the corruptions of the age; in one word, to tremble when Ephraim speaks, and not when

[t] Hos. xiii. 1. [u] Dan. iii. 6. 7.

God speaks! So hard is it, when the heart is wedded to earthly things, and they are gotten into a man's bosom, to bear the assaults of any temptation.

Sect. 73.—Lastly; This comes from the just and secret wrath of God, giving men over to the deceitfulness of sin, and to the hardness of their own hearts, to believe the lies and allurements of Satan [a], because they rejected the counsel of God, and the love of his truth before. In the influences of the sun, we may observe, that the deeper they work, the stronger they work; the beams nearer the centre meeting in a sharper point, do consolidate and harden the very element: so the creatures, by the justice of God, when they meet in a man's centre, reach as far as his heart,—do there mightily work to the deceiving and hardening of it. The eye, nor any other outward sense, can find no more in the creature, than is really there; it is the heart which misconceives things, and attributes that deity and worth to them, which the senses could not discover. If men then could keep these things from their spirits, they should ever conceive of them according to their own narrow being; and so keep their hearts from that hardness, which the creatures, destitute of God's blessing, do there beget, and so work in the soul a disposition suitable to Satan's temptations.

Sect. 74.—Secondly; A heart set upon any lust, is unfit likewise to bear any affliction. The young man [y], whose heart was upon his riches, could not endure to hear of selling all, and entering upon a poor and persecuted profession. First, lusts are choice and dainty, they make the heart very delicate, and nice of any assaults. Secondly, They are very wilful, and set upon their own ends; therefore they are expressed by the name of concupiscence, and θελήματα τῆς σαρκὸς, "the will of the flesh [z];" and wilfulness is the ground of impatience. Thirdly, They are natural, and move strongly to their own point; they are a body [a], and our very members; no marvel then if they be sensible of pain [b] from afflictions, which are contrary to nature. The stronger the water runs, the more will it roar and foam upon any opposition. Lust is like a furious beast, enraged with the affliction, the chain

[a] 2 Thess. ii. 9 22. [y] Mark x. 22. [z] Ephes. ii. 3. [a] Col. ii. 11. & iii. v.
[b] Heb. xii. 11

that binds it. Fourthly, Lusts are very wise, after a fleshy [c] and sensual manner; and worldly wisdom is impatient of any stoppage or prevention of any affliction that crusheth and disappoints it:—therefore the apostle [d] doth herein principally note the opposition between heavenly and carnal wisdom, that the one is meek, peaceable, and gentle; the other, devilish and full of strife. Fifthly, Lusts [e] are proud, especially those that arise from abundance of the creature: and pride, being set upon by any affliction, makes the heart break forth into [f] impatience, debates, and stoutness against God: a proud heart grows harder by afflictions, as metals or clay, after they have passed through the furnace. It is said of Pharaoh, [g] that he did not set his heart to the judgments of God, but exalted himself against his people: pride grew stronger by affliction. Besides, [h] pride in earthly things swallows up the very expectation of affliction; and therefore must needs leave the heart unprepared against them. Sixthly, Lusts are rooted in [i] self-love; and therefore when Christ will have a man forsake his lusts, he directs him to [k] deny himself. Now the very essence of afflictions is, to be grievous and adverse to a man's self. Seventhly, Lusts are [l] contentious, armed things, and their [m] enmity is against God; and therefore utterly unfit to [n] accept of the punishment of sin, and to bear [o] the indignation of the Lord, or to submit unto any afflictions. Eighthly, Lusts [p] resist the truth, set up themselves against the Word; and thereby utterly disable men to bear afflictions. for the [q] Word sanctifies, and lightens all afflictions; the Word shews God's [r] moderation and [s] intention in them, an [t] issue out of them, the [u] benefits which will come from them, the [x] supplies of strength and abilities to bear them, the [y] promises of a more abundant and exceeding weight of glory, in compa-

[c] Rom. viii. 6. [d] Jam. iii. 13. 17. [e] Ezek. xxviii. 5. Psal. x. 4. Obad. v. 3. Isa x. 12. Jer. xxii. 21. & xliii. 2. Hos. xiii. 6. [f] Mal. iii. 13. 14. Neh. ix. 29. Jer. xiii. 17. [g] Exod. vii. 23 & ix. 17. [h] Psal x. 6. Jer. xxi. 13. Ezek. xxviii. 2. [i] 2 Tim. iii. 2. [k] Matt. xvi. 24 [l] Jam. iv. 14. 1 Pet. ii. 11. [m] Rom. viii. 7. [n] Levit. xxvi. 41. [o] Mic. vii. 9. [p] 2. Tim. iii. 8. Jer. xxiv. 21. Zech. vii. 9. 12. Luke xvi. 14 Acts vi. 51. [q] Cor. x. 35. [q] Psal. cxix. 92, 114, 143, 165. [r] Jer xxx. 11. Isa. lxiii. 13. Isa. xxviii. 27. 28 Psal. lxxviii 38. [s] Heb. xii. 6. 10, 11. Isa. x. 11. [t] 1 Cor. x. 13 Zech i. 16. Isa. lxiv. 7, 12 Hab. iii. 17, 19. Prov. x. 3 Jer xvii. 8. [u] Psal. cxix. 71 Heb. xii. 11. [x] 2 Cor. xii. 9. Phil. xii 29 1 Cor x. 13 [y] 2 Cor. iv. 17 Isa. lxi. 7. & liv. 8.

rison whereof they are as nothing. Lastly, If we could conceive some afflictions not contrary to lust, yet afflictions are ever contrary to the [a] provisions of lusts, to the materials and instruments of lusts, such as are health, pleasure, riches, honours, &c. And in all these respects, a heart, set upon lust, is weakened and disabled to bear afflictions.

Sect. 76.—Secondly, When the heart is set upon the creature, it is utterly disabled, in regard of its active strength, made unfit to do any duty with that [a] strength as God requires. First, because 'Bonum fit ex causâ integrâ:' a good duty must proceed from an entire cause, from the whole heart. Now lust [b] divides the heart, and makes it [c] unsteadfast, and unfaithful unto God. There is a two-fold unsteadfastness; one, in degrees; another, in objects: the former proceeds from the remainders of corruption, and therefore is found, in some measure, in the best of us; the other, from the predominancy of lust, which oversways the heart unto evil. Good motions and resolutions in evil hearts, are like violent impressions upon a stone; though it move upward for a while, yet nature will at last prevail, and make it [d] return to its own motion. Secondly, a heart, set on lusts, moves to no end but its own [e]; and self-ends defile an action, though otherwise never so specious; turn [f] zeal itself, and obedience into murder; hinder [g] all faith in us, and acceptance with God; nullify all other ends; swallow up God's glory, and the good of others, as the lean kine did the fat: as a wen in the body robs and consumes the part adjoining, so do self-ends the right end. Thirdly, The heart is a fountain and principle, and principles are ever one and uniform: out of the same fountain cannot come bitter water and sweet. And therefore the apostle speaks of some, that they are 'double-minded' men, that have a heart and a heart: yet the truth is, that is but with reference to their pretences; for the heart really and totally looks but one way. Every man is spiritually a married person, and he can be joined but to one. Christ and an idol (as every lust is) cannot consist: he will have a

[a] Rom. xiii. 14. [a] Deut. vi. 5. [b] Hos. x. 2. Jam. i. 8. [c] Psal. lxxviii. 37. [d] Acts vii. 39. Jer. xli. 10. [e] Phil. ii. 21. Isa. lvi. 11. Ezek. xxxiv. 2. [f] 2 Kings ix. 7. 10. x. 16. Hos. i. 4. [g] John v. 44. Jam. iii. 12. Jam. i. 6. Rom. vii. 3, 4. Matthew vi. 24. Ephes. v. 27. Psal. xlv. 10. Matthew x. 37 Cant. v. 10, 16. Phil. iii. 8.

chaste spouse; he will have all our desires and affections subject unto him. If the heart cannot count him altogether lovely, and all things else but dung in comparison of him, he will refuse the match, and withhold his consent.

Sect. 77.—Let us see in some few particulars, what impotency unto any good the creatures bring upon the hearts of men. To pray requires a hungry spirit, a heart convinced of its own emptiness, a desire of intimate communion with God: but now the creature draws the heart and all the desires thereof to itself, as an ill spleen doth the nourishment in a body: lust makes men [h] pray amiss, fixeth the desires only on its own provisions, makes a man unwilling to be carried any way towards Heaven, but his own. The young man prayed unto Christ to shew him the way to eternal life; but when Christ told him, that his riches, his covetousness, his bosom lust, stood between him and salvation, his prayer was turned into sorrow, repentance, and apostasy.[i]

Sect. 78.— Meditation requires a sequestration of the thoughts, a mind unmixed with other cares, a sincere and uncorrupted relish of the Word. Now when the heart is prepossessed with lust, and taken up with another treasure,[k] it is as impossible to be weaned from it, as for a hungry eagle [l] (a creature of the sharpest sight to fix upon, and of the sharpest appetite to desire its object) to forbear the body on which it would prey; as unable to conceive aright of the preciousness and power of the Word, as a feverish palate to taste the proper sweetness of the meat it eats.

Sect. 79.—In hearing the Word, the heart can never accept God's commands, till it be first empty: a man cannot receive the richest gift that is, with a hand that was full before. Now thorns, which are the cares of the world, filling the heart, must needs choke the seed of the Word. The Pharisees and Lawyers [m] rejected the counsel of God against themselves, because their pride would not let them yield to such a baptism, or to such a doctrine as requires emptiness, confession of sins, justifying of God, and condemning of themselves: for these were the purposes of John's baptism, and of the preaching of repentance. That man comes but to be reject-

[h] Jam. iv. 3. [i] Mar. x. 21, 22, [k] Matth. vi. 21. [l] Matth. xxiv. 28. [m] Luke vii. 29, 30.

ed, who makes love to one who hath fixed her heart and affection already. A man must come to God's Word as to a physician[n]; a mere patient, without reservations or exceptions. He must set his corruptions as an open mark for the Word to shoot at; he must not come with capitulations and provisoes, but lay down the body of sin before God, to have every earthly member hewed off. Till a man come with such a resolution as to be willing to part from all naughtiness, he will never receive the ingrafted Word[o] with meekness and an honest heart: a man will never follow Christ in the ways of his Word, till first he have learned to deny himself and his own lusts. Nay, if a man should bind his devotion to his heart with vows, yet a Dalilah in his bosom, a lust in his spirit, would easily nullify the strongest vows. The Jews made a serious and solemn protestation to Jeremiah,[p] that they would obey the voice of the Lord in that which they desired him to inquire of God about, whether it were good or evil; and yet when they found the message cross their own lusts and reservations, their resolutions are turned into rebellions, their pride quickly breaks asunder their vow; and they tell the prophet[q] to his face, that he dealt falsely between God and them; a refuge which they were well acquainted with before. Some, when their conscience awakens and begins to disquiet them, make vows to bind themselves unto better obedience, and forms of godliness: but, as Sampson was bound in vain with any cords, so long as his hair grew unto its length; so in vain doth any man bind himself with vows, so long as he nourisheth his lusts within: a vow, in the hand of a fleshly lust, will be like the chains and fetters of that fierce lunatick,[r] very easily broken asunder. This is not the right way. First, labour with thy heart, cleanse out thy corruptions, purge thy life, as the prophet did the waters, with seasoning and rectifying the fountain. It is one thing to give ease from a present pain; another thing, to root out the disease itself. If the chinks in a ship be unstopped, it is in vain to labour at the pump; so long as there is a constant inlet, the water can never be exhausted: so is it in these formal resolutions and vows; they may ease the present pain,

[n] Matt. ix. 12, 13. [o] Jam. i. 21. [p] Jer. xlii. 5, 6. [q] Jer. xliii. 2. Jer. v. 12. Jer. xvii. 15. 2 Chron. xxxiii. 16. [r] Luke viii. 29. Joh. x. 44 Matth. xiii. 21.

let out a little water, restrain from some particular acts; but so long as the heart is unpurged, lust will return and predominate. In a word, whereas in the service of God there are two main things required, *faith* to begin, and *courage* or *patience* to go through; lust hinders both these. How can ye believe, since ye seek for glory one from another[s]? When persecution arose because of the Word, the temporary was presently offended.[t]

Sect. 80.—Thirdly and lastly, in one word, A man ought not to set his heart on the creature, because of the nobleness of the heart. To set the heart on the creature, is to set a diamond in lead. None are so mad to keep their jewels in a cellar, and their coals in a closet: and yet such is the profaneness of wicked men, to keep God in their lips only, and Mammon in their hearts; to make Earth their treasure, and Heaven but as an accessory and appendix to that. And now, as Samuel[v] spake unto Saul, Set not thine heart upon thine asses, for the desire of Israel is upon thee; why should a King's heart be set upon asses?—so may I say, Why should Christians' hearts be set upon earthly things, since they have the desires of all flesh to fix upon?

Sect. 81.—I will conclude with one word upon the last particular, How to use the creatures as thorns, or as vexing things. First, Let not the bramble[u] be king, let not earthly things bear rule over thy affections: fire will rise out of them, which will consume all thy cedars, emasculate the powers of thy soul. Let grace sit in the throne, and earthly things be subordinate to the wisdom and rule of God's spirit in thine heart. They are excellent servants, but pernicious masters.[w] Secondly, Be armed[x] when thou touchest or meddlest with them; armed against the lusts and against the temptations that arise from them. Get faith, to place thy heart upon better promises; enter not upon them without prayer unto God, that, since thou art going amongst snares, he would carry thee through with wisdom and faithfulness, and teach thee how to use them as his blessings, and as instruments of his glory. Make a covenant with thine heart, as Job with his eyes; have a jealousy and suspicion of

[s] Joh. v. 44. [t] Matth. xiii. 21. [v] 1 Sam. ix. 20. [u] Judg. ix. 14, 15.
[w] Nec meliores servi, nec domini deteriores. [x] 2 Sam. xxiii. 6, 7.

thine evil heart, lest it be surprised and bewitched with sinful affections.

Thirdly, Touch them gently; do not hug, love, dote upon the creature, nor grasp it with adulterous embraces: the love[y] of money is a root of mischief, and is enmity[z] against God. Fourthly, Use them for hedges and fences, to relieve the saints, to make friends of unrighteous Mammon, to defend the church of Christ; but by no means have them *in* thy field, but only *about* it: mingle it not with thy corn, lest it choke and stifle all. And lastly, Use them as Gideon,[a] for weapons of just revenge against the enemies of God's church, to vindicate his truth and glory; and then, by being wise and faithful in a little, thou shalt at last be made ruler over much, and enter into thy master's joy.

[y] 1 Tim. vi. 10. [z] Jam. iv. 4. 1 John ii. 15. [a] Judg. viii. 16.

THE

SINFULNESS OF SIN.

ROM. VII. 14.

For I was alive without the law, once; but when the commandment came, sin revived, and I died.

We have seen in the former treatise, that man can find no happiness in the creature: I will, in the next place, shew, that he can find no happiness in himself; it is neither about him, nor within him: in the creature, nothing but vanity and vexation; in himself, nothing but sin and death. The apostle in these words sets forth three things: the state of sin; *sin revived.* Secondly, the guilt of sin; *I died,* or found myself to be a condemned man in the state of perdition. Thirdly, the evidence and conviction of both; *when the commandment came*; which words imply a conviction, and that from the spirit. First, a conviction; for they infer a conclusion extremely contradictory to the conclusion, in which St. Paul formerly rested (which is the form [a] of a conviction). St. Paul's former conclusion was, *I was alive;* but, *when the commandment came,* the conclusion was extremely contrary, *I died.* Secondly, it was a spiritual conviction; for Saint Paul was never literally without the law, but the veil till this time was before his eyes; he is now made to understand the law in its native sense and compass; the law is spiritual, ver. 14. and he is enabled to discern [b] it spiritually. Absurd is the doctrine of the [c] Socinians, and some others, "That unregenerate men, by a mere natural perception, without any divine supernfused light," (they are the words of [d] Episcopius, and they are wicked words,) "may understand the whole

[a] Elenchus est Syllogismus cum contradictione conclusionis. *Arist.* [b] 1 Cor. ii. 14. [c] Vid. *Jacob. Partum* contra *Ostorod.* c. 1. [d] Sine lumine supernaturali potentiæ supernfuso. *Episc.* Disput. 3.

law [e]," even all things requisite unto faith and godliness: foolishly confounding and impiously deriding the spiritual and divine sense of the holy Scriptures, with the grammatical construction. Against this we shall need use no other argument, than a plain syllogism, compounded out of the words of Scripture, "Darkness doth not comprehend light," Joh. i. 5: "Unregenerate men are darkness," Ephes. v. 8. iv. 17. 18. Acts xxvi. 18. 2 Pet. i. 9: yea, [n] held under the power of darkness," Col. i. 13: and, "The word of God is light," Psalm. cxix. 105. 2 Cor. iv. 4: therefore "unregenerate men cannot understand the word in that spiritual compass which it carries." There is such an asymmetry and disproportion between our understanding, and the brightness of the Word, that the [f] saints themselves have prayed for more spiritual light and understanding to conceive it. That knowledge which a man ought to have (for there is a knowledge which is not such as it [g] ought to be) doth pass [h] knowledge, even all the strength of mere natural reason to attain unto, [i] peculiar to the sheep of Christ. Natural men have their principles vitiated, their [k] faculties bound, that they [l] cannot understand spiritual things, till God have, as it were, implanted a [m] new understanding in them, [n] framed the heart to attend, and set it at [o] liberty to see the glory of God with open face. Though the veil do not keep out grammatical construction, yet it blindeth the heart against the spiritual light and beauty of the Word. We see even in common sciences, where the conclusions are suitable to our own innate and implanted notions, yet he that can distinctly construe, and make grammar of a principle in Euclid, may be ignorant of the mathematical sense and use of it: much more may a man, in divine truths, be spiritually ignorant, even where in some respect he may be said to know. For the [p] Scriptures pronounce men ignorant of those things which they see and know. In divine doctrine, [q] obedience is the ground of knowledge, and holiness the best qualification to under-

[e] *Arminius* in Rom. vii. p. 843. *Remonstr. Declar. fidei*, cap. 1. sect. 14. *Exam. censur.* cap. 1. fol. 33. 37. [f] Psal. cxix. 18; 27. 73. 125, 169. Phil. iii. 10. [g] 1 Cor. viii. 2. [h] Ephes. iii. 19. [i] Joh. x. 14. [k] 2 Cor. iii. 14. [l] 2 Cor. ii. 14. Jer. vi. 10. [m] 1 Joh. v. 20. [n] Acts xvi. 14. [o] 2 Cor. iii. 17, 18. Luke xxiv. 45. [p] Hos. vii. 9. Isa. xlii. 25. [q] Joh. vii. 17. Psal. xxv. 9. 14. Rom. xii. 2. Matth. xi. 25.

stand the Scriptures. "If any man will do the will of God, he shall know of the doctrine whether it be of God.—The meek will he teach his way, and reveal his secrets to them that fear him, to babes, to those that conform not themselves to this evil world."

To understand then the words, we must note; first, that there is an opposition between [ποτὲ and ἐλθούσης τῆς ἐντολῆς,] those two clauses in the text, *once*, and, *when the commandment came*. It is the conceit of some, that the latter as well as the former is meant of a state of unregeneration; and that St. Paul, all this chapter over, speaketh in the person of an unregenerate man, not intending at all to shew the fleshliness and adherency of corruption to the holiest of men, but the necessity of righteousness by Christ; without the which, though a man may, when once the commandment comes, and is fully revealed, 'will good, hate sin;' in sinning do that which he would not consent unto, and delight in the law, feel a war in his members, mourn and cry out under the sense of his own wretchedness; yet for all this he is still an unregenerate man;—an opinion tending directly to the honour of Pelagianism, and advancement of Nature; which made St. Austin[r], in that ingenuous and noble work of his Retractations, to recant it; and in all his writings against the Pelagians;—in which, as in other polemical works, where the vigilancy of an enemy, and fear of advantages, makes him more circumspect how he speaks, his expositions of Scripture are usually more literal and solid, than where he allows himself the scope of his own conceit[s]. He still understands those passages of the complaints of a regenerate man against his inherent concupiscence. We are therefore to resolve, that the opposition stands thus; "Once," in my state of unregeneration, "I was

[r] Ante omnia, opus est Dei timore ad ipsum converti, ut ejus voluntatem cognoscamus. In tantum non vident, in quantum huic sæculo vivunt. *Aug.* de Doct. Christ. lib. 2. cap. 5. Deus nos adjuvat, et ut sciamus, et ut amemus. *Epist.* 143. Non doctrina extrinsecus insonante, sed interna, occulta, mirabili, ineffabili potestate operatur Deus in cordibus hominum et veras revelationes et bonas voluntates. *De Grat. Christi*, c. 24. And elsewhere he recants his opinion, Quod, ut prædicato Evangelio consentiremus, nostrum esset proprium et ex nobis. *Ad Prosp.* et *Hilar.* lib. 1. cap. 3.

[s] Socinus, Armin. Tolet. Vid. *Exam. Censur.* cap. xi. fol. 129. cont. *Jul.* lib. vi. cap. 23. et cont. 2, *Epist. Pelag.* lib. 1. cap. 8, 9, 10, 11.

without the law ;" that is, without the spiritual sense of the law: but when the Lord began to reveal his mercy to me in my conversion, then he gave me an eye to understand it in its native and proper compass. The apostle was never quite without the law, being an 'Hebrew, and bred up at the feet of Gamaliel;' therefore the difference between being without the law, and the coming of the law, must be only 'in modo exhibendi;' before he had it in the letter, but after it came in its own spiritual shape: and there is some emphasis in the word "came," denoting a vital, moving, penetrative power, which the law had by the spirit of life, and which before it had not, as it was a "dead letter."

Secondly, We must note the opposition between the two estates of St. Paul; in the first he was "alive," and that in two respects: alive in his 'performances,' able, as he conceived, to perform the 'righteousness of the law without blame';[s] alive in his 'presumptions,' mispersuasions, self-justifications, conceits of righteousness and salvation[t]. In the second estate, "sin revived;" I found that that was but a sopor, a benumbedness, which was, in my apprehension, a death of sin: and "I died," had experience of the falseness and miseries of my presumptions. The life of sin, and the life of a sinner, are like the balances of a pair of scales; when one goes up, the other must fall down; when sin lives, the man must die. Man and sin are like Mezentius' couples; they are never both alive together.

Many excellent points, and of great consequence to the spirits of men, would arise out of these words thus unfolded; as first, that a man may have the law in the Church in which he lives, in the letter of it; and yet be without the law, in the power and spirit of it, by ignorance, misconstructions, false glosses, and perverse wrestings: as a covetous man may have the possession of money, and yet be without the use and comforts of it[u].

Which should teach us to beware of ignorance; it makes the things which we have, unuseful to us. If any man have the law indeed, he will labour, first, to have more acquaintance with it, and with God by it. The more the saints

[s] Phil. iii. 6. [t] Acts xxvi. 9. Phil. iii. 5, 7. Acts xxii. 3. 2 Tim. i. 3.
[u] 2 Cor. iii. 6. 2 Pet. iii. 16. Matth. v. 21, 22. 27, 28. 31, 32, 33. 38.

know of God and his will, the nearer communion they do desire to have with him. We see this heavenly affection in Jacob[x]; in Moses[y]; in David[z]; in the Spouse[a]; in Manoah[b]; in Paul[c]. As the queen of Sheba[d], when she had heard of the glory of Solomon, was not content till she came and saw it; or as Absalom[e], being restored from banishment, and tasting some of his father's love, was impatient till he might see his face; so the saints, having something of God's will and mercy revealed to them, are very importunate to enjoy more. Secondly, to be more conformable unto it, and judge and measure himself the oftener by it[f]. The law is utterly in vain[g], no dignity, no benefit nor privilege to a people by it, if it be not obeyed. Thirdly, to love and praise God for his goodness in it[h].

Secondly, Ignorance of the true meaning of the law, and resting upon false grounds, doth naturally beget these two things. First, blind zeal, much active, and, in appearance, unblamable devotion; as it did here, and elsewhere in St. Paul[i]; in the 'honourable women[k];' in the Pharisees[l]; in false brethren[m]; in the Jews, 'that submitted not themselves to the righteousness of God[n];' in the papists, in their contentions for trash, rigorous observation of their own traditions, outsides, and superinducements upon the precious foundation. Secondly, strong mispersuasions and self-justifications, dependance upon our works, and rigid endeavours for salvation at the last[o]. Unregenerate men are often secure men, making principles and promises of their own[p] to build the conclusions of their salvation upon. But beware of it. It is a desperate hazard to put eternity upon an adventure; to trust in God upon other terms than himself hath proposed to be trusted in; to lay claim to mercy without any writings, or seals, or witnesses, or patents, or acquittance from sin; to have the evidences of Hell, and yet

[x] Gen. xxxii. 26. 29. Gen. xlix. 18. [y] Exod. xxxiii. 12. 18. [z] Psal. cxix. 18. 125. [a] Cant. i. 2. [b] Judg. xiii. 17. [c] 2 Cor. v. 2. Phil. iii. 13, 14. [d] 1 Kings x. 7. [e] 2 Sam. xiv. 32. [f] Psal. cxix. 11. [g] Jer. viii. 8. Hos. viii. 2. Rom. v. 13, 17. [h] Joh. xiv. 21. [i] Phil. iii. 6. Acts xxii. 3. [k] Acts xiii. 50. [l] Matth. xxiii. 15. [m] Col. ii. 23. [n] Rom. x. 2, 3. [o] Hos. xii. 8. Isa. xlviii. 1, 2. lviii. 2, 7. Amos v. 18, 21. 25. Mic. iii. 11, 12. Zec. vii. 3, 4, 5, 6. Hos. viii. 2, 3. Luke xviii. 11, 12. [p] De arbitrio sensus sui Deum pensitant. *Tert.* cont. *Mar.* lib. 2. cap. 2.

the presumptions of Heaven; to be weary of one sabbath here, and yet presume upon the expectation of an eternity which shall be nothing else but sabbath. In the civil law, 'testes domestici [q],' household witnesses, (who might in reason be presumed parties) are invalid. Surely, in matters of salvation, if a man have no witness but his own spirit, misinformed by wrong rules, seduced by the subtilties of Satan, and the deceit of his own wicked heart, carried away with the course of the world, and the common prejudices and presumptions of foolish men; they will all fail him when it *shall* be too late. God will measure men by his own "line, and righteousness by his own plummet;" and then "shall the hail sweep away the refuge of lies, and waters overflow the hiding-place of those men that made a covenant with death [r]." Secondly, beware of proud resolutions, self-love, reservations, wit, distinctions, evasions to escape [s] the Word: these are but the weapons of lust [t], but the exaltations of a fleshly mind [u]; but submit to the Word, receive it with meekness; [x] be willing to count that sense of Scripture truest, which most restraineth thy corrupt humours, and crosseth the imaginations of thy fleshly reason. Our own weapons must be rendered up [y], before the sword of the Spirit, which is the Word of God, will be on our side. Love of lusts and pride of heart can never consist with obedience to the Word [z].

Thirdly, Converting and saving knowledge is not of our own fetching in, or gathering; but it is ἐπαγγελία ἐλθοῦσα, a doctrine that 'comes' unto us, and is brought by that sacred blast of the Spirit, which bloweth where he listeth. We do not first come, and are then taught; but first we are taught, and then we come [a]. We must take heed of attributing to ourselves, boasting of our own sufficiencies, congruities, preparations, concurrencies, contributions unto the Word in the saving of us. Grace must prevent, follow, assist us, pre-operate and co-operate: Christ must be "all in all, the author and finisher of our faith:" of ourselves we can do nothing but disable ourselves, resist the Spirit, and pull

[q] Judicia domestica. *Ter.* Apol. οἰκοθεν κρίσις. *Clem. Alex.* οἱ οἰκοθεν λειτουργοί. *Greg. Nazian.* Orat. 1. [r] Isa. xxviii. 15. 17. [s] Deut. xxix. 19, 20. [t] 2 Cor. x. 4, 5. [u] Jam. i. 21. [x] Luke xi. 22. [y] Qui se dedebent, arma tradiderunt. *Brisson.* de formul. lib. 4. [z] Nehem. ix. 16. Jer. xiii. 17. xliii. 2. [a] Joh. vi. 45. Isa. lv. 5. lxv. 1.

down whatever the Word doth build up within us. Ever therefore in humility wait at the Pool where the Spirit stirs. Give that honour to God's ordinances, as, when he bids thee do no great thing, but only wash and be clean, hear and believe, believe and be saved, — not stoutly to cast his law behind thy back, but to humble thyself to walk [b] with thy God, and to see his name and power in the voice which cries unto thee.

Fourthly, Though sin seem dead to secure, civil, moral, superstitiously zealous men, in regard of any present sense or sting; yet all that while it is alive in them; and will, certainly, when the book shall be opened, either in the ministry of the Word to conversion, or in the last judgment to condemnation, revive again. All these points are very natural to the text; but I should be too long a stranger to the course I intend, if I should insist on them. I return therefore to the main purpose. Here is the state of sin, "sin revived;" the guilt of sin, "I died;" the conviction of it by the Spirit bringing the spiritual sense of the commandment, and writing it in the heart of a man, and so pulling him away from his own conclusion.

The doctrines, then, which I shall insist on, are these two: first, The Spirit by the commandment convinceth a man to be in the state of sin. Secondly, The Spirit by the commandment convinceth a man to be in the state of death, because of sin. 'To convince a man that he is in the state of sin,' is, to make a man so to set his own seal and serious acknowledgment to this truth—that he is a sinner,—as that withal he shall feel within himself the quality of that estate; and, in humility and self-abhorrency, conclude against himself all the naughtiness and loathsome influences, which are proper to kindle and catch in his nature and person, by reason of that estate:—and so not in expression only, but in experience; not in word, but in truth; not out of fear, but out of loathing; not out of constraint, but most willingly; not out of formality, but out of humility; not according to the general voice, but out of a serious scrutiny and self-examination, load and charge himself with all the noisomeness and venom, with all the dirt and garbage, with all the malignity and frowardness that his nature and person do abound

[b] Micah vi. 8, 9.

withal, even as the waves of the sea with mire and dirt; and thereupon justify Almighty God, when he doth charge him with all this, yea, if he should condemn him for it.

Now we are to shew two things. First, that a mere natural light will never thus far convince man. Secondly, that the Spirit by the commandment doth. Some things Nature is sufficient to teach: God may be felt and found out, in some sense, by those that ignorantly[c] worship him. Nature doth convince men that they are not so good as they should be: the law is written[d] in the hearts of those that know nothing of the letter of it. Idleness, bestiality, lying, luxury, the Cretan poet[e] could condemn in his own countrymen; drinking of healths, 'ad plenos calices,' by measure and constraint, was condemned by the law of a heathen prince[f], and that in his luxury. Long hair was condemned by the dictate of nature[g] and right reason: and the reason why so many men and whole nations notwithstanding use it, is given by St. Jerome[h], "quia à natura deciderunt, sicut multis aliis rebus comprobatur." And indeed, as Tertullian[i] saith of women's long hair, that it is "humilitatis suæ sarcina," the burden, as it were, of their humility; so by the warrant of that proportion which St. Paul allows, 1 Cor. xi. 14, 15. we may call men's long hair "superbiæ suæ sarcinam," nothing but a clog of pride. Saint Austin[k] hath written three whole chapters together, against this sinful custom of nourishing hair, which, he saith, is [l]expressly against the precept of the apostle, whom to understand otherwise than the very letter sounds, is to wrest the manifest words[m] of the apostle unto a perverse construction.—But to return, these remnants of Nature in the hearts of men, are but like the blazes and glimmerings of a candle in the socket; there is much darkness mingled with them. Nature cannot thoroughly convince;—

1. Because it doth not carry a man to the root, Adam's sin[n], concupiscence, and corrupted seeds of a fleshly mind, reason, conscience, will, &c. Mere Nature will never teach a man to feel the weight and curse of a sin, committed above

[c] Acts xvii. 23. 27. [d] Rom. ii. 15. [e] Titus i. 12, 13. [f] Esther i. 8. [g] 1 Cor. xi. 14. [h] *Hieronym.* in 1 Cor. xi. 14. [i] De Coron. mil. cap. 14. [k] De oper. mon. cap. ultimis. [l] Aperte contra Apostoli præceptum. [m] Manifesta verba Apostoli in perversam detorquere sententiam. [n] Rom. v. 12.

five thousand years before himself was born; to feel the spirits of sin running in his blood, and sprouting out of his nature into his life, one unclean thing[p] out of another; to mourn[q] for that filthiness which he contracted in his conception. Saint Paul[r] confesseth that this could not be learned without the law.

2. Because it doth not carry a man to the rule, which is the written law[s], in that mighty wideness, which the prophet David[t] found in it. Nature cannot look upon so bright a thing, but through veils and glasses of its own. "Evil hateth the light, neither cometh to the light[u];" cannot endure a thorough scrutiny and ransacking, lest it should be reproved. When a man looks on the law through the mist of his own lusts, he cannot but wrest and torture it to his own way. Saint Peter[v] gives two reasons of it, because such are ἀμαθεῖς καὶ ἀστήρικτοι. *Unlearned* men, namely, in the mystery of godliness,—have not been taught of God what the truth is in Jesus[x]: till that time, a man will never put off his lusts, but defend them; and rather make crooked the rule, coin distinctions and evasions upon the law itself, than judge himself, and give glory to God. 2. *Fickle*, unstable men, men apt to be tossed up and down like empty clouds with every blast; never rooted[y] nor grounded in the love of the truth; unsteadfast[z] in the covenant of God; that[a] lay not hold on it, and are therefore altogether indisposed to[b] continue in, or hold fast the truth. A man in his lusts is like a man in a disease, not long well in one way, but is ever given to changes and experiments; and as he changeth, so doth he ever new-shape the Scripture, and drag it down to the patronage of his own ways. So that the law, in a wicked man's heart, is like a candle in a foul lantern; or as a straight oar in troubled water; or the shining of light through a coloured glass, wried and changed into the corrupted mind wherein it lies. The law in itself is perfect[c], right[d], pure[e], sure and faithful[f], holy, just, and spiritual[g],

p Job xiv. 4. q Psal. li. 5. r Rom. vii. 7. s 1 John iii. 4.
t Psal. cxix. 96. u John iii. 20. v 2 Pet. iii. 16. x John v. 45. Ephes. iv. 20. y Ephes. iii. 17. iv. 14. z Psal. lxxviii. 37. a Isai. lvi. 2. 6. Heb. vi. 18. Acts xi. 23. b 1 Tim. iv. 16. 2 Tim. iii. 14. Titus i. 9. Jude, verse 3. 1 Thes. v. 21. c Psal. xix. 7. d Psal. cxix. 128.
e Ibid. v. 140. f Ibid. v. 138. Psal. xix. 7. g Rom. vii. 12. 14.

lively and operative[h]: and men by nature are unlike all this, [i] degenerate, and [k] crooked, [l] wavering and unfaithful, [m] deceiving, and being deceived, [n] unholy, carnal and impure, [o] fleshly-minded, [p] dead, and reprobate to every good work. Such a great disproportion is there between nature and the law.

3. Because it doth not drive us out of ourselves for a remedy. The sublimest philosophy that ever was, did never teach a man to deny himself, but to build up his house with the old ruins, to fetch stones and materials out of the wonted quarry. [q] Humiliation, [r] confusion, [s] shame, [t] self-abhorrency, [u] to be vile in our own eyes, [v] to be nothing within ourselves, to be willing to [w] own the vengeance of Almighty God, and to [x] judge ourselves, to [y] justify him that may condemn us, and be witnesses against ourselves; are virtues known only in the book of God, and which the learned philosophers would have esteemed both irrational and pusillanimous things.

4. Because natural [z] judgment is so thoroughly distorted and infatuated, as to [a] count evil good, and good evil, light darkness, and darkness light: to [b] persuade a man that he is in a right way, when the end thereof will be the ways of death; that he is [c] rich, and in need of nothing, when in the mean time he is miserable, poor, blind, and naked. [d] Plato's community, [e] Aristotle's urbanity and magnanimity, [f] Cicero's blinding the eyes of the judges, and his officious [g] dissimulation and compliancy, the Stoicks' apathy [h] and officious lies, that so much admired [i] stoutness, or rather sullenness of those rigid heathen, that pulled out their own eyes that they may be chaste, and killed themselves to be rid of evil times;

[h] Psal. cxix. 50. Heb. iv. 12. [i] Eccles. vii. 29. [k] Deut. xxxii. 5. [l] James i. 8. [m] 2 Tim. iii. 13. [n] Gen. vi. 5. Tit. i. 15. [o] Col. ii. 18. [p] Rom. i 18. 21. [q] Jam. iv. 10. [r] Dan. ix. 7. [s] Ezra ix. 6. Ezek. xvi. 63. [t] Ezek. xxxvi. 31. Gen. xviii. 27. Job xlii. 6. [u] Job xl. 4. 2 Sam. vi. 22. [v] 2 Cor. xii. 11. [w] Neh. ix. 33. [x] 1 Cor. xi. 31. [y] Ezra ix. 13. Psal. li. 4. [z] 2 Tim. iii. 8. Tit. i. 15. [a] Isai. v. 20. [b] Prov. xiv. 12. [c] Rev. iii. 17. Hos. i. 28. Prov. xxi. 2. [d] *Arist.* Polit. lib. ii. cap. 1, 2. [e] Idem, lib. iii. cap. 7. Mag. Moral. cap. xxxi. Ethic. lib. ii. cap. 6. lib. iv. cap. 14. lib. iv. cap. 7, 8. [f] *Quintilian.* [g] De Petitione Consulatus ad M. fratrem. [h] *Quintil.* lib. xii. cap. 1. [i] *Tert.* Apolog. cap. 46.

nay, more, [k] the Pharisees' strictness, the zeal and unblameableness of Paul, the devotion of obstinate Jews, [l] all the strength of civil, moral, formal shows and expressions of goodness, though precious in the eyes of men,—yet, in the eyes of God, that seeth not as man seeth, they are all but sinful and filthy, loss and dung.

Lastly, Because Nature in particular men never knew, nor had experience of a better estate, and therefore must needs be ignorant of that full image of God in which it was created, and unto which it ought still to be conformable. As a man, born in a dungeon, is unable to conceive the state of a palace; as the child of a nobleman, stolen away and brought up by some lewd beggar, cannot conceive or suspect the honour of his blood;—so utterly unable is corrupted Nature, that hath been born in a womb of ignorance, bred in a hell of uncleanness, enthralled from the beginning to the prince of darkness,—to conceive, or convince a man of that most holy and pure condition in which he was created [m], the least deviation wherefrom is sin unto him.

Now then, since Nature cannot thus convince, the Spirit in the commandment must. We have no inward principles but these two. We grant there is a difference to be made between the illumination [n] and renovation of the Spirit: men may be enlightened, and yet not sanctified; as a false star, or an 'ignis fatuus,' may have light without influence or heat. Yet withal it is certain too, that it is impossible to know sin in that hatefulness which is in it, with such a knowledge as begets hatred and detestation of it, or to know divine things with such a knowledge as is commensurate to them, such as in their spiritual and immediate purity they are apt to beget, but that knowledge must work admiration, delight, love, endeavours of conformity unto so heavenly truths. No comprehension [o] of things divine without love [p]: the reason why

[k] Luke xviii. 11, 12. Acts xxvi. 5. *Joseph*, Antiq. lib. xviii. cap. 2. De Bello Judaico, lib. i. cap. 4. εὐσεβέστερον τῶν ἄλλων. Vid. *Epiphanium* contra Heres. lib. i. tom. 1. Heres. 16. [l] Prov. x. 27. Hag. ii. 12. Psal. li. 5. Gen. vi. 5, Gen. viii. 21. [m] 1 Cor. vii. 14. Isai. i. 4. Prov. xxii. 15. [n] Heb. vi. 4. [o] Sacros Scripturæ libros nullus inimicus cognoscere sinitur: *Aug.* de Mor. Eccles. lib. i. cap. 25. Si voluntatem Dei nosse quisquam desiderat, fiat amicus Deo. Hoc si haberent, non essent Hæretici. *Idem* de Gen. contra Manicheos. lib. 1. cap. 2. [p] Ephes. iii. 17, 18.

God gives men over to "strong delusions, to believe lies," is, because they did not "receive the love of the truth, that they might be saved[q]."

This conviction then of sin, the Spirit worketh, First, by revealing the rule: Secondly, by opening the condition of the state of sin: Thirdly, by giving a heart experimentally and reflectively to understand all, or by shaping and framing the heart to the Word, and so mingling them both together.

The apostle saith, that "by the commandment sin revived." By the 'life of sin,' I understand the strength of it; and that is twofold: a strength to condemn, and a strength to operate, or work in a man obedience to itself:—a strength to hold a man fast, and carry him its own way. Sin is a body, and hath "earthly members[r]," which are very active and vigorous. The apostle speaketh of a "holding" property which it hath[s]; and this strength hath the sinews of all strength in it. It is a lord, and so it hath the strength of power to command; and it is a husband, and so it hath the strength of love, to persuade and prevail.

First, It is a lord and master; in which respect it hath these ties upon us: First, a covenant; there is a virtual bargain between lust and a sinner[t]. We make promise of serving, and obeying sin[u]; and that returneth unto us the wages of iniquity, and the pleasures of sin[x]. Secondly, love unto it, as unto a bountiful and beneficial lord. Sin exerciseth authority over us[y], and yet we account it our benefactor[z]. Thirdly, an easy service; the work of sin is natural; the instruments all ready at hand; the helpers and fellow-servants many, to teach, to encourage, to hasten and lead on in the broad way. Fourthly, in sin itself there is a great strength to enforce men to its service: First, it is edged with malice against the soul, armed with weapons to fight against it, and enmity is a great whetstone to valour. Secondly, it is attended with fleshly[a] wisdom, supported with stratagems and deceit, heartened and set on by the assistance

[q] Thes. ii. 10, 11. [r] Col. iii. 4. [s] Rom. vii. 6. [t] Isai. xxviii. 15. [u] John viii. 34. Rom. vi. 16. [x] 2 Pet. ii. 15. Heb. xi. 25. [y] Luke xxii. 25. [z] Hos. ii. 5. xii. 13. Job xx. 12, 13. [a] Pet. ii. 11.

of Satan and the world [t]. Thirdly, it hath a judicature and regiment in the heart; it governs by a law; it sends forth lusts and temptations like so many edicts into the soul: and when we object the law of God against the service that is required, then as that Persian King [u], who could not find out a law to warrant the particular which he would have done, found out another, "that he might do what he would;" so sin when it hath no reason to allege, yet it hath self-will, that is, all laws in one [x]. In one word, the strong man is furnished with a whole armour [y].

Secondly, Sin is a husband [z]; and so it hath the power of love, which, the wise man saith, "is as strong as death," that will have no denial when it comes. St. Paul [a] tells us, there is a constraining power in love. Who stronger than Sampson, and who weaker than a woman? yet by love she overcame him, whom all the Philistines were unable to deal with.—Now as between a man and a strumpet, so between lust and the heart, there are first certain cursed dalliances and treaties; by alluring temptations, the heart is drawn away from the sight of God and his law, and enticed; and then follows the accomplishment of uncleanness [b]. This, in the general, is that life of strength of sin here spoken of.

We are next to observe, that the ground of all this is the law: "The sting of death is sin, and the strength of sin is the law:" [c] from the law it is, that sin hath both strength to condemn, and to command us, or "have dominion over us [d]."

Now the law gives life or strength to sin three ways: First, by the curse and obligation of it, binding the soul with the guilt of sin unto the judgment of the great day. Every sinner hath the sentence passed upon him already, and in part executed: "he that believeth not, is condemned already, the wrath of God abideth on him [e]." All men come into the world with the wrath of God, like a talent of lead upon their soul; and it may all be poured out within one hour upon them: there is but a span between them and judgment. In which interim, First, the law [f] stops the mouth of a sinner;

[t] Ephes. iv. 22. Heb. iii. 13. [u] Herodotus. [x] Gen. xlix. 6. 2 Pet. ii. 10. Rom. vii. 23. [y] Luke xi. 22. [z] Rom. vii. 1. 5. [a] 2 Cor. v. 14. [b] Jam. i. 14. [c] 1 Cor. xv. 56. 1 Joh. iii. 4. [d] Rom. vi. 14. [e] John iii. 18. 36. [f] Rom. iii. 19.

shuts him in[g], and holds him fast[h], under the guilt of his sin. Secondly, it passeth[i] sentence upon his soul, sealing the assurance of condemnation and wrath to come. Thirdly, it beginneth even[k] to put that sentence in execution, with the spirit of bondage[l], and of fear[m]; shaking the conscience; wounding the spirit, and scorching the heart with the preapprehensions of Hell; making the soul see some portion of that tempest which hangeth over it, rising out of that sea of sin which is in his life and nature (as the [n] prophet's servant did the cloud), and so terrifying the soul with a certain fearful expectation of judgment[o]. Thus the law strengthens sin, by putting it into a condemning power.

Secondly, by the irritation of the law. "Sin took occasion," saith the apostle[p], "by the law, and so by the commandment became exceeding sinful." When lust finds itself universally restrained, meets with death and Hell at every turn, can have no subterfuge nor evasion from the rigour and inexorableness of the law; then, like a river that is stopped, it riseth and foams, and rebels against the law of the mind, and fetcheth in all its force and opposition, to rescue itself from that sword, which heweth it in pieces. And thus the law is said to strengthen sin, not 'per se,' out of the intention of the law, but by accident and 'antiperistasis,' exciting and provoking that strength which was in sin before, though undiscerned, and less operative. For as the presence of an enemy doth actuate and call forth that malice, which lay habitually in the heart before; so the purity of the law, presenting itself to concupiscence in every one of those fundamental obloquies, wherein it lay before undisturbed, and waylaying the lust of the heart, that it may have no passage, doth provoke that habitual fierceness and rebellion which was in it before, to lay about on all sides for its own safety.

Thirdly, by the conviction and manifestation of the law, laying open the wideness of sin to the conscience. Man naturally is full of pride and self-love, apt to think well of his spiritual estate upon presumptions and principles of his own; and though many profess to expect salvation from Christ only,

[g] Rom. xi. 32. Gal. iii. 23. [h] Rom. vii. 6. [i] Gal. iii. 10. [k] 2 Cor. iii. 7. [l] Mark xvi. [m] 1 Cor. xiv. 25. [n] Hos. vi. 5. [l] Rom. viii. 15. [m] 2 Tim. i. 7. [n] 1 Kings xviii. 44. [o] Heb. x. 26. [p] Rom. vii. 8.

yet inasmuch as they will be in Christ no way but their own, that shews that still they rest in themselves for salvation. This is that deceit[q], and guile of spirit, which the Scripture mentions, which makes the way of "a fool right in his own eyes[r]." The philosopher[s] tells us of a sea, wherein by the hollowness of the earth under it, or some whirling and attractive property that sucks the vessel into it, ships use to be cast away in the midst of a calm; even so many men's souls do gently perish in the midst of their own securities and presumptions. As the fish polypus changeth himself into the colour of the rock, and then devours those that come thither for shelter; so do men shape their mispersuasions into a form of Christ and faith in him, and destroy themselves. How many men rest in Pharisaical generalities, plod on in their own civilities, moralities, external justice, and unblamableness, account any thing indiscretion and unnecessary strictness that exceeds their own model; every man in Hell, that is worse than themselves ("I am not as this publican"), and others that are better, but in a fool's paradise! and all this out of ignorance of the law. This here was the apostle's case; when "he lived after the strictest sect of the Pharisees," 'sin was dead,' he esteemed himself 'blameless:' but when 'the commandment came,' discovered its own spiritualness, and the carnalness of all his performances; removed his curtailed glosses and presumptuous prejudices; opened the inordinateness of natural concupiscence; shewed how the least atom doth spot the soul, the smallest omission qualify for Hell; made the conscience see those infinite sparkles and swarms of lust that rise out of the heart; and that God is all eye to see, and all fire to consume every unclean thing; that the smallest sins that are, require the preciousest of Christ's blood to expiate and wash them out;—then he began to be convinced, that he was all this while under the hold of sin, that his conscience was yet under the paw of the lion. As the serpent that was dead in snow, was revived at the fire; so sin that seems dead, when it lies hid under the ignorances and mispersuasions of a secure heart, when either the word of God (which the prophet calls 'fire'), or the last judgment shall

[q] Jer. xvii. [r] Psal. xxxii. [s] *Arist.* Problem. sect. 23. qu. 5. *Tertul.* de Anima, cap. 52.

open it unto the conscience, it will undoubtedly revive again, and make a man find himself in the mouth of death. Thus we see, that unto the law belongs the conviction of sin, and that in the whole compass of evil that is in it.

Three hateful evils are in sin: aberration from God's image; obnoxiousness to his wrath; and rejection from his presence: stain, guilt, and misery, which is the product or issue of the former. Now as we say, 'Rectum est sui judex et obliqui,' the law is such a rule, as can measure and set forth all this evil; it is holy, just, and good [t]. Holy, fit to conform us to the image of God; just, fit to arm us against the wrath of God; and good, fit to present us unto the presence and fruition of God. According unto this blessed and complete pattern was man created; an universal rectitude in his nature, all parts in tune, all members in joint; light and beauty in his mind, conformity in his will, subordination and subjection in his appetites, serviceableness in his body, peace and happiness in his whole being. But man [u], being exactly sensible of the excellency of his estate, gave an easy ear to the first temptation, which laid before him a hope and project of improving it: and so believing Satan's lie, and embracing a shadow, he fell from the substance which before he had, and contracted the hellish and horrid image of that tempter which had thus deceived him.

Having thus considered, in the general, how the law may be said to quicken or revive sin, by the obligation, irritation, and conviction of it; we will, in the next place, look into the life of those particular species or ranks of sin, which the Spirit in the commandment doth convince men of. Wherein I shall insist at large only upon that sin which is the subject of this whole chapter, and (if not solely, yet) principally aimed at by the apostle in my text, namely, those evils which lie folded up in our original concupiscence.

Here then, first, the Spirit by the law intituleth us to Adam's sin, as a derivation [x] from the root to the branches; as poison is carried from the fountain to the cistern; as the children of traitors have their blood tainted with their fathers' treason, and the children of bond-slaves are under their parents' con-

[t] Rom. vii. 12. [u] Vide *Georg. Zeerman.* controvers. de Imagine Dei, c. 4. tunc. 48. [x] John iii. 5, 6. Rom. xi. 5, 16, 17, 18. 1 Cor. xv. 47, 48, 49.

dition. We were all one in Adam, and with him [y]; in him legally, in regard of the [z] stipulation and covenant between God and him; we were in him parties in that covenant, had interest in the mercy, and were liable to the curse which belonged to the breach of that covenant: and in him naturally, and therefore unavoidably subject to all that bondage and burden which the human nature contracted in his fall. And though there be risen up a [a] sect of men, who deny the sin of Adam to be our sin, or any way so by God accounted, and to us imputed; yet certain it is, that before that arch-heretick Pelagius and his disciple Cœlestius did vex the churches, never any man denied the guilt of Adam's sin (and guilt is inseparable from the sin itself, being a proper passion of it) to belong to all his posterity. This then is the first charge of the Spirit upon us, participation with Adam in his sin. And inasmuch as that commandment unto Adam was the [b] primitive law, so justly required, [c] so easily observed, therefore exceeding great must needs be the transgression of it. Pride, ambition, rebellion, infidelity, ingratitude, idolatry, concupiscence, theft, apostasy, unnatural affection, violation of covenant, and an universal renunciation of God's mercy promised; these, and the like, were those woful ingredients which compounded that sin; in the committing whereof, we all are sharers, because Adam's person was the fountain of ours, and Adam's [d] will the representative of ours.

The second charge is touching universal corruption; which hath in it two great evils. First, a general defect of all righteousness and holiness, in which we were at first created; and Secondly, an inherent [e] deordination, pravity, evil dis-

[y] Omnes in Adamo peccaverunt, quia omnes unus ille fuerunt; *Aug.* Traxit reatum homo, quia unus erat cum illo, à quo traxit; *Aug.* ep. 23. *Prosper.* contr. Col. c. 18. Genus humanum in parente primo, velut in radice, putruit; *Greg.* [z] Ἡμῶν χειρόγραφον πατρῶν, ὃ ἐγγράφει ὁ Ἀδάμ. *Chrysost.* apud Aug. Vid. *Gerard. Voss.* Histor. Pelag. l. 2. part 1 & 2. [a] *Ostorodius Instit.* vid. *Jacob. Portum*, cap. 27. *Remon. exam. censur.* cap. 7. sect. 4. Quis, ante prodigiosum Cœlestium, reatu prævaricationis Adam omne genus humanum negavit adstrictum? *Vincent. Lirinens.* advers. hæres. c. 34. [b] Primordialis Lex et Matrix præceptorum Dei. *Tert.* contra Judæos, c. 2. [c] Possibile ac facile præceptum. *Aug.* cont. *Jul.* l. 3. c. 18. *Aug.* Enchirid. cap. 45. [d] *Aug.* Retract. l. 1. cap. 13. *Aquin.* Andrad. Orthodox. explic. l. 3. [e] Vitiositas, inobedientia, vivacitas, libido, morbidus affectus. *Aug.* de per. Inst. c. 4. de Civ. Dei, l. 14. c. 15. con. Jul. l. 4. c. 13. de nup. et concupis. l. 2. c. 13. Retract. l. 2. c. 15. Σαρκός ἐσμεν, καὶ οὐδὲν ἐν ἡμῖν ἀγαθὸν ἐνοικεῖ. *Just. Mart.* Ecclesia Anglic. Art. 9.

position, disease, propension to all mischief, antipathy and aversion from all good, which the Scripture calls the [f] 'flesh,' the [g] 'wisdom of the flesh,' the [h] 'body of sin,' [i] 'earthly members,' the [k] law of the members, the [l] 'works of the Devil,' the [m] 'lusts of the Devil,' the [n] 'Hell that sets the whole course of nature on fire.' And this is an evil, of the thorough malignity whereof no man can be so sensible and distinctly convinced, as in the evidence of that conviction to cry out against it with such strange, strong, and bitter complaint [o] as St. Paul doth, — till his [p] understanding be, by Christ, opened to conceive the [q] spiritualness, [r] penetration, and [s] compass of that holy law, which measureth the [t] very bottom of every action, and condemneth as well the [u] originals as the acts of sin. And hence it is, that [x] many men plead for this sin, as only an evil of nature rather troublesome than sinful. That concupiscence was not contracted by nature 'de novo' in the fall; but that it is annexed to nature by the law of creation, that it belongeth to the constitution and condition of a sensitive creature; and that the bridle of original and supernatural righteousness being removed, the rebellion of the fleshly against the spiritual, that is, as these men most ignorantly affirm, of the sensual against the reasonable part which was by that before suspended, did discover itself. It will not be therefore amiss to open unto you what it is to be in the state of original sin; and what evils they are which the commandment doth so discover in that sin, as thereby to make a man feel the burden of his own nature, smell the sink and stench of his own bosom, and so (as the prophet speaks) 'abhor himself,' and never open his mouth any more, either proudly to justify himself, or foolishly to charge God; but to admire and

[f] John iii. 6. [g] Rom. viii. 6. James iii. 15. 7. [h] Rom. vi. 6. Eph. iv. 22. Col. iii. 5. [i] Rom. vii. 23. [l] 1 Joh. iii. 8. [m] 1 Joh. viii. 44. [n] Jam. iii. 6. [o] Rom. vii. 24. 2 Cor. xii. 8. [p] Luke xxiv. 25. [q] Rom. vii. 14. Joh. iv. 24. Heb. iv. 12. [r] Psal. cxix. 66. [s] Luke x. 27. [t] Lex etiam origines delictorum, id est concupiscentias et voluntates, non minus quam facta condemnat; *Tert.* de pudic. cap. 6. [u] *Piggius* controv. 1. *Soto* de natura et gratia, lib. i. cap. 3, *Andrad.* orthodox. explic. lib. iii. p. 217. *Perer.* in Gen. lib. v. de stat. Innocent. cap. de excel. 4. q. 4. num. 164. *Bel* de gratia primi hominis, cap. v. *Corvin.* contr. Molin. cap. viii. sect. 1. Quam sententiam hoc fundamento rejecit Stapletonus, ne Deus author peccati statuatur; de justific. lib. ii. cap. 7; et *Joh. Driedo* Hæreticam esse dicit; de gratia et lib. arbitr.

adore that mercy, which is pleased to save,—and that power which is able to cure, so leprous and unclean a thing.

First, Consider the universality of this sin, and that manifold. Universality of times; from Adam to Moses, even when the law of creation was much defaced; and they that sinned, did not sin after the similitude of Adam, against the clear revelation of God's pure and holy will. For that I take to be the meaning of the apostle in these words,[y] "Until the law, sin was in the world; but sin is not imputed, where there is no law." Though the law seemed quite extinct between Adam and Moses in the wicked of the world, and with it sin, because sin hath no strength where there is no law; though men had not any such legible characters of God's will in their nature, as Adam had at first, and therefore did not sin after the similitude of his prevarication; yet "even from Adam to Moses did sin reign over all them," even the sin of Adam, and that lust which that sin contracted. And if sin reigned from Adam to Moses, in that time of[z] ignorance, when the 'law of not lusting' was quite extinct out of the minds of men; much more from Moses after: for the law entered by Moses, that sin might abound; that is, that the concupiscence which reigned without conviction before during the ignorance of the original implanted law, might, by the new edition and publication of that law, be known to be 'sinful[a],' and thereby become more exceeding sinful to those who should be thus convinced of it, that so the exceeding sinfulness of sin might serve both the sooner to compel men to come to Christ, and the grace of Christ might thereby appear to be more exceeding gracious. For the law was revived, and promulgated anew, merely with relation to Christ and the gospel; and therefore the apostle[b] saith, "It was added and ordained by angels in the hand of a mediator;" or by the ministry[c] of the mediator. Where there are three reasons to shew God's evangelical purpose in the publication of the law anew. First, it was not published alone, but as an additament, with relation to

[y] Rom. v. 13, 14. 20, 21. Rom. ii. 12. 14. [z] Rom. vii. 7.
[a] Rom. vii. 13. [b] Gal. iii. 19. [c] Phrasis ביד notat ministerium legati. *Tarnov.* exercit. bibl. pag. 83. edit. 2.

the evangelical promise, which was before made. Secondly, the service of angels or messengers; which shews, that, in the law, God did send from Heaven anew to instruct men, and therein to take care of them, and prepare them for salvation; for 'angels minister' for this purpose[d], 'that men might be heirs of salvation.' Thirdly, the ministry of a mediator, namely Moses[e], who was mediator in the law, with reference whereunto Christ[f] is called 'mediator of a better covenant,' and was faithful as Moses. Now where there is a mediator appointed, therein God declares his purpose to enter anew into a treaty with men, and to bring them to terms of agreement and reconciliation with him. Men were rebels against God, held under the sentence of death and vengeance; they are in darkness, know not whither they go; are well pleased with their own estate; give no heed to any that would call them out. For this reason, because God is willing to pull men out of the fire, he sends first Moses armed with thunder and brightness, which cannot be endured (for the shining[g] of Moses' face, which the people could not abide, denotes the exceeding purity and brightness of the law, which no sinner is able with peace to look on), and he shews them whither they are hastening, namely, to eternal death[h]; and like the angel that met Balaam in a narrow room, shuts them in, that either they must turn back again, or else be destroyed: and in this fright and anguish, Christ, the 'mediator of a better covenant,' presents himself as a sanctuary and refuge from the condemnation of the law.

Secondly, There is universality of men; and, in men, universality of parts: all men, and every part of man, shut up under the guilt and power of this sin. Both these the apostle[i] proves at large; "Jews, Gentiles, all under sin, none righteous, no not one, all gone out of the way, altogether become unprofitable, none that doeth good, no not one: every mouth must be stopped, all the world must be guilty before God; all have sinned and come short, or are destitute

[d] Heb. i. 14. [e] Deut. v. 5. [f] Heb. viii. 6. [g] Exod. xxxiv. 29. 2 Cor. iii. 7. [h] Deut. v. 25. Heb. ii. 15. Rom. viii. 15. Heb. xii. 19. [i] Rom. iii. 9. 19. 23.

of his glory." God hath concluded [k] all in unbelief; the Scripture hath shut up [l] all under sin; this shews the universality of persons. The apostle adds: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness; their feet swift to shed blood; destruction and unhappiness are in their ways, and the way of peace they have not known; there is no fear of God before their eyes:" these particulars are enough to make up an induction, and so to infer an universality of parts. Every purpose, [m] desire, imagination, incomplete and inchoate notion, every figment, so the word properly signifies, (with reference whereunto the apostle, as I conceive, calls sin 'the creature of the heart;' and our Saviour, 'the issue of the heart,') "is evil, only evil, continually evil." Original sin is an entire body, an 'old man;' which word noteth not the impotency or defects, but the maturity, wisdom, cunning, covetousness, full growth of that sin in us: and in this man, every member is earthly, sensual, and devilish. As there is chaff about every corn in a field, saltness in every drop of the sea, bitterness in every branch of wormwood; so is there sin in every faculty of man. First, look into the mind; you shall find it full of vanity [n], wasting and wearying itself in childish, impertinent, unprofitable notions; 'full of ignorance and darkness;' no man knoweth, nay no man hath so much knowledge, as to 'enquire or seek after God' in that way where he will be found. Nay more, when God breaks in upon the mind, by some notable testimony from his creatures, judgments, or providence,—yet they like it not, they hold it down, they reduce themselves back again to foolish hearts, to reprobate and undiscerning minds, as naturally as hot water returns to its former coldness. Full of curiosity, rash, unprofitable enquiries, foolish and unlearned questions, profane babblings, strife of words, perverse disputes, all the fruits of corrupt and rotten minds.

[k] Rom. xi. 32. [l] Gal. iii. 22. Gen. vi. 5. 8. 21. Amama. Antibarbar. biblic. lib. ii. p. 395. Heb. iv. 13. Mark vii. 21. Col. ii. 11. iii. 5. 9.
[m] Licet facultates non fuerunt per lapsum abolitæ, determinatio tamen earum ad objecta spiritualia fuit protenus extincta. *Zeam.* de imag. Dei, cap. 7.
[n] Ephes. iv. 17. Rom. i. 28. Rom. ii. 11. *ἐπισκοτοῦσιν αἱ διάνοιαι πρὸς τὸ μὴ δύνασθαί σε ὁρᾶν τὸν Θεόν. Theoph.* ad Autol. lib. i.

Full of pride and contradiction against the truth, 'oppositions of science,' that is, setting up of philosophy and vain deceits, imaginations, thoughts, fleshly reasonings against the spirit and truth which is in Jesus. Full of domestical principles, fleshly wisdom, human inventions, contrivances, superinducements upon the precious foundation, of rules and methods of its own to serve God, and come to happiness. Full of inconstancy and roving swarms of empty and foolish thoughts, slipperiness, and unstableness in all good motions [o].

Secondly, Look into the conscience, you shall find it full of insensibleness. The apostle saith of the Gentiles, that they were [p] 'past feeling;' and of the apostates in the latter times, that they 'had their consciences seared with a hot iron [q].' Which things, though they be spoken of an habitual and acquired hardness, which grows upon men by a custom of sin; yet we are to note, that it is originally in the conscience at first, and doth not so much come into it, as grow out of it. As that branch, which, at first shooting out, is flexible and tender, grows at last, even by its own disposition, into a hard and stubborn bough; as those parts of the nail next the flesh, which are at first softer than the rest, yet do, of themselves, grow to that hardness which is in the rest; so the consciences of children have the seeds of that insensibility in them, which makes them at last deaf to every charm, and secure against all the thunder that is threatened against them: full of impurity [r] and disobedience, dead [s], rotten, unsavoury works: full of false and absurd excusations, and accusations, fearing, where there is no cause of fear; and acquitting, where there is great cause of fear, as St. Paul here did.

Look into the [t] heart, and you shall find a very hell of uncleanness, full of deep and unsearchable deceit and wickedness, full of hardness: no sins, no judgments, no mercies, no allurements, no hopes, no fears, no promises, no instructions able to startle, to awaken, to melt, or shape it to a

[o] Rom. i. 18, 21, 22, 28. 1 Tim. vi. 4, 5. 2 Tim. ii. 16, 23. 1 Tim. vi. 20. 2 Cor. x. 5. Eph. iv. 21. Rom. viii. 7. 1 Cor. i. 23. 1 Cor. iii. 12, 19. Col. ii. 23. James i. 8. [p] Ephes. iv. 19. [q] 1 Tim. iv. 2. [r] Tit. i. 15. [s] Heb. ix. 14. [t] Jer. xvii. 9. Jer. viii. 5. Rom. ii. 4. Isai. lvii. 11. Neh. ix. 15, 16, 28, 30. Prov. xxiii. 13. 1 Cor. iii. 19. Jer. viii. 9. Rom. i. 21. Eccles. ix. 3. Heb. iii. 12. Psal. cvi. 24. Psal. lxxviii. 18, 19, 20, 22. Matth. xv. 19. Heb. iv. 12. Jam. iii. 6.

better image, without the immediate omnipotency of that God, which melts the mountains, and turns stones into sons of Abraham. Full of impenitency, not led by the very patience and long-suffering of God, not allured by the invitations and entreaties of God to return to him, not persuaded by the fruitlessness and emptiness of all sinful lusts to forsake them. Full of folly, it is bound up, riveted fast into the heart of a child, and therefrom childish folly grows up to wise and sober folly, (as I may so speak) till the heart be changed into a cell of darkness. Full of madness and rage. Madness is in the hearts of men while they live, all the creatures in the world are not able to cure it. Full of infidelity. A heart that departs from God, undervalues his precious promises, and mistrusts his power. In one word, full of pollution and uncleanness; that forge, where all sins are framed in secret intents, desires, purposes, lusts, and from whence it springs forth into the life; the flames of it breaking out into the tongue, and into every other member, in adulteries, murders, thefts, blasphemies, and every wicked word and work.

Look into the will, and you shall find it, First, full of [u] disability unto any good; it cannot hearken, nor be subject unto the law of God. But there may be weakness, where yet there is a good will and affection: not so here. It is, Secondly, [x] full of loathing and aversation; it cannot endure to hear or see any thing that is good; casts it behind the back, and turns away the shoulder from it. But there may be a particular nausea, or loathing of a thing, out of some distemper, and not out of antipathy: a man may loathe the sight of that in a disease, which at another time he loves. But the will doth not sometimes loathe, and sometimes love. But, Thirdly, It is full of enmity against that which is good; it looks upon it as a base thing, and so it [y] scorns it; and it looks on it as an adverse thing, and so it sets up resolutions to [z] withstand it; and it looks upon it as an unprofitable thing, and so [a] slights and neglects it. But enmity is seldom

[u] Jer. vi. 10. Rom. viii. 7. Jer. ii. 27. Neh. ix. 29. [x] Mal. i. 13. Zech. vii. 11. Libertas arbitrii periit quantum ad justitiam, non quantum ad naturam aut peccatum. Vid. *Aug.* contr. 2. Ep. Pelag. lib. i. c. 2. et l. ii. c. 5. et Ench. c. 30, 31. [y] Psal. cvi. 24. Luke xvi. 14. Exod. v. 2. [z] Matt. xxiii. 37. Acts vii. 39, 51. Acts xiii. 46. Luke vii. 30. Luke xix. 44. [a] Mal. iii. 14.

so rooted, but that it may be overcome, and a reconciliation wrought: not so here; the fleshly will may be crucified, it will never be reconciled. For, Fourthly, it is full of obstinacy, and [b] contrariety, which is a twisted enmity (as I may so speak) which cannot be broken. One contrary may expel another, but it can never reconcile it. The flesh will never give over the combat, nor forbear its own contumacy and resolutions to persist in evil.

Look into the memory, and you shall find it very unfaithful to retain good, very tenacious to hold any evil. It is like a [c] leaking vessel, lets out all that is pure, and retains nothing but mud and dregs. The Lord made great promises to the people of Israel, to bring them into the holy land; began to fulfil them in wonders, in terrible wonders; in mercies, in multitudes of mercies (and nothing so fit to make impressions on the memory as promises, miracles, and multiplied deliverances); and yet, as if they meant to contend with God, which should be the greatest, the wonder of his goodness, or the wonder of their unthankfulness, all this was not long a wearing out; for it is said, 'They did [d] soon forget it all.' Look into the whole man, and you shall find him full of perturbation and disorder. A man cannot trust any member he hath alone, without Job's [e] covenant, without David's bridle [f] to keep it in. If thou hast occasion to use thine eye, take heed unto it; it is full of the seeds of adultery, pride, envy, wrath, covetousness; there are lusts of the eye [g]. If to use thy tongue, trust it not alone, set a door before thy lips: there is a hell within thee, that can set it all on fire [h], that can fill it with rotten and stinking communication: there is blasphemy, persecution, theft, murder, adultery, curses, revilings, clamours, bitterness, crimson and hellish, fiery and brimstone abominations in that little member, able to set the whole frame of Nature on fire about the ears of ungodly men. If to use thy hands or feet, look unto them; there are seeds of more sins, theft, bribery, murder, adultery, (what not?) than there are joints or sinews in those members. If to use thine ear, be slow to hear, take heed

[b] Gal. v. 17. Jer. ii. 25. Isa. xxx. 15, 16. Jer. vi. 17. and vii. 27. Jer. xliv. 16, 17. [c] Heb. ii. 1. Neh. ix. 17. [d] Psal. cvi. 7, 13, 21. [e] Job xxxi. 1. [f] Psal. xxxix. 1. [g] Matth. xx. 15. 2 Pet. ii. 14. 1 Joh. ii, 16. [h] Jam. iii. 6.

how you hear; it is easily open to vanity, lies, slanders, calumniations, false doctrines, trashy and empty doctrines. Thus all over we find a 'body of sin:' and, which is yet more strange, this sinfulness cleaves not to our members only, but runs over with a prodigious exuberancy into our very excrements and adjacents; Absalom proud of his hair; Jezebel proud of her paint; Herod proud of his robes: and though the Word be a sword and a fire, yet it cannot cut off, nor melt away any of this pride, till Absalom's hair become his halter, till Jezebel's paint be washed off with her own blood, and vermin make the robes of Herod baser than a menstruous cloth, or a beggar's rags. Thus we see how universal a corruption original sin is; therefore in Scripture the whole man is called 'flesh,'[i] because in carnal works we work 'secundum hominem;' when we are carnal, we walk as men. As our Saviour[k] saith of the Devil, when he speaks a lie, he speaketh 'de suo,' of his own, according to his own nature; so when men walk after the flesh, they work of their own, they walk according to themselves. For, "of ourselves we can do nothing," as the apostle[l] speaks, but only sin; when we do any good, it is 'by the grace of God;'[m] but lusts, which are the fountain of evil, are all our own. God gave the Heathen over to the lusts of their own hearts[n]: every man is tempted, when he is drawn away of his own lust[o] and enticed. So then, we are all over flesh; the mind is a fleshly mind[p], the will a fleshly will, the affections[q] and lusts all fleshly: so that, as the apostle saith of the body, 'many members, but one body;' so we of original sin, many lusts, but one body: therefore the apostle calleth it, κατ' ἐξοχήν, in the singular number,[r] *sin*. Upon which, excellent is the observation of the author of the book 'De duplici Martyrio,' among St. Cyprian's works, "Plus est tollere peccatum quam peccata:" it is more difficult to root out this sinning sin, than to overcome many actual.

Secondly, Consider the closeness and adherency of this sin. It cleaves as fast to our nature, as blackness to the skin of an Æthiopian, that cannot possibly be washed off.

[i] 1 Cor. iii. 3. [k] Joh. viii. 44. [l] 2 Cor. iii. 5. [m] 1 Cor. xv. 10. [n] Rom. i. 24. [o] Jam. i. 14. [p] Col. ii. 18. [q] Ephes. ii. 3. Gal. v. 24. *Beza* in Joh. i. 29. [r] Rom. vii. 17. Vid. *Schulten.* Exercit. Evan. lib. 1. page 87.

As fast as ivy to a wall (it is the similitude of Epiphanius[s]): though a man may lop and shorten the branches, yet the roots are so fastened to the joints and entrails of the wall, that till the stones be pulled all asunder, it will not be quite rooted out. As that house wherein there was a 'fretting and spreading leprosy[t],' though it might be scraped round about, and much rubbish and corrupt materials removed; yet the leprosy did not cease, till the house, with the stones and timber and mortar of it, was broken down; so, original concupiscence cleaveth so close to our nature, that though we may be much repaired, yet corruption will not leave us, till our house be dissolved. As long as corn is in the field, it will have refuse and chaff about it; as long as water remains in the sea, it will retain its saltness, till it be defecated and cleansed in its passage into the land: and so is it with the church while it is in the world, it will have the body of sin about it, it will be beset with this sin. In the apostle it is, for this reason, called *εὐπερίστατος ἁμαρτία*, an 'encompassing sin'[u]; a sin that will not be cast off, that doth easily occupate and possess all our members and faculties. A man may as easily shake off the skin from his back, or pour out his bowels out of his body, as rid himself of this evil inhabitant: it is an evil that is ever present with us, and dwelling[x] in us.

But it may be objected, Doth not the apostle[y] say, that by being 'baptized into Christ, or planted into the likeness of his death,' our old man is crucified, the body of sin is destroyed, we are freed from sin, as a woman is from a dead husband, we have put off the body of the sins of the flesh, by the circumcision made without hands, that is, by baptism and the Spirit? Doth not the apostle St. John say[z], "He that is born of God," that is, he that is regenerate by Water and the Spirit, "sinneth not," neither can sin? To this I answer in the general with the same apostle[a], "If we say we have no sin, we deceive ourselves, and there is no truth in us." More particularly, we must distinguish both of death and of sin. There is a two-

[s] *Epiph.* Hæres. l. 2. Hæres. 64. [t] Lev. xiv. 41, 45. [u] Heb. xii. 1. Vid. *Glass.* Philolog. Sacra Lib. 1. Tract. 2. pag. 168. [x] Rom. vii. 20, 23. [y] Rom. vi. 3, 8, 11. & vii. 3, 4. Col. ii. 11. *Glass.* Philolog. Sacra Lib. 2. page 425. [z] 1 Joh. iii. 9. Joh. iii. 5. [a] 1 Joh. i. 8.

fold death; an actual or natural death, when the essential parts of a living creature are taken asunder, and the whole dissolved: and a virtual or legal death, when, though the party be naturally alive, yet he is dead in law. And that notes two things; First, a designation unto a certain death at hand, and ready to be executed. Secondly, a disability unto many purposes which lay before in the man's power: as a man condemned, though he have his life out of indulgence for a short space, yet he is then set apart, and appointed for death, and in the very sentence disabled to order or dispose of any thing which was then his own. When a woman is divorced for adultery from her husband, though she be alive naturally,—yet legally and to the purpose of marriage she is dead to her husband, so that though she should live in the same house, yet she should have nothing to do with his bed or body. And thus the apostle speaketh of sinful widows, "that they are dead, while they live[b]."

In sin likewise we may consider the guilt of it, whereby it makes us accursed; and the dominion of it, wherewith it bringeth us into bondage: in these two principally consists the life and strength of sin, which it hath from the law. Now by being 'baptized into Christ, we are delivered from the law.'[c] First, from the covenant of the law; Christ hath put an utter period to the law, 'quoad officium justificandi;' 'He is the end[d] of the law for righteousness.' We are righteous now by grace and donation, not by nature or operation: by the righteousness of God,[e] not that whereby God is righteous, but that which God[f] is pleased to give us; and stands in opposition to a man's own righteousness, which is by working.

Secondly, from the rigour of the law,[g] which requires perfect and perpetual obedience.[h] Though the gospel command holiness,[i] and promise it,[k] and work it in us;[l] yet when the conscience is summoned before God to be justified or condemned, to resolve upon what it will stand to for its last trial, there is so much mixture of sin, that it dares trust none but Christ's own adequate performance of the law:

[b] 1 Tim. v. 6. [c] Rom. vi. 14. Gal. iii. 25. [d] Rom. x. 4. [e] Rom. iii. 20, 21. Phil. iii. 9. [f] Ephes. ii. 8. 10. [g] Planè dicimus decessisse legem quoad onera, non quoad justitiam. *Tert.* [h] Gal. iii. 10. [i] Mat. v. 8. [k] Luke i. 4. [l] Tit. ii. 10, 11.

this is all the salvation,[m] the main charter and privilege of the church. We are not therefore rigorously bound either to a full habitual holiness in our persons, which is supplied by the merit of Christ; nor to a thorough actual obedience in our services, which are covered with the intercession of Christ. We are, at the best, full of weakness; many remnants of the old Adam hang about us. This is all the comfort of a man in Christ, that his desires [n] are accepted;—God regards the sincerity of his heart, and will spare his failings, even as a man spareth his son that desires to please him, but comes short in his endeavours;—that he will not look upon the iniquity of his holy things, but when he falls, will pity him, and take [o] him up, and heal him, and teach him to go. Thus we are delivered from the rigour of the law; which yet is thus to be understood,—that though we be still bound to all the law, as much as ever, under peril of sin (for so much as the best come short of fulfilling all the law, so much they sin); yet not under pain of death, which is the rigour of the law. And therefore,

Thirdly, We are delivered from the curse of the law, from the vengeance and wrath of God against sin: Christ was made a curse for us.[p]

Lastly, From the irritation of the law, and all compulsory and slavish obedience. We have by Christ all the principles and grounds of true obedience put into us. First, knowledge of God's will, the spirit of revelation, wisdom and spiritual understanding.[q] Secondly, will [r] to embrace and love what we know. Thirdly, strength [s] in some measure to perform. And by these means the saints serve God without fear,[t] with delight,[u] willingness,[x] love,[y] liberty,[z] power: [a] the law is to them a new law [b]; a law of liberty [c]; a light yoke [d]; the commandments of God are not grievous [e] to them.

Being thus dead to the law, we are truly dead to sin likewise, and sin to us, but not universally; dead in regard of its strength, but not in regard of its being. To apply then the premises: sin is dead naturally, 'quoad reatum,' in regard of the guilt of it; that is, that actual guilt of sin,

[m] 2 Sam. xxiii. 5. [n] 2 Cor. viii. 12. Mal. iii. 17. [o] Hos. xi. 3. & xiv. 5. [p] Gal. iii. 13. Isa. liii. 4. [q] Col. i. 9. [r] Phil. ii. 13. [s] Phil. iv. 13. [t] Luke i. 74. [u] Rom. vii. 22. [x] Psal. cx. 3. [y] Rom. v. 5. [z] 2 Cor. iii. 17. [a] 2 Tim. i. 7. [b] Joh. xiii. 34. [c] Jam. i. 25. [d] Matth. xi. 30. [e] 1 Joh. v. 3.

whereby every man is born a child of wrath, and made ob noxious to vengeance, is done quite away in our justifica tion, and the obligations cancelled.[f]

Secondly, Sin is dead legally, 'quoad regnum,' in regard of the dominion and government of it, in regard of the vigorous operation which is in it. First, sin is condemned [g], and therein destinated and designed to death; it shall fully be rooted out. Secondly, in the mean time, it is disabled from a plenary rule over the conscience; though the Chris-tian be molested and pestered with it, yet he doth not hence-forth serve it, nor become its instrument, to be subject in every motion thereof, as the weapon is to the hand that holds it; but Christ and his love bear the sway, and hold the stern in the heart.[h]

Thirdly, The sentence of the law against sin is already in execution. But we are to note, that sin, though condemned to die, yet (such is the severity of God against it) it is ad-judged to a lingering death, a death upon the cross; and, in the faithful, sin is already upon a cross, fainting, struggling, dying daily, yet so as that it retains some life [i] still: so long as we are here, sin will be as fast to our natures, as a nailed man is to the cross that bears him. Our thorn will be still in our flesh, our Canaanite in our side, our twins in our womb, our counter-lustings and counter-willings. Though we be like unto Christ, "per primitias spiritus," by the first fruits of the Spirit; yet we are unlike [k] him "per reliquias vetustatis," by the remainders of our flesh. Not to sin is here only our law; but in Heaven, it shall be our reward. All our perfection here is imperfect. Sin hath its death-blow given it; but yet, like fierce and implacable beasts, it never lets go, it holds till the last breath; "Animamque in vulnere ponit;" never ceaseth to infest us, till it cease to be in us. Who can say, I have made my heart clean? "Cleanse thou me (saith holy David [l]) from my secret sins."—"Though I know nothing by myself, yet am I not thereby justified," saith the apostle;[m] and the reason is added, "He that judgeth

[f] Col. ii. 14. [g] Rom. viii. 3. [h] Rom. vi. 6. 1 Cor. v. 14, 15. 1 Pet. iv. 1, 2. [i] Ut sentiat se mori. *Suet.* [k] *Aug.* Confes. l. viii. cap. 5. De peccator. merit. et remiss. lib. ii. cap. 78, 28. Contra Julian. lib. vi. cap. 16. Contra duas ep. Pelag. l. iii. c. 3. *Hieron.* ep. 8, 9. *Fulgent.* ad Men. lib. 1. [l] Psal. xix. 12. [m] 1 Cor. iv. 4.

me, is the Lord;" which St. John [n] further unfolds, "God is greater than our heart, and knoweth all things." Which places (though most dangerously perverted by some late innovators[o], which teach, that a man may be without secret sins, that he may make his heart clean from sin, and that St. Paul was so) do yet, in the experience of the holiest men that are or have been, evince this truth, that the lusts of the flesh will be, and work in us, so long as we carry our mortal bodies about us. And this God is pleased to suffer for these and like purposes. first, to convince and humble us in the experience of our own vileness, that we may be the more to the praise of the glory of his great grace. As once Theophilus,[p] bishop of Alexandria, dealt with the Egyptian idols, after the embracement of Christianity: most he destroyed; only one of their apes and images he kept entire, not as a monument of idolatry, but as a spectacle of sin and misery [q]; that, in the sight thereof, the people might after learn to abhor [r] themselves, that had lived in such abominable idolatries. Secondly, to drive [s] us still unto him, to cast us always upon the hold and use of our faith, that our prayers may still find something to ask, which he may give; and our repentance something to confess, which he may forgive. Thirdly, to proportion his mercy to his justice: for as the wicked are not presently fully destroyed, "have not sentence speedily [t] executed" against them, but are "reserved unto their day," [u] that they may be "destroyed together," as the Psalmist speaks,[x]—even so the righteous are not here fully saved, but are reserved unto the great day of redemption, when they also shall be saved together, as the apostle intimates, 1 Thess. iv. 17. Fourthly, to work in us a greater hatred of sin, and longing after glory: therefore we have yet but the first fruits of the Spirit, that we should "groan and wait for the adoption and redemption [y]:" therefore are we burthened in our earthly tabernacle, that we should "the more earnestly groan to be clothed upon with our house which is from heaven." [z] Fifthly, to magnify the power of his grace in the weakest of his members, which

[n] 1 Joh. iii. 20. [o] Exam. Censur. c. xi. sect. 6. fol. 132, 133. [p] Vid. *Aug.* de Nat. et Grat. cap. 27. *Socrat.* Eccles. Hist. l. 5. c. 16. [q] 2 Cor. xii. 7. [r] Ezek. xxxvi. 31. [s] *Aug.* de spir. et lit. cap. ult. [t] Eccles. viii. 11. [u] Job xxi. 30. [x] Psal. xxxvii. 13. 38. [y] Rom. viii. 33. [z] 2 Cor. v. 2, 3, 4.

(notwithstanding that inhabiting traitor, which is ready to let in and entertain any temptation) shall yet make a poor sinful man stronger, in some respect, than Adam was himself, even able to overcome at last the powers of darkness, and to be sufficient against all Satan's buffets [a]. Lastly, to commend the greatness of his mercy and salvation, when we shall come to the full fruition of it, by comparing it with the review of that sinful estate, in which here we lived, when we were, at the best, without possibility of a total deliverance.

Thirdly, Consider the great contagion, and pestilential malignity which is in this sin, which doth not only cleave inseparably to our nature, but derives venom upon every action that comes from us. For though we do not say, that the good works of the regenerate are sins, and so hateful to God (as our adversaries [b] belie and misreport us),—for that were to reproach the Spirit and the grace of Christ, by which they are wrought,—yet this we affirm constantly, unto the best work that is done by the concurrence and contribution of our own faculties, such a viciousness doth adhere, such stubble of ours is super-induced, as that God may justly charge us for defiling the grace he gave,—and for the evil which we mix with them, may turn away his eyes from his own gifts in us. Sin in the faculty, is poison in the fountain, that sheds infection into every thing that proceeds from it. Ignorance and difficulty are two evil properties, which from the fountain do, in some measure, diffuse themselves upon all our works. Whensoever thou art going about any good, this evil will be present with thee, to derive a deadness, a damp, a dulness, an indisposedness upon all thy services, and iniquity upon thy holiest things, which thou standest in need of a priest to bear for thee, Exod. xxviii. 38, and to remove from thee. In the law [c], whatsoever an unclean person touched, was unclean, though it were holy flesh; to note the evil quality of sinful nature to stain and blemish every good work [d] we do. This is that, which, in thy prayers, deads thy zeal, fervency, humiliation, self-abhorrency, thy importunity, faith, and close attention. This, like an evil savour, mingleth with thy sacri-

[a] 1 Cor. xii. 9. [b] *Kellison's* Survey, l. 6. c. 5. *Becani* opusc. tom. 1. op. 6. *Bellarm.* de Justif. l. 4. c. 10. See D. *Reynold's* Conference with Hart, cap. 8. Divis. 4. page 525, 528. and D. *John White* in his Way to the Church. Digres. 37. *Calvin.* Instit. lib. 3. cap. 14. *Aug.* de pec. mer. et remiss. lib. 2. cap. 18.
[c] Numb. xix. 22. [d] Hag. ii. 14.

fice, casteth in impertinent thoughts, wrong ends; makes thee rest in the work done, and never enquire after the truth of thine own heart, or God's blessing and success to thy services. This is that, which, in reading and hearing the Word, throws in so much prejudice, blindness, inadvertency, security, infidelity, misapplication, misconstruction, wresting and shaping the Word to our own fancies. This is that, which, in thy meditation, makes thee roving and unsettled, driving to no point nor issue, running into no conclusion nor resolution of further obedience in faith and godliness. This is that, which, in thy converse with others, mingles so much frowardness, levity, unprofitableness to or from them. This is that, which, in thy calling, makes thee so unmindful of God and his service, aim at nothing but thine own emolument. Where is the man, who, in all the ways of his ordinary calling, labours to walk in obedience and fear of God, to carry always the affections of a servant, as considering that he is doing the Lord's work? that consecrates and sanctifies all his courses by prayer? that beggeth strength, presence, concurrence, supplies of spirit from God to lead him in the way wherein he ought to go, and to preserve him against those snares and temptations, which, in his calling, he is most exposed unto? that imploreth a blessing from Heaven on his hearers in their conversation, on his clients in their cause, on his patients in their cure, on himself in his studies, on the state in his services? that is careful to redeem all his precious time, and to make every hour of his life comfortable and beneficial to himself and others? Where is the man, whose particular calling doth not trench and encroach upon his general calling, the duties which he owes to God? that spares sufficient time to humble himself, to study God's will, to acquaint himself with the Lord, to keep a constant communion with his God? Nay, that doth not adventure to steal from God's own day, to speak his own words, to ripen or set forward his own or his friend's advantages? In all this, take notice of that naughty inmate in thy bosom: set thyself against it, as thou wouldest do against the stratagems of a most vigilant enemy, or of a perfidious friend, "qui inter amplexus strangulat;" that, like Dalilah, never comes alone, but with Philistines too; like Jael, never comes with milk and butter alone, but withal with a nail and a hammer, to fasten, not thy head

alone, but, which is worse, thy heart also, unto earthly things.

Fourthly, Consider the fruitfulness of it: it is both male and female, as I may so speak, within itself; both the tempter, and the seed, and the womb, and the midwife. Suppose it possible for a man to be separated from the sight and fellowship, from the contagions and allurements, of all other wicked men; kept out of the reach of Satan's suggestions and solicitations; nay, to converse in the midst of the most renowned saints that are; yet that man hath enough in himself, and would quickly discover it, to beget, to conceive, to bring forth, to multiply, to consummate actual [e] sins. The apostle St. James sets forth the progress of actual sin, "Every man is tempted, when he is drawn away and enticed of his own lust:" there lust is the father, the adulterer:—"And lust, when it hath conceived, bringeth forth sin [f];" there lust is the mother too: and there is no mention of any seed but the temptation of lust itself, the stirrings, and flatteries, and dalliances of the sinful heart with itself [g]. The same apostle compares it to Hell, which notes the insatiableness of the womb of sin, that doth enlarge its desires as the grave;—nay, to the "fire of Hell:" nothing so apt to multiply as fire, every thing ministers occasion of increase unto it; but then ordinary fire works out itself, and dies:—but lust, as it is like fire in multiplying, so it is like hell-fire in abiding; it is not preserved by a supply of outward materials to foment and cherish it, but it supports itself. It is like "a troubled sea, which casts up mire and dirt [h];" a fountain, out of which, every day, issue "adulteries, theft, murder, evil thoughts [i]," &c. It bringeth forth fruit, like summer-fruit. "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day?" saith the prophet [l]. Yet consider how suddenly this sin brings forth. When you see in your children of a span long, their sin shew itself, before their hair or their teeth, vanity, pride, frowardness, self-love, revenge, and the like,—then think upon your own infancy, and bewail Adam's image so soon in yourselves, and yours in your children. "I have seen," saith St. Austin [m], "a suck-

[e] Τὰ παθήματα τῶν ἁμαρτιῶν: Rom. vii. 5. [f] James iii. 6. [g] James i. 13, 14, 15. [h] Isaiah lvii. 20. [i] Mat. xv. 19. [l] Isa. lxvi. 8. [m] Vidi ego Zelantem parvulum: nondum loquebatur, et intuebatur pallidus amaro aspectu collactaneum suum. *Confess.* l. 1. c. 7.

ing infant, that was not able to articulate a word, look with a countenance even pale for envy, upon his fellow-suckling that shared with him in the same milk." Upon which consideration, the holy man breaks forth into this pious complaint; "Ubi, Domine, quando, Domine; where ever was the place, O Lord; when ever was the time, O Lord, that I have been an innocent creature?" Secondly, consider how continually it brings forth, even "every day," Gen. vi. 5; or all the day long, as fast as the sun begets swarms of vermin, or the fire sparkles. Thirdly, consider how desperately it breaketh forth: when thou seest a man wallow like a beast in his own vomit, dart out blasphemies against Heaven, revile the Gospel of salvation, tear the blessed name of God in pieces, with abhorred and hideous oaths; Cain murdering his brother; Judas betraying his master; Ananias lying to the Holy Ghost; Lucian mocking the Lord Jesus as a crucified impostor; Julian darting up his blood against Heaven in hatred of Christ; the scribes and pharisees blaspheming the Holy Spirit;—then reflect on thyself; and consider that this is thine own image, that thou hast the same root of bitterness in thyself, if the grace of God did not hinder and prevent thee. "As face answereth unto face in water," renders the same shape, colour, lineaments, proportion, "so the heart of man to man [n];" every man may, in other man's heart, see the complete image, deformities, uncleanness of his own. Suppose we two acorns, of most exact and geometrical equality in seminal virtue, planted in two several places of as exact and uniform a temper of earth: needs must they both grow into trees of equal strength and tallness, unless the benignity and influences of Heaven do come differently upon them. Our case is the same: we are all naturally cast into one mould; all equally partake the self-same degrees and proportions of original lusts; our hearts equally by nature fruitful in evil. If then we proceed not to the same compass and excess of riot with other men, we must not attribute it to ourselves, or any thing in our nature, as if we had made ourselves to differ; but only to the free and blessed influences of the grace of Christ and his Spirit, which bloweth where it listeth.

[n] Prov. xxvii. 19.

Lastly, Consider how unexpectedly it will break forth: "Is thy servant a dog, that he should do this great thing; to dash children in pieces, and rip up women with child?" It was the speech of Hazael[o] to Elisha the prophet. As if he should have said, "I must cease to be a man, I must put off all the principles of humanity, I must change natures with fierce and bloody creatures, that are not capable of pity,—before I can do such facts as these: "Is thy servant a dog?"—Yes; and worse than a dog: when pride, ambition, self-projections, the probabilities and promises, the engagement and exigences of a kingdom, shall enliven and rouse up that original inhumanity that is in a man, he will then be not a dog only, but a wolf and a lion. "I will not deny thee; I will die for thee; though all should be offended because of thee, yet will I never be offended:"—they were the words of a great disciple[p]. Alas! Peter, thou knowest not thine own heart; it is but like a quiet sea; when the wind, the temptation, shall blow, thou wilt quickly be troubled and find an alteration; thy tide will turn, and an ebb of thy zeal will follow. Who could have expected or feared adultery from such a man as David, after such communion with God? impatiency from such a man as Jeremiah, after such revelations from God? idolatry from such a man as Solomon, after so much wisdom from God? fretfulness and frowardness of spirit of such a man as Jonah, after such deliverances from God? fearfulness in such a man as Abraham, after so much protection from God? cursing from such a man as Job, after so much patience and experience from God?—Oh! in such examples learn thyself, and fear thyself. The disciples could say, "Master, is it I," that shall betray thee? Peter did not ask, 'Master, is it John?' nor John, 'Master, is it Thomas?' but every one, 'Is it I?' True indeed, I have a deceitful flesh, a revolting heart, a traitor in my bosom. It may as soon be I as another man. "If any one fall, restore him with the spirit of meekness," saith the apostle,[q] "considering thyself:" that is, "Do not rejoice against thy brother, nor insult over him; do not despise him in thine heart, nor exalt thyself: thou art of the same mould; thou hast the same principles with him: that God which hath forsaken him, may

[o] 2 Kings viii. 13. [p] Mat. xxvi. 33. 35. [q] Gal. vi. 1.

forsake thee; that temptation which hath overcome him, may happen unto thee; that enemy which hath sifted him, may winnow thee; and therefore in his fall learn compassion towards him, and jealousy to thyself; "Restore him, and consider thyself."

Fifthly, Consider the temptations that arise from this sin, the daily and hourly solicitations wherewith it setteth upon the soul, to unsettle it in good, and to dispose it unto evil. Satan is emphatically in the Scripture[e] called a 'Tempter:' and yet, as if his were but false temptations, St. James[f] saith, that "a man is indeed tempted by his own lusts, when he is drawn away and enticed:"—First, drawn away from God out of his sight and presence, and then solicited unto evil, either evil simply, or evil concomitantly, in doing good duties formally, blindly, unzealously, unconstantly, unspiritually. If a man shoot an arrow against a rock, it may be broken, but it cannot enter: no more can Satan's temptations prevail against the soul, without something within to give them admittance. Therefore, though he tempted Christ, yet he prevailed not: and our Saviour[g] gives the reason; "He hath nothing in me," nothing to receive his darts. But now, in us, the flesh holds treacherous compliancy with Satan and the world, and is ready to let them in at every assault. This is a great part of the cunning of wicked Angels, to engage and bribe over a man's own concupiscence[h] to their party. Seed will never grow into a living creature, without a womb to foster it; there must be 'partus cordis,' as well as 'seminarium hostis,' the 'conception of the heart', as the 'temptation of Satan.' Temptations may vex, but they cannot corrupt us without our own sinful entertainment:[i] as a chaste woman may be solicited by some base ruffian, but yet no whit in danger while she retains her chastity; it may grieve her, but

[e] Matth. iv. 3. 1 Thes. iii. 5. [f] James i. 14. [g] John xiv. 30.
[h] Συμμαχον λαβοῦσι τὴν ἐν ἑκάστῳ κακὴν καὶ ποικίλην ἐπιθυμίαν. *Just. Martyr.* Apol. 2. [i] Quid tibi facturus est tentator? Te vince, et mundus est victus. Quid tibi facturus est tentator extraneus? Adsit intus castitas, victa est foris iniquitas.—Si non in te inventa fuerit avaritia, remansit frustra extenta muscipula, &c. *Aug.* tom. 10. Serm. 9. de Divers. cap. 9.—Non diabolus voluntatem delinquendi imponit, sed materiam voluntati subministrat. *Tert.* Exhort. castigat. cap. 2.—vid. *Aug.* contr. 2. ep. Pelag. l. 1. c. 2.—Eos qui foris nobis oppugnant, mus vincimus, vincendo concupiscentias, per quas nobis dominantur. *Aug.* tom. 3 l. de Agone Christiano, cap. 2.—*Haems.* Christian. Synagog.

it cannot defile her. Many points of temptation the Devil can compass alone: suggestions, persuasions, arguments, instigations, injections of blasphemous or atheistical notions; but all these are, at the worst, but as the violence of a man that ravisheth a virgin. If we can wholly keep in our hearts from affording their embraces, and accepting the offers of Satan; if we can, with all the strength of our soul, cry out like the ravished woman in the law[k], they are the sins of Satan, and not ours. But here is the misery; Satan knows how our tide stands, he searcheth out our dispositions, and thereunto sorteth his temptations, and taketh ingredients of our own to temper with them, and to sweeten them:—as Agrippina[l], when she poisoned her husband Claudius, tempered the poison in the meat, which he most delighted in. One man hath lust and wit; Satan tempteth him to scorn and slight the humility of the ways of God, and the simplicity of the Gospel. Another hath lust and money; Satan tempteth him to pride, and oppression, to earthly-mindedness, and trust in his strong tower. Another hath lust and poverty; Satan tempteth him to murmuring, discontent, rebellion. Another hath lust and youth; Satan tempteth him to vanity and intemperance. Another hath lust and learning; Satan tempteth him to vain glory and ambition. There is in all of us much need of spiritual wisdom to observe, where we lie most obnoxious, where Satan doth most plant his forces, and direct his attempts; and ever to apply our strongest watch, our most importunate prayers to those gaps of our calling which are most naked, to those lusts in our nature which are most predominant.

Sixthly, Consider the war and rebellion of this sin: "I find a law in my members, warring against the law of my mind. The flesh lusteth against the spirit;—fleshly lusts war against the soul." Which passages[m] are not so to be understood, as if when lust doth fight, it fights against nothing but the spirit; but yet it may be so disheartened and crushed, that it shall not always rebel (which is the late wretched and ignorant gloss of our new Pelagians, who, expressly contrary to the doctrine of St. Paul, and the

[k] Deut. xxii. 27. [l] Infusum delectabili cibo boletorum venenum. *Tacit. An.* Boletum medicatum avidissimo ciborum talium obtulit. [m] Rom. vii. 23. Gal. v. 17. 1 Pet. ii. 11.

articles of the Church of England, with the harmony of other Reformed Churches, deny the sinfulness of original concupiscence, or that it always lusteth against the Spirit); but the meaning of them is, that while we are in the Militant Church, we shall have hourly experience of this traitor in our bosom; and whensoever we go about any spiritual work, this evil will be present with us, and fight against us. And this war is not at a distance; but it is an intimate and close contrariety in the same part, like the combat between heat and cold in the same water; no room nor space to hold a Mediator, or to entertain a treaty, or to shift and evade the conflict. The same soul that commands obedience, doth itself resist it. In the same mind[n] the wisdom of the flesh, which is sensual and devilish,—fighteth against the wisdom of the Spirit, which is meek and peaceable. In the same will, a delight in the law of God, and yet a bias and counter-motion to the law of sin. In the same understanding, a light of the Gospel, and yet many relicks of human principles and fleshly reasonings; much ignorance of the purity, excellency, and beauty of the ways of God. In the same heart, singleness and sensibleness of sin, and yet much secret fraud and prevarication, hardness, and disapprehension of sin and wrath. In the same affections, love of God, and love of the world,—fear of God and fear of men,—trust in God and doubting of his favour. "Lord, I believe; help thou mine unbelief,"—was the cry of the poor man[o] in the Gospel; and such must be the complaints of the best of us: Lord, I will; help thou mine unwillingness: Lord, I hear thee; help thou my deafness: Lord, I remember thee; help thou my forgetfulness: Lord, I press towards thee; help thou my weariness: Lord, I rejoice in thee; help thou my heaviness: Lord, I desire to have more fellowship with thee; help thou my strangeness: Lord, I love and delight in thy law; help thou my failings." Such tugging is there of either nature to preserve and improve itself. Jacob was a man of contention and wrestling from the beginning[p]; contention with his brother in the birth; contention for the birthright; contention with an Angel for the blessing; con-

[n] Quid est hoc monstrum? Imperat animus corpori, et paretur: imperat animus sibi, et resistitur, &c. *Aug.* Confes. l. 8. c. 9. 10. [o] Mark ix. 24. [p] Gen. xxv. 22, 26, 27, xxxii. 24, xxxv. 25, xxxi. 36. 41.

tention for his wife, and for his wages with Laban. He was a typical man; his name was Israel, and he was a pattern to the Israel of God.—We must be all men of contention; wrestlers not only with God in strong and importunate prayers for his blessings, but with our elder brother Esau, with the lusts and frowardness of our own hearts. The thief[q] on the cross was a perfect emblem of the sin of our nature; he was nailed hand and foot, destined unto death, utterly disabled from any of his wonted outrages; and yet that only part which was a little loose, flies out in reviling and reproaching Christ. Our old man[r] by the mercy of God is upon a cross, destined to death, disabled from the exercise of that wonted violence and dominion which it used; and yet so long as there is any life or strength left in him, he sets it all on work to revile that blessed Spirit which is come so near him. The more David prevails, the more Saul[s] rageth and persecuteth him. As in the womb of Tamar[t] there was a strife for precedency, Zarah thrust out his hand first, and yet Pharez got forth before him; so in a Christian, many times the Spirit thrusts out the hand, and begins to work, and presently the flesh grows sturdy and boisterous, and gets first into the action. A man sets himself to call upon God, lifts up his hand with the scarlet thread, the blood of Christ upon it,—is in a sweet preparation to pour out his complaints, his requests, his praises to his Father; and ere he is aware, pride in the excellency of God's gifts, or deadness, or worldly thoughts intrude themselves, and justle by God's Spirit, and cast a blemish upon the offering. A man is setting himself to hear God's Word, begins to attend and relish the things that are spoken, as matters which do, in good earnest, concern his peace; begins to see a beauty more than ordinary in God's service, an excellency with David in God's law, which he considered not before; resolves hereafter to love, frequent, submit, believe, prize it more than he had ever done;—presently the flesh sets up her mounds, her reasoning, her perverse disputes, her own principles, her shame, her worldliness, her want of leisure, her secular contentments, and so resists the Spirit of God, and rejects his coun-

[q] Luke xxiii. 39. [r] Gal. v. 24. [s] 1 Sam. xviii. 7, 8. & xxviii. 9.
[t] Gen. xxxviii. 28.

sel:—I have enough already; what needs this zeal, this pressing, this accurateness, this violence for Heaven? Strive we what we can, our infirmities will encompass us, our corruptions will be about us. But yet, beloved, as in a pyramid, the higher you go, the less compass still you find the body to be of, and yet not without the curiosity and diligence of him that framed it; so in a Christian man's resurrection, and conversation with Christ in Heaven, the nearer he comes to Christ, the smaller still his corruptions will be, and yet not without much spiritual industry and Christian art. A Christian is like a flame, the higher it ascends, the more thin, purified, and azure it is; but yet it is a flame in green wood, that wants perpetual blowing and encouragement. A man sets himself, with some good resolution of spirit, to set forward the honour of God, in questioning, in discovering, in shaming, in punishing (within the compass of his own calling and warrant) the abuses of the times,—in countenancing, in rewarding, in abetting and supporting, truth and righteousness: his flesh presently interposeth; his quiet, his security, his relations, his interests, his hopes, his fears, his dependencies, his plausibility, his credit, his profit, his secular provisoes: these blunt his edge, upbraid him with impoliticness, with malcontentedness, with a sullen and cynical disposition against men and manners; and thus put I know not what ill-favoured colours upon a good face, to make a man out of love with an honest business. In a word, good is before me, the glory, the service, the ways of God: I see it, but I cannot love it; I will, but I cannot do it; I do it, but I cannot finish it; I will, but yet I rebel; I follow, and yet I fall; I press forward, and yet I faint and flag; I wrestle, and yet I halt; I pray, and yet I sin; I fight, and yet am I captive; I crucify my lusts, and yet they revile me, I watch my heart, and yet it runs away from me. God [u] was at first the author of nothing but peace within me; what envious man hath sown this war in my bowels? Let the apostle answer this question, saith St. Austin, "By one man, sin entered into the world." That [x] which I would be,

[u] In tota anima et in toto corpore conditorem habeo pacis Deum: quis in me seminavit hoc bellum? *Aug.* l. 5. cont. Julian. cap. 7. [x] Odi quod sum, non sum quod amo: infelix ego, qui in me venenatum inimicæ arboris gustum nec crucis ligno digessi! *Aug.* ep. 106.

I am not; and that which I hate, I am: O wretched man, in whom the Cross of Christ hath not yet worn out the poisonous and bitter taste of that first tree. It is the pathetical complaint of Bonifacius in the same father. How doth the apostle even break with complaining of this rebellious and captivating power of original concupiscence, ταλαίπωρος ἐγὼ ἄνθρωπος, "O wretched man that I am, who shall deliver me?"[y] Though he were delivered from the damnation, yet he was not delivered from the misery of this sin, which must necessarily arise from the stirrings and conflicts of it. Though lust in the regenerate be not damnable, because albeit it bring forth sin, yet it doth not finish and consummate it; for it is broken off by repentance, and disabled by the power of Christ's Spirit; yet it is still miserable, because it disquieteth the spiritual peace and tranquillity of the soul. But there is no great danger in the war, if the enemy be either foolish or weak, or treatable, that either victory may be quickly gotten, or some pacifications and compositions concluded. But no such things here.

Seventhly, Therefore consider the wisdom, the policies, the unsearchableness of the sin. The Scripture[z] calls it "the wisdom of the flesh, earthly, sensual, devilish wisdom, wisdom to do evil, reasonings, strong holds, imaginations, high thoughts." And all this wisdom is employed to deceive[a] the soul:—therefore is 'fleshly wisdom' called by St. James[b] "devilish," because it hath the Devil's end, to draw away men from God, and to entice and beguile them:—therefore, in Scripture, the heart of man is said to be[c] "deceitful and unsearchable;" and lusts are[d] called "deceivable lusts, and the deceitfulness of sin." Saint Paul hath a heap of words to express this serpentine quality of sin, by "cogging, or cheating, cunning, craftiness, methods, deceit."[e] But a man may be very wise, and that wisdom look upon none but mischievous and deceitful ends; and yet for all this, no great

y Conflictus licet non sit damnabilis, quia non perfecit iniquitatem; miserabilis tamen, quia non habet pacem. *Aug.* de Nupt. et concupis. l. 2. c. 2.

z Rom. viii. 7. Jam. iv. 15. Jer. iv. 22. 2 Cor. x. 5.

a Ἐσμὲν ἄπειροι καθ' ἑαυτῶν, καὶ κατὰ τῆς ὑγιείας ἡμῶν ἀπιστήμονες. *Greg. Nazian.* Orat. 1.

b Jam. iii. 15. & i. 14. 2 Pet. iii. 17. Gen. iii. 13. 1 Tim. ii. 14.

c Jere. xvii. 9. Eph. iv. 22. 2 Thes. ii. 10. Heb. iii. 13.

d Κυβεία, πανουργία, μεθοδεία, πλάνη.

e Eph. iv. 14.

hurt done by him, because he may be unwilling to take the pains, like him in the historian[f] that was "innocent," not out of good nature, but merely "out of laziness." Therefore, thirdly, this deceit of sin is actuated and set on work with very strong desires, and universal lusting: the apostle[g] calls them not 'lusts' only, but 'wills or resolutions of the flesh, and of the mind itself.' Hence those secret sins which David himself was so troubled withal, those swarms of lusts which the soul forgeth in itself, as so many creatures. That which Solomon[h] saith of the king's heart, is true of that fleshly king in every man's bosom,—"it is unsearchable;" a gulf; a Hell of sinful profoundness;[i] policies to keep from good; policies to poison and pervert good; policies to make good unseasonable; policies to bring to evil; policies to keep in evil; policies to maintain, justify, extenuate evil; policies to make men rest in false principles; policies to gloss and corrupt true principles; policies on the right hand for superstition, and flattering of God with will-worship; policies on the left hand for open profaneness. Infinite are the windings and labyrinths of the heart of man, the counsels and projects of the flesh, to establish the kingdom of sin in itself. It is an argument of one of the grandest consequences in Divinity, this one of the wisdom of the flesh, those wiles and principles that hold up the throne of the Prince of this world. What man is there, who will not, in profession, be ready to spit at the name of Satan, and to defy him and the works of his kingdom; and yet what man is there, in whose bosom Satan hath not a council-table, a troop of statists, by whom he worketh effectually the designs of his own kingdom? The more time any man will spend to make himself acquainted with himself, the more light of God's law he will set up in his heart; the more he will beg of God to reveal the secrets of his evil nature unto him, to make him see that abundance of the heart, that treasure of the heart, that Hell of the heart, that panoply and magazine of sin and temptation which is there. The more, with the prodigal, he

[f] Solâ socordiâ innocens. *Tac.* [g] Ἐπιθυμίας τῆς σαρκὸς ἡμῶν· θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν. Eph. ii. 3. [h] Prov. xxv. 3. [i] Hos. v. 2. Grande profundum est Homo, cujus capillos tu, Domine, numeratos habes; & tamen capilli ejus magis numerabiles sunt, quam affectus et motus cordis: *Aug.* Confes. lib. 4. cap. 16.

'comes unto himself,' and views that evil heart, and bitter root which is in him; certainly, the more confusion and silence, and abhorrency, and condemnation will there be of himself; the more adoration of that boundless mercy, of that bottomless purity, which is able to pierce into every corner of so unsearchable a pit, able to cleanse every hole and dungeon, and to enlarge it into a fit receptacle for the Prince of glory. Notable to this purpose is that place of St. Paul[k]; "If all prophesy, and there come in an unbeliever or unlearned man, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God." As soon as a man is convinced and judged out of the Word, and hath the secret filthiness of his heart laid open before him, hath his conscience cut open, and unridged by that 'sacrificing sword,'[l] which is 'a discerner of the very intents of the heart[m];' he presently falls down upon his face in the acknowledgment of his own unworthiness, and acknowledgeth all worship to be due to that most patient and merciful God, that had, all the former days of his ignorance, endured such an unclean vessel, which was from the very womb fitted for wrath—and now at last revealed his Gospel of salvation, opened the bowels of Christ for a sanctuary and refuge against all that vengeance that attendeth, and against all those spiritual enemies which did hunt[n] his soul. When men have their own evil ways revealed unto them (which is ever done by God's Spirit, when he will please to be pacified with them) then must they needs be confounded, and be loathsome in their own sight, and never open their mouths any more, nor 'hold up their faces,[o]' or 'stand before God[p]' with their wonted confidencies and presumptions. This was the bottom of David's[q] repentance. "that he was conceived in sin;" that was not the first time he was an adulterer, but he had it in his nature from the very womb. Men testify their pride in their looks and fashions, in their eyes and tongues: it is the deepest, the closest, and yet one of the openest sins; as a great oak that spreadeth much in sight, and yet is very deep under ground too. But now if men

[k] 1 Cor. xiv. 24, 25. [l] Heb. iv. 12. [m] Rom. xv. 16. [n] Ezek. xiii. 18. [o] Luke xviii. 13. [p] Ezra ix. 15. [q] Psal. li. 4. 5.

did truly consider what black feet they are which do hold up these proud plumes; what a stinking root it is which bears these gaudy flowers; what a sulphury and poisonous soil it is, that nourisheth these painted apples; they would begin a little to new rate themselves. It is nothing but ignorance, that keeps men in pride. If to be wise to do evil, and foolish to do good; if to take endowments from the hand of God, and to fight against him with them; if to pervert the light of reason and scripture, to plead for sin and the purposes of Satan,—as lascivious poets use the chaste expression of Virgil, to notify their sordid and obscene [r] conceits; if to be so wise as to make "evil good, and good evil, light darkness, and darkness light," to distinguish idolatry into religion, superstition into worship, Belial into Christ, be matters to be proud of;—then there is in every man's nature a crop and harvest of just pride. Else we must all conclude, that he who glorieth in any thing which is merely from himself, hath chosen nothing to glory in but his own shame.

Eighthly, Consider the strength and power of sin, to command, to execute, to bring about whatever it hath projected for the advancement of Satan's kingdom. It hath the power of a king, "it reigns in our members [s]:" and it hath the strength of a law, it is "a law in our members [t]:" and a law without strength is no law; for laws are made to bind and hold men fast. And therefore the apostle calls lust a law, because it commands, and holds under all our members to the obedience of it. Therefore wicked men are called [u] "the servants of sin;" and the best of us are captives [x], that is, unwilling servants. Which notes such a strength of sin, as cannot, 'ex toto,' be altogether withstood. So much flesh and uncircumcisedness as a man hath in him, so much disability likewise hath he to withstand sin.

In the wicked it hath an absoluteness, an universal and uncontrolled power. First, they cannot but sin, they can do nothing but sin. "Without faith it is impossible to please God [y]:" and "to the impure and unclean, every thing is unclean [z];" his mercies, cruel; his prayers, abomination;

[r] *Tert.* de præscript. advers. Hæretic. c. 39. [s] Rom. vi. 12. [t] Rom. vii. 23. [u] John viii. 34. [x] Rom. vii. 14. [y] Heb. xi. 6. [z] Tit. i. 15, 16.

his offerings, the sacrifice of fools. Secondly, if they seem to forsake any sin, it is not out of hatred to that, as a sin ("for he that said, Thou shalt not commit adultery, said also, Thou shalt not kill" [a]); but it is because they prefer others before it. A man that hath many concubines, may so dote upon some particulars, as that the rest haply may go untouched, or but cursorily saluted; and yet that is no argument of hatred to them, but of preferring the others. So a man's heart may be so taken up with the pursuit of some Herodias, some darling lust, as that others may seem utterly neglected, and scorned: when the truth is, the heart that plays the adulterer with any sin, doth indeed hate none. Thirdly, if, by the power of the Word, they be frighted from the sin they most love, yet lust will carry them to it again; as a sow returneth to the mire, or a man to his wife. Fourthly, if they should be so fired and terrified away, that they durst never actually return again; yet even then lust will make them wallow in speculative uncleanness; their thoughts, their delights, their longings, would still hanker the other way. As lust may dog, and pester, and overtake a holy man that hates it, and yet he hates it still; so the Word may fright and drive a wicked man from the sin he loves, and yet still he loves it. Fifthly, this sin as it keeps men in love with all sin, so it keeps most off from all good duties. It is a chain upon all our faculties; an iron-gate, that keeps out any good thought, or poisons it when it comes in.

In the faithful themselves, likewise, it is exceeding strong, by antiperistasis from the law, to deceive, captivate, sell as a slave, to make them do that which they hated and allowed not, and do not that which they would and loved. It may seem a paradox at the first, but it is a certain truth; 'Original sin is stronger in the faithful, than those very graces which they have received.' Understand it thus:—A man giveth to a prodigal son a great portion into his own hands, and then gives over the care of him, and leaves him to himself. In this case, though the money of itself were sufficient to keep him in good quality; yet his own folly, and the crows that haunt the carcase, those sharking com-

[a] Jam. ii. 11.

panions that cleave to him, will suddenly exhaust a great estate. So if the Lord should give a man a stock of grace, as much as David or Paul had, and there stop and furnish him with no farther supplies, but give over the care and protection of him,—his lusts are so strong and cunning, as they would suddenly exhaust it all, and reduce him to nothing. For this is certain, that to be preserved from the strength of our own lusts, we have not only use of the good graces which God hath given us already ('per modum principii inhærentis'), but of a continued support and underpropping ('per modum principii adsistentis') of those daily succours and supplies [c] of the Spirit of grace, which may go before us, and lead into all truth, and teach us the way which we are to walk in; which may still say to our lusts in our bosom, as he did to Satan, at the right hand of [d] Jehoiada, "The Lord rebuke thee;" that may still whisper in our ears that blessed direction [e], "This is the way; walk in it." Though a man were able to devour as much at one meal as was spent upon Bel the idol, yet he would quickly perish without further supplies: so though a man should have a great portion of grace, and then be given over to himself, that would not preserve him from falling again. Grace in us is but like the putting of hot water into cold; it may warm it for the time, but the water will reduce itself to its former temper: cold is predominant, even when the water scalds with heat; but that which keeps water hot, is the preserving of fire still about it:—so it is not the graces which the best of us receive, if God should there stop, and leave us to them and ourselves together,—that would overcome sin in us; but that which preserves us, is his "promise of never failing us,—of putting under his hand,—of renewing his mercies daily to us,—of healing our backslidings,—of following us with his goodness and mercy all the days of our life,—of keeping us by his power unto salvation through faith [f]:" that same, which Fulgentius excellently calls "juge auxilium," the daily aid and supply of grace. For grace

[c] Ἐπιχορηγία τοῦ πνεύματος, Phil. i. 19. [d] Zech. iii. 2. [e] Isai. xxx. 21. [f] Heb. xiii. 5. Psal. xxvii. 24. Hos. xiv. 4. Psal. xxiii. 6. 1 Pet. i. 5. Jude v. 24.

doth not only prevent wicked man to make him righteous, but follows him, lest he become wicked again; not only prevent him that is fallen, to raise him, but follow him after he is risen, that he fall not again[g]. Consider further, what a multitude and swarm of lusts and members this body of sin hath, and how they concur in the unity of one body too. For this is worth the noting, that sometimes they are called in the singular number[h] 'sin,' to note their unity and conspiration; and sometimes in the plural number, 'lusts'[i] and 'members,'[k] to note their multitudes and serviceableness for several purposes. And what can be stronger than an army, consisting of multitudes of men and weapons, reduced all to a wonderful unity of minds, ends, and order? So then, both in regard of its regal authority, of its edicts, and laws of government, of its multitude of members, and unity of body, original sin must needs be very strong.

Ninthly, Consider the madness of this sin. "The heart of a man," saith Solomon[l], "is full of evil; and madness is in his heart while he lives."—"Insania" is a general word, and hath two kinds or species of madness in it; madness or unsoundness in passions, which is 'furor,' rage and fierceness; and madness or unsoundness in the intellectuals, which is 'amentia,' folly, or being out of one's right mind. And both these are in original sin.

First, It is full of fierceness, rage, precipitancy, whenever it sets itself on work; the driving thereof is like the driving of Jehu[m], very furious. This disposition the Holy Ghost takes notice of often in the nature of wicked men, that they are ἀσύνθετοι and ἄσπονδοι, 'implacable men,'[n] whom no bounds, nor limits, nor covenants will restrain or keep in order: and again, ἀνήμεροι and προπετεῖς, 'fierce, headstrong, violent, rash;' they know not where nor when to stop.

[g] Prævenit impium, ut fiat justus; subsequitur justum, ne fiat impius. Prævenit, ut lumen conferat; subsequitur, ut quod contuliat, servet. Prævenit elisum, ut surgat; subsequitur elevatum, ne cadat, &c. *Fulg.* de Prædest. lib. 1.
[h] John i. 29. Rom. vii. 17. Jam. i. 14. [i] 1 Pet. ii. 11. Eph. iv. 22.
[k] Col. iii. 5. [l] Eccles. ix. 3. [m] 2 Kings ix. 20. [n] Rom. i. 31. 2 Tim. iii. 3, 4.

Therefore the Scripture compares it to a 'breaking forth[o],' or violent eruption, like that of 'fire out of an oven[p],' or of 'mire and dirt out of a raging sea[q].' Men flatter themselves in their sins; and think when they have gone thus or thus far, they will then give over, and stop at their pleasure: "Sed modo et modo non habent modum," as Austin said of his counterfeit and hypocritical promises: sin can never find a centre to rest in, a fit place to stop at. These are but like the foolish conceits of children, who, being not able to discern the deception of their own senses, and seeing the heavens in the horizon seem to touch the earth, resolve to go to the place where they conceive them to meet, and there to handle and play with the stars; but when they are come thither, they find the distance to be still the same: so is it with the foolish hearts of men; they conceive after so much gain, or honour, or pleasure, I shall have my fill, and will then give over: but as long as the fountain within is not stopped, the pursuits of lust will be as violent at last as at first; as he in the fable—

——Expectat dum defluat amnis; at ille
Labitur et labetur:—

So though men think, that their lusts will, at last, grow dry, and they shall easily step over them unto God; yet the truth is, the outrageous desires of men will grow stronger and stronger; even as a river, the farther it goes from the fountain, doth oftentimes spread itself the wider. The heart is as strongly set upon its own sin, as any creature is upon its own motion. "They set their heart," saith the prophet[r], "on their iniquities."—"The heart of the sons of men," saith Solomon[s], "is fully set in them to do evil." As impossible it is for lust to stop itself, as for the sea to give over swelling, or the fire devouring the matter that is before it. The man, possessed with a legion of devils, is a notable emblem of man's sinful nature (for indeed sin makes a man of the Devil's blood, "Ye are the children of your

[o] Hos. iv. 2. [p] Ibid. vii. 6. [q] Isai. lvii. 20. [r] Hos. iv. 8.
[s] Eccles. viii. 11.

father the Devil," John viii. 44.): he is conversant with nothing but death, dead works, dead companions; death the service, and death the wages. He is full of hideous affections; he cuts and tears his own soul; the presence of Christ is horrible and affrightful to him; and if he worship him, it is out of terror, and not out of love. His name may well be called legion, for the swarms, the services, the strength, the war, of lusts in the heart. It is a torment to lust to come out of a man, and to a man to be dispossessed of his lusts: there will be pain at the parting of sin; the unclean spirit will tear, when he must come out. But in this principally he was the picture of our evil nature, in that he was exceeding fierce and untameable; "No man durst pass by him, no chains were strong enough to hold him [t]:"—and this is the character of wicked men, "to break bands and cords asunder," and to be "their own lords [u]."

Examples of this fierceness of nature, the Scripture doth give us abundantly. The Jews are, for this property, compared to a swift dromedary, or to "a wild ass full of desires, that snuffeth up the wind [x];" as the use of horses [y] is in their lust, and cannot be turned. To a "horse rushing into the battle [z];" it is a similitude from the inundation and precipitancy of torrents, that carry down all before them. To "a backsliding heifer [a]," whom no bounds can hold, but he will break forth into a large place, and have room to traverse his ways. To a 'wild ass' [b] that goes where his own will and lust carries him, alone by himself, no rider to guide him, no bridle to restrain him, no presence of God to direct him, no law of God to overrule him; but alone by himself, as his own lord. With very fierceness they did even "weary themselves in their way [c]." Notably did this rage shew itself in the Sodomites [d]: they reject Lot's entreaties; they revile his person; they grow more outrageous, and pressed in even to tear open the house. Like whereunto was the rage of the Pharisees and Jews against Christ, when he had

[t] Matth. viii. 28. Mark v. 3, 4. [u] Psal. ii. 3. and xii. 4.
[x] Jer. ii. 24. [y] Θηλυμανεῖς ἵπποι, ἀργαλεώτατα θηρία. *Clem. Alex.*
[z] Jer. viii. 6. [a] Hos. iv. 16. [b] Ibid, viii. 9. [c] Isa. lvii. 10. Jer. ix. 5.
[d] Gen. xix. 9.

fully convinced them of their sin, and his own innocency, and they could hold dispute no longer with him; they run (after arguments) to stones and railings, "Thou art a Samaritan and hast a devil [e]." And elsewhere it is said [f], that "they were filled with madness" at the sight of the miracles which Christ wrought. Such was the rage of those which stoned Stephen [g]; "They gnashed their teeth, they stopped their ears, they shouted with their voice, they ran with one accord and stoned him." And Saul, who was one of them, is said to have breathed out threatenings like a tired wolf (unto which some make the prophecy of Jacob [h] touching Benjamin, of which tribe Saul was, to allude); and elsewhere to have 'wasted the churches,' and to have 'dragged the saints into prison,' and to have been 'exceeding mad against them [i].' And such measure himself afterwards found [k]; "Combination, uproars, assaults, draggings, wrath, clamours, confusions, rushing in, casting off of clothes, throwing of dust into the air:" any thing to express rage and madness.

But you will say, All these were at that time wicked men; what is that to nature in common? Have the saints such fierce and intemperate affections too? Surely, while we carry our flesh about us, we carry the seeds of this rage and fury. Simeon and Levi were patriarchs of the Church, and heads of the congregation of Israel; yet see how Jacob aggravateth, and curseth their fierceness: "In their anger they slew a man; in their wrath they digged down a wall: cursed be their anger, for it was fierce; and their wrath, for it was cruel." [l] Peter was a holy man; yet when the winds blew, when the sluices were open, and the water had gotten a little passage, see how it gathers rage, how fierce and mad it grows, even against the evidences of his own heart, against the conscience of his own promises; a denial grows into an oath, and that multiplies into 'cursings and damnings of himself;' for so the words import [m], an imprecating of God's wrath, and of separation from the presence and glory

[e] Joh. viii. 48. 59. [f] Luke vi. 11. [g] Acts ix. 1. [h] Gen. xlix. 27. [i] Acts viii. 3. and xxii. 4. and xxvi. 10, 11. Gal. i. 13. [k] Acts xvii. 5, 6. and xix. 28, 29. 34. and xxii. 22, 23. [l] Gen. xlix. 6, 7.
[m] Καταναθεματίζειν. Matth. xxvi. 4. 7.

of God upon himself, if he knew the man. Jonah was a holy prophet, and one whose rebellion and fierceness against God, might, in reason, have been quite tamed by the sea and the whale: yet look upon him when his nature gets loose, and you shall find more madness and tempest in him than in the sea into which he was thrown: angry, exceeding angry at God's mercy to Nineveh, and (with a strange uniformity of passion in a contrary occasion) as angry at God's severity to the gourd. That which made Job [n] (though before full of impatiency in some particular fits) to lay his hand on his mouth, and reply no more, which was God's debatement and expostulation with him,—Jonah regarded not, but reproves and replies [o] with much madness of heart upon God himself, "I do well to be angry even unto death." So belluine and contumacious are the minds of men, set upon their own ends, that though God himself undertake the cause, they will outface his arguments, and stand on their own defence. Asa was a holy king; "his heart was perfect with the Lord all his days;" [p] yet when the prophet sent from God, told him of his folly in entertaining a league with the Syrians, and depending upon their confederacies, it is said, "that he imprisoned the prophet, and was in a rage," [q] or tempestuousness against him. Theodosius [r] was a holy and excellent prince, and amongst all other graces, for none more eminent than for lenity and compassion: yet so far did his fury kindle upon occasion of an uproar at Thessalonica, where one of his servants had been slain, that he commanded an universal massacre, without distinction, to pass upon the city; where in a short space of three hours, there were three thousand men butchered by the emperor's edict, and the city filled with the blood of innocents.

And this should teach us to keep the stricter watch over our own hearts, since such excellent men as these have fallen; since so many occasions may throw us into the like distemper; since the sin of our nature is but like a sleeping

[n] Job xl. 2. 4 [o] Jonah iv. 9. [p] 1 Kings xv. 14. [q] 2 Chro. xvi 10.
[r] Princeps religiosissimus *Hieron.* Clemens animus, misericors, communis, in omnes honorificus. *Aurel. Victor.* Beneficium se accepisse putavit, cum rogaretur ignoscere. *Ambros* Orat. fun. *Theodoret, Paulinus.*

lion, or, at best, like a wounded lion; any thing that awakens and vexeth it, begets rage and fury;—to be the more circumspect over ourselves, and the more jealous of our own passions, in those particular cases, especially wherein this fire is most apt to kindle.

First[r], when thou art in disputation, engaged upon a just quarrel to vindicate the truth of God from heresy and distortion, look unto thy heart; set a watch over thy tongue; beware of wild-fire in thy zeal; take heed of this madness of thine evil nature. Much advantage[s] the Devil may get even by disputations for the truth. When men dispute against those that oppose themselves, as the disciples against the Samaritans, with thunder and fire from Heaven, with railing and reviling speeches, such as the "angel durst not give unto Satan himself[t];" when men shall forget the apostle's rule, "to instruct those that oppose themselves, with meekness, and to restore those that are fallen, with the spirit of meekness[u];" when tongue shall be sharpened against tongue, and pen poisoned against pen; when pamphlets shall come forth with more teeth to bite, than arguments to convince; when men shall follow an adversary, as an undisciplined dog his game, with barking and bawling, more than with skill or cunning; this is a way to betray the truth, and to do the Devil service under God's colours. It is a grave observation which Sulpitius Severus makes of the council of Ariminum, consisting of four hundred bishops, whereof eighty were Arians, and the rest Orthodox; when, after much treaty and agitation, nothing was concluded, but either party kept immovable to his own tenent; it was at last resolved that each side should severally despatch an embassage to the Emperor, of ten men apiece, who should make relation of their faith and opinions. And here now grew the disadvantage; "for," saith he[x], "the Arians sent aged men, cunning, and able to manage their employment to

[r] Vide de hoc argumento auream Greg. Naz. Orationem 26. [s] Affectavit quandoque Diabolus, veritatem defendendo concutere. *Tert.* [t] Jude ver. 5. [u] 2 Tim. ii. 24. Gal. vi. 1. [x] Ex parte nostrorum leguntur homines adolescentes, parùm docti, et parùm cauti; ab Arianis autem missi senes callidi, et ingenio valentes; adeoque apud Principem facilè superiores. *Sulp. Sev.* l. 2.

the best; but on our part, there were young men sent of little learning, and of strong passions, who, being vexed and provoked by the adverse party, spoiled their own business, though far the better, with imprudent and intemperate handling."

Secondly, When thou art upon any civil controversy or debate for matter of right, look unto thy heart; take heed of that seed of madness which lies lurking in it, lest, upon occasion of lawful controversy, there break out rage and revenge upon the persons of one another. It is not for nothing that the apostle saith, "There is utterly a fault amongst you, because you go to law with one another," 1 Cor. vi. 7. Why? the apostle doth plainly allow judicature; v. 1. "A man may go to law before the saints; they may judge small matters and things that pertain to this life," v. 2, 3, 4. And for any man from such a place to infer the unlawfulness of suing to public justice for his right, is a piece of anabaptism and folly, justly punished with the loss of his right. What then is that ἥττημα, that 'impotency' and defect which the apostle blameth in them? It consisteth in two things: First, their going to law before the heathen judges, thereby exposing the profession of Christianity to imputations of schism, divisions, and worldliness amongst the enemies of it: in which case, rather than put a rub unto the progress of the Gospel, by giving unreasonable men occasion to censure the truth thereof by their altercations, and making the ministry evil spoken of by their scandals, they were to suffer and to bear wrong. For those words, "Why do ye not rather take wrong, and suffer yourselves to be defrauded," are not a positive precept, as Julian [y] the apostate objected scornfully to the Christians, when he would have denied them the protection of the Imperial Laws; unless it be in smaller injuries, which may, with more wisdom, be borne with patience, than by contention repaid or overcome; but only a comparative precept, that a man should rather choose to leave his name, life, estate, goods, interests, utterly unvindicated, than by defending them unavoidably to bring a scandal upon the cross of Christ. Secondly, which

[y] *Greg. Nazian.* Orat. 3. invectiva in Julian.

is to my present purpose, Their going to law, though in itself just, when before competent and fit judges, had yet an accidental viciousness, that by their inadvertency did break out of their evil hearts, and cleave unto it,—and that was, their litigations ran from their businesses unto the persons; 'it brake forth into violence, and wrong against one another;' much perturbation of mind, revengeful and circumventing projects shew themselves under the colour of legal debatements; "Nay," saith the apostle, "you do wrong and defraud, and that your brethren." Such a notable frowardness and rage lies in the natures of men, that, without much caution and watchfulness, it will be blown up into a flame, even by honest and just contention.

Thirdly, In differences upon private conversation, look to your hearts; give not the reins too much to anger or displeasure, to suspicions or misconstructions of your neighbours' persons or courses: give not the water passage, no not a little. "Be angry," saith the apostle[a], "but sin not; let not the sun go down upon your wrath." It is not a precept; for such anger, as is required of us by way of duty, the sun may safely go down upon: nor is it a pardon for anger when we fall into it, to take off the inordinateness of it; but is a speech by way of concession, or unavoidable supposition. It cannot be, but that the saints themselves, upon several occasions and provocations, will be overtaken with anger; but yet though their infirmity break forth into the passion, let not pride and self-love harden that passion into a habit; let them be wary, that the flame grow not upon them to set them on fire; 'give no place to the Devil.' The longer a man continues in anger, the more room the Devil hath to get in upon him, and enrage him. Anger is the kernel and seed of malice; if it be let lie long in the heart,—that is so fertile a soil, and Satan so diligent a waterer of his own plants, that it will quickly grow up into a knotty and stubborn hatred. We read of hatreds which have run in the blood, and have been entailed; 'hereditary malice,' as the historian[a] calls it; hatreds which have survived the parties, and discovered themselves in their very[b]

[a] Ephes. iv. 26. *Cameron.* de Ecclesia, p. 15. [a] Odia Hæreditaria. *Flor.*
[b] Flammæque rebelles Seditione togi. *Stat.*

funerals; hatreds which men have bound upon their posterity by oaths, as Amilcar took a solemn oath of Hannibal [c], that he should be an irreconcilable enemy to Rome. And what do all such expressions import, but that there is a boundless frenzy in the flesh of men, a fierceness which no laws can tame? and that there is enough of it in the best men, to break out into implacable affections, if grace, and prayer, and watchfulness do not prevent it.

Fourthly, In afflictions, pains of body, temptations of spirit, abridgment of estate, trials in reputation and favour, or the like, look by all means unto thy heart; take heed of these seeds of rage and madness which are in thee. Never more time to look to thy wounds, to repair thy bulwarks, than when a tempest is upon thy sea. Have you seen a beast break his teeth upon the chain that binds him, or a dog pour out his revenge upon the stone that did hurt him? then have you seen some dark shadows of that fierceness and fury, that is apt to rise out of the hearts of men, when God's hand lies close upon them. When thou hearest of the strange impatiency of Jonah [d], at "the beating of the sun upon his head," upon whom yet was a mercy beyond wonder, that he did now see the sun; when thou hearest of those deep expostulations of David [e] with God, "Hath he forgotten to be gracious?" forgotten his promises? forgotten his truth? forgotten his power and mercy? "and shut up all his kindness in displeasure?"—when thou hearest of the impatience of Job [f], a man renowned for his patience [g], yet expostulating and charging God, "Is it good for thee, that thou shouldest oppress?"—when thou hearest of those deep curses of [h] Jeremiah "against the day of his birth;" of those froward expostulations [i] and debates of the people of Israel with Moses, and of Moses with God; "Why hast thou evil-intreated this people, why hast thou sent me?"—O then reflect upon thyself, and be afraid of thine own evil heart, which is far more likely to break out against God, than any of those were.

And for a remedy or prevention hereof, keep in thy sight the history of thy sins, make them as heinous to thine own

[c] Liv. dec. 4. lib. 5. Appian. Hannibalic. [d] Jonah iv. 9. [e] Psal. lxxvii. 9. 10.
[f] Jam. v. 11. [g] Job x. 3. [h] Jer. xx. 14. 18. [i] Exod. v. 21, 22.

view, as they are in their own nature. The way not to rage against afflictions, is to know ourselves aright: that will make us confess unto God with Ezra [k], let our calamities be what they will, "that the Lord hath punished us less than our iniquities have deserved" The way to bear the hand of God with patience and with acceptance, is to confess our sins, and to be humbled for them. "If their uncircumcised hearts be humbled, and they accept of the punishment of their iniquities," saith the Lord [l]: noting thus much, that the sight of our sin, and humiliation for it, makes a man willing to submit to God's chastisements. "Wherefore doth a living man complain, a man for the punishment of his sins?" [m] There are three strong reasons together, why we ought not to murmur in our afflictions. First, we are men: and what an impudence is it for the clay to swell against the potter that formed it, and complain, Why hast thou made me thus?—Secondly, we are sinners; and the punishments we suffer are our own, the wages of our iniquities: and what a madness is it to complain against the justice of our judge! Thirdly, we are living men; and therefore God hath punished us less than our sins deserve: "for the wages of sin is death;" and what ingratitude is it to repine at merciful and moderate punishments! but yet such is the frowardness of our nature, that we are apt thus to murmur. What is the cure and remedy of this evil affection? "let us search and try our ways," (saith the church) "and turn to the Lord our God." "The more we grow acquainted with our sinful estate and marvellous provocations, with the patience and promises of God,—the more we shall justify God, and wait upon him; the more we shall judge ourselves less than the least of God's mercies and forbearances." "I will bear the indignation of the Lord;" (saith the church again [n] in the same case) I will not repine nor murmur at his dealing with me; I will acknowledge that righteousness belongeth unto him, and confusion unto me:' and the ground of this resolution is the sense of sin,—'Because I have sinned against him:' I have pressed, and wearied, and grieved, and vexed him with my sins, without any zeal or tenderness of his glory; but he hath visited me in judgment, and not in fury:

[k] Ezra ix. 13. [l] Lev. xxvi. 40, 41. [m] Lam. iii. 39, 40. [n] Mic. vii. 9.

in wrath he hath remembered mercy, and not quite consumed me, as he might have done; he hath not dealt with me after my sins, nor rewarded me according to mine iniquities: he hath spared me as a son, when I dealt with him as a traitor; and he will plead my cause and bring me forth to the light, and revenge my quarrel against those which helped forward my affliction.

Thus we see, the way not to rage against afflictions is, to understand and be sensible of the foulness of our sins: otherwise pride and madness will undoubtedly shew themselves in our afflictions. What desperate and horrible rage did the heart of Pharaoh swell into, when, in the midst of those fearful judgments [o], he hardened his heart, and exalted himself against the people of God, and trampled upon them; and did not set his heart unto the judgment, but threatened and drove out Moses and Aaron from his presence, and pursued them with final and obdurate malice, through the midst of that wonderful deliverance! [p] The like example we see in that impatient and fretful reply of Jehoram, [q] king of Israel, in the great famine, "This evil is of the Lord; what should I wait for the Lord any longer?" If this be all the reward we have for waiting and calling upon God, to what purpose serve our humiliations and fastings? what profitableness at all is there in his service? Thus we find the hypocrites challenging God for afflicting them, upbraiding him with their humiliations, and the fruitlessness of his service: [r] "Wherefore have we fasted, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Ye have said [s], It is in vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts," &c. And thus Saul, when he found himself forsaken of God, and should have humbled himself, and sought his face, proceeded in a further rage to enquire of the witches, [t] which himself had commanded to be destroyed.

These things should teach us all to labour with God in prayer, that whatever evil he sendeth upon us, he would not suffer his strength and Spirit to forsake us, nor give us over

[o] Exod. ix. 17, vii. 23. [p] Ibid. x. 11. 14. 23. [q] 2 Kings xvi. 33. [r] Isa. lviii. 3. [s] Mal. iii. 14. [t] 1 Sam. xxviii. 6, 7.

to the rage and madness of our own nature. O what hearts should men see in themselves, if they would look upon their own faces in other men's lives! See Julian die with revenge and rage against Christ; Judas bursting asunder under the weight of God's wrath; the cursed persecutors[w] putting off their power, retiring to a private life, pining away with vexation, because the gospel of Christ was too hard for them; Ahithophel despatching himself for very madness, because his oracle was not believed; one despair, another blaspheme, another wrestle with his affliction as a beast in a snare, till the part swell and rankle, and grow too big for the punishment which is upon it:—How could not this choose but make men out of love with themselves, and labour to have more holdfast of the Spirit of Christ; that this madness of their nature may be tamed, and their equanimity and moderation made known to all men!

Fifthly and lastly, In the ministry of the Word, when thy bosom-sin is met with, and the plague of thine own heart discovered; when thou art pricked in thy master-vein; when the edge of the sword enters to the quick, sacrificeth thee, crucifieth thy lusts, cuts off thy earthly members, ransacks thy conscience, and shews thee the inside of thy foul soul; here by all means look unto thy heart; never so likely a time for madness and fierce opposition to set up itself, as when a man is driven into a corner and cannot fly. Sinners are all cowards, and cannot endure the brightness of Moses' face; are not able to abide the scrutiny of the Word, but would fain turn their backs upon it, not only out of scorn,[x] but out of fear[y] too.

Many a sturdy sinner will seem to contemn the plainness and power of the Word, as an illiterate, rude, foolish thing, to scorn and undervalue the persons, companies, discourses of faithful ministers, as of despicable, or supercilious, or schismatical fellows; but the truth is, (and they in their own consciences know it too) that though there be indeed much

[w] 20 Anno Imperii Diocletiani exacto, ambo Imperatores consentientibus animis imperio se abdicarunt, publicè profitentes se mole negotiorum succumbere: sed apud eos, quibus arcana sui pectoris credebant, id ex desperatione facere se fingebantur; quia enim nec Christianos superare, nec præconium Christiani nominis extinguere possent, se nec imperio velle frui. *Zonaras* Annal. Tom. 2. De Diocletiano & Maximiniano Herculeo. [x] Jer. ii. 27. [y] Joh. viii. 9.

stoutness and contempt, yet there is more cowardice. Scorn is the pretence, but fear is the reason. They cannot endure to be disquieted and galled: as a diseased or wounded horse curvets, and pranceth, and is very active and impatient; at first sight a man would think it pride and mettle, but the truth is, it is pain and smart that causeth it. Well then, sinners are all cowards, and would fain fly; but even cowards themselves, when they are shut in and surrounded, will fight with more fierceness than other men, even for very fear. The basest vermin almost that is, when shut out of all his refuges and holes, will try his strength before he will perish, and leap in the face of his pursuer. And this now is the property of the Word, 'to shut men in.'—"The Scripture," saith the apostle, "hath shut up all under sin."[z] And we shall ever find, that the deeper the conviction hath been, the more likewise hath been the prejudice, and the fiercer the opposition against the Word.[a] As in the meeting of two contrary streams, if one prevail not to carry away and overrule the other, there must needs arise a mighty noise and rage in the conflict; so it is in the wrestling and strife between the Spirit of God in the Word, and the current of a man's own corruptions the greater strength and manifestation of the Spirit the Word hath in it, and the fewer corners and chinks it leaves for sin to escape at, the more fierce must needs the opposition be, if the Word be not prevalent enough to turn the current. Let us therefore beware, whatever we do, of snuffing or rebelling against the warnings, which are given us out of the Word. It is hard to kick against the pricks; there is no overcoming of God's Spirit: a man may fall upon the stone, but he shall be broken by it: if he be so strong, and lift so hard as to move the stone, it shall fall upon him, and grind him to powder. Let us not resolve to baffle the ministers, and to despise their message:—it is a sin that leaves 'no remedy'[b] for a man to throw away the physic, to trample under foot the plaster that should heal him. Let us not think to blow away the words of God, as if they were but so much 'empty wind[c];' for the Lord saith,[d] that they

[z] Gal. iii. 22. [a] See Jer. v. 5. xii. 6. 10. xliii. i. 2. Neh. ix. 29, 30. Joh. viii. 48, 59. Joh. xi. 47, 53. Acts v. 33. Acts vi. 10, 11. vii. 54, 57. 58. Jer. xxxvi. 23. 2 Chron. xxxvi. 15, 16. 17. [b] 2 Chro. xxxvi. 16. [c] Jer. v. 13, 14. [d] Psal. lxviii. 18. 2 Cor. x. 5.

shall become 'fire,' to devour the adversaries. Let us not distinguish Scripture to our own humours, nor accept or reject God's truth, as will best consist with our own resolutions; but as it is the power of the Word, to captivate even rebellious thoughts to the obedience of Christ; so let us resolve to accept of every one of God's righteous commandments, and to hate every false way [e]; to hear Christ and his ministers in 'all things[f];' to answer to God's severest calls, even then when they make us tremble and do astonish us, as St. Paul [g] did, "Lord, what wilt thou have me do?" Even when the Word affrights thee, yet give this honour to it, not to reject it, nor fly from it, nor to smother and suppress it, but to endure it to search thee, and to submit thyself unto it. This is a notable way to abate the original madness which is in thy heart.

Secondly, As there is 'furor' in madness, so there is 'amentia' too; a distemper in the intellectuals, as well as in the passions. Every man that is thoroughly mad, is a fool too: and therefore the same original word is translated in one place 'madness,' Luke vi. 11; and in another place 'folly,' 2 Tim. iii. 9. Now this distemper is two-fold; for either it is an universal privation and defect of reason; or, at the least, it is an unstaidness, a lubricity, a slipperiness of reason. And these are very deep in the nature of a man. Folly is bound up in the heart of a child; and in spiritual things we all are children.

First, There is an universal ignorance and inconsiderateness [h] of spiritual things in the nature of man; he takes less notice of his condition than the very brute beasts. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.[i] The stork in the Heavens knoweth her appointed time, and the turtle, and the crane, and the swallow; but my people knoweth not the judgment of the Lord[k]." The very dumb ass reproveth the madness of the prophet, as St. Peter speaks[l]. And for this reason it is, that we shall observe that frequent apostrophe [m] of God in the prophets; when he had wearied himself with crying to a deaf and rebellious people, he turns

[e] Psal. cxix. 128. [f] Acts. iii. 22. [g] Acts ix. 6. [h] Ἀσυλλόγιστόν τι πρᾶγμα καὶ ἀνόητον. *Greg. Naz. Orat.* 3. [i] Isa. i. 3. [k] Jer. viii. 6, 7. [l] 2 Pet. ii. 16. [m] Isa. i. 2. Deut. xxxii. 1. Jer. ii. 12. Jer. vi. 19.

speech, and pleads before dumb and inanimate creatures; Hear, O heavens, and give ear, O earth:" nothing so far om the voice of the prophet as the heavens, nothing so dull nd impenetrable as the earth; and yet the heavens likelier to ıear, the earth likelier to listen and attend, than the obdurate sinners. "Hear, O ye mountains, the Lord's controversy, and ye strong foundations of the earth."[n] Nothing in the earth so immovable as the mountains; nothing in the mountains so impenetrable as the foundations of the mountains: and yet these are made more sensible of God's pleadings and controversies, than the people whom it concerned. "The creatures groan," as the apostle speaks[o], under the burden and vanity of the sins of men; and men themselves, upon whom sin lies with a far heavier burden, boast, and glory, and rejoice in it. Of ourselves we have no understanding, but are 'foolish and sottish,' as the prophet[p] speaks: we see nothing but by the light and the understanding which is given[q] unto us; we cannot have so much as a right thought[r] of goodness. The apostle doth notably express this universal blindness which is in our nature;[s] "Walk not as other gentiles, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, or from a godly life, through the ignorance that is in them, because of the blindness of their heart." First, Their minds are vain; the mind is the seat of principles,[t] of supreme, primitive, and underived truths; but, saith he, their minds are destitute of all divine and spiritual principles. Secondly, Their understanding [διάνοια] is darkened: the understanding, or dianoetical faculty, is the seat of conclusions; and that is unable to deduce from spiritual principles (if there were any in their minds) such sound and divine conclusions as they are apt to beget: so though they know God (which is a principle) yet this principle was vain in them; for they conceived of his glory basely, by the similitude of four-footed beasts, and creeping things; they conceived him an idle god, as the Epicures; or a god subject to fate and necessity, as the Stoicks; or a sinful, impure god, that by his example made uncleanness

[n] Mic. vi. 2. [o] Rom. viii. 21, 22. [p] Jer. iv. 22. [q] 1 Joh. v. 20.
[r] 2 Cor. iii. 5. [s] Ephes. iv. 17, 18. [t] *Arist.* Ethic. lib. vi.

religious, as St. Cyprian[u] speaks: one way or other they became vain in their imaginations of him. But, secondly, though they knew him, yet the conclusions which they deduced from that principle, That he was to be worshipped, &c. were utterly unworthy his majesty: they worshipped him ignorantly, superstitiously, not as became God; 'they changed his truth into a lie[w].' Thirdly, Suppose their principles to be sound, their conclusions from those principles to be natural and proper: yet all this is but speculation; they still are without the end of all this spiritual prudence; their hearts were blinded. The heart is the seat of knowledge practical; that, by the principles of the mind, and the conclusions of the understanding, doth regulate and measure the conversation: but that was unable, yea, averse from any such knowledge, for "they held the truth of God in unrighteousness; they did not like to retain God in their knowledge," they served the lusts of their own hearts; were given up to vile affections; were filled with all unrighteousness, and had pleasure in evil works, even when they did things which they knew deserved death, and provoked judgment[x]. This is that universal defect, which is in us by nature; and very much of this remains in the best of us. Here then, when we are not able to conceive the Lord's purpose in his Word, though of itself it be all light; when we find with David, that 'it is too excellent for us,'—let us learn to bewail that evil concupiscence of our nature, which still fills our understandings with mists, and puts a veil before our faces. The whole Book of God is a precious mine, full of unsearchable treasures, and of all wisdom: there is no 'scoria,' no refuse in it; nothing which is not of great moment, and worthy of special and particular observation[y]: and therefore much are we still to bewail the unfaithfulness of our memories and understandings, which retain so little, and understand less than they do retain. If David were constrained to pray, "Open mine eyes," to see more wonders in thy law,—how much more are we to pray so

[u] Τοῦτο γὰρ τὸ δεινότατον, ὅτι ἃ τοῖς νόμοις κολάζεται, ταῦτα ὡς θεῖα σέβεται. [illegible] Vas. Orat. 3. Fiunt miseris delicta religiosa. *Cyp.* Ep. ii. [w] Act. xvii. [illegible] Rom. i. 21. 25. [x] Rom. i. 18. 28. 24. 26. 19. 32. [y] Εἰ γὰρ ἐκ [illegible] ἐν, ἡ μία κεραία οὐ παραλύσεται, πῶς ἡμῖν ἀσφαλὲς ὑπερ[illegible] τὰ σμικρότατα. *Basil.* in proœm. lib. de Spiritu Sancto.

too! If there were a damp of sin in David's heart, that did often make his light dim, and did make him "as a beast in understanding,' as himself complains; how much darkness then and disproportion is there between us and that blessed light! Look upon heretics old and new, Marcion's two gods, a good and an evil; Valentinian's thirty and one gods in several lofts and stories; worshippers of Cain; worshippers of Judas; worshippers of the Serpent; and a world of the like sottish impieties: nay, amongst men that pretend more light, to see the same Scriptures[z] on both sides held, and yet opinions as diametrically contrary as light and darkness; one gospel in one place, and another gospel in another place, to speak nothing of those σφάλματα and 'nævi,' those blemishes that are in the writings of the most rare and choicest instruments in God's church: all these are notable evidences of that radical blindness[a] which is in our nature, and is never here quite removed; for if the light be not seen, it is not for want of evidence, but for want of sight.

Secondly, Consider the slipperiness and inconsistency of natural reason in spiritual things; it can never stay upon an holy notion:—and this is another kind of madness. Mad men will make a hundred relations; but their reason cannot stand still, nor go through with any, but roves from one thing to another, and joins together notions of several subjects, like a rope of sand: some few lucid intervals they may haply have, but they quickly return to their frenzies again. This is the condition of our nature; let a man enter upon any holy thoughts, the flesh will quickly cast in other suggestions, to make him weary and faint under such unwelcome speculations. Therefore it was that David prayed, "Unite my heart to fear thy name; keep it always in the thoughts of the heart of thy servant," &c. This was the business of Paul and Barnabas to the saints, to exhort them, that "with purpose of heart they will cleave unto God[b]."—

[z] Scripturas habent in sua diversitate communes. *Aug.* Ep. 253. Evangelium pertrahunt ad sententiæ suæ præcipitium. *Justin. Mart.* Ep. ad Zenam.

[a] Οὐ παρὰ τὸ μὴ βλέπειν τοὺς τυφλοὺς ἤδη καὶ οὐκ ἔτι τὸ φῶς τοῦ ἡλίου φαῖνον, ἀλλὰ ἑαυτοὺς αἰτιάσθωσαν οἱ τυφλοὶ, καὶ τοὺς ἑαυτῶν ὀφθαλμούς. *Theoph.* ad Autol. lib. i. [b] Acts xi. 23.

And hence that phrase of Scripture; to 'join a man's self to God[c],' and to 'lay fast hold upon him[d].' And this, every man that sets about it, will find to be a very hard work: it will give every man just cause to cry out against the intrusions of a naughty heart. This is that which makes many men's righteousness like the morning dew: now, the grass seems drunken with wetness: and, an hour after, even gapes for drought: now, a vow and resolution; anon, a relapse and return again: now, an ear to Christ; presently, another open to sin: now, offers and tenders of peace; anon, retreats and exceptions: now, skirmish with sin, and presently a truce: like Penelope's web, wrought in the day, and untwisted in the night.

Thirdly, Consider the indefatigableness of this sin, how unwearied it is in all the mischiefs that it is bent upon. It is said of Satan, that he "goes about seeking whom he may devour[e];" as it was of Christ, that "he went about doing good." I think we shall never in the Scripture find the Devil at a pause, or sitting still, like one that were spent and tired. But yet I find[f] that "for a season he hath departed," when he had such a terrible foil, as put him out of all hope of victory: I find that he may be driven away and put to flight; "Resist the devil, and he will flee from you[g]." But now, the fleshly heart of a man will never be made sound a retreat, but sets on indefatigably upon the spiritual part: it is, as I said, like the thief; when it is nailed and crucified, it will still revile; like a wounded wolf it runs about to do mischief; or as a tired ox,[h] it treads with more weight upon the soul. As the historian[i] said of Carthage, that "Rome was more troubled with it when it was half destroyed, than when it remained whole and entire; so the man that hath, in some measure, overcome his lusts, will be far more sensible of their stirrings and strugglings, than another in whom they rule without disturbance. We may observe in some froward men, when their causes are tried, and prove desperate in right, they will still yet create perverse matters to molest their neighbours; and the more they

[c] Isa. lvi. 3. [d] Heb. vi. 18 [e] 1 Pet. v. 8. [f] Luke iv. 14.
[g] Jam. iv. 7. [h] Bos lassus fortiùs figit pedem. [i] Plus Romæ negotii fuit cum semirutâ Carthagine, quàm cum integrâ. *Flor.*

sink in the main, the more clamorous they will be to proceed. As eager gamesters, the more they lose, the deeper game they play, and the harder they set to it; so it is with the lusts of men: the more they are subdued, the more rebellious and headstrong will they be, so far as their power goes against the Spirit of Christ. Lime is kindled by that which quencheth all other fires: and surely grace, which extinguisheth other temptations, or, at least, abateth them, doth, occasionally and by antiperistasis, enrage the flesh, though, in regard of exercise and actual power, it die daily.

The reason hereof is, first, That which is natural, can never be changed, neither is any thing ever tired in its natural motion.[k] The motion of a stone upward grows fainter and fainter, because carried by a violent impression; but downward stronger and stronger, because it gathers strength even by sympathy to the place whereunto it moves. Now original sin is the corrupt nature of a man; and the motions, therefore, of it are not violent, but altogether natural; and that natural motion is set on, and made the easier by the impulsions of Satan,—as a stone, thrown or hurried downward, moves the swifter, because the natural weight thereof is improved by the accessory impression. Who ever knew the sea to give over raging, or a stream grow weary of running? Now the motions of corruption are as natural, as the æstuations of the sea, or the course of a river. Though there may be difficulty in fulfilling lusts, there can never be any in the rising and sprouting of lusts: as there may be pains in drawing waters out of a fountain, but there can be no pains in the waters swelling or rising out of the fountain. It is no pains to conceive seed, though it be to bring it forth in a birth: so in the begetting of sin, there is no pains required for the heart to lust, for thoughts to arise, though the finishing of sin may be oftentimes painful as well as deadly. Original sin is called by the apostle, 'a law in the members,' which putteth a bias into them, a forwardness and propension to all evil. Now as a bowl moves not with any difficulty, when it follows the sway of its own bias; so neither doth the heart in following lusts, which are the weights and bias of the fleshly

[k] Οὐδὲν τῶν φύσει ὄντων, ἄλλως ἐθίζεται. *Arist.* Ethic. lib. ii. cap. 1. Ἡδὺ τὸ κατὰ φύσιν· τὸ δὲ βίαιον, λυπηρόν. Rhet. lib. 1.

soul. And therefore the longer any man lives in sin, the sweeter it is to him. Weariness and delight are hardly inconsistent. Secondly, Nothing is weary, while it works all 'de suo,' of itself, and that which is its own: that which tires a faculty is the fetching in of subsidiary spirits, which being exhaused and spent, the faculty giveth over working, and is said to be weary. The eye is never weary with the act of seeing, which is its own work; but it is said to be weary, merely because of the deficiency of those animal spirits which are from without, sent in unto it to assist it in its own work; which if they did, in the same measure and strength, without decay, flow to the faculty, it could never be tired in its operation. So the locomotive faculty, when the hand worketh, or the foot walketh, would never be weared in itself,—if those spirits which are requisite to strengthen it in its exercise, did not lessen, and fail, and breathe out in the motion. But now our lusts make us flesh all over; in them we work all 'de nostro,' of our own. It is as natural to the heart to lust, as it is to the eye to see; and in this respect more too; for though the act of seeing be the eye's alone, yet the eye stands in need of foreign assistance from the heart, which is the forge and seminary of spirits, to continue the exercise of this act. But the heart is wholly within itself furnished with all the strength and principles of lusting: or, if it were not, yet those spirits which temptations of Satan or the world infuse to assist it, do never fail nor waste away; but as waters drawn out of a fountain, the faster they are called in, the more plentifully they come.

Thirdly, Original sin is indefatigable, never weary of warring, of tempting, of raging, of intruding, of bringing forth, of polluting all we do, because it is unsatisfied. "The eye is not satisfied with seeing, nor the ear with hearing [l]." It is of vast and infinite desires; and the more it is supplied with that in which it seeketh satisfaction, the more greedy it grows; as natural motions, the longer they continue, the swifter they are. "A sinner if he should live for ever, would sin for ever [m]," and never say, It is enough. "Every imagination," every creature that is shaped and formed in the

[l] Eccles. i. 8. [m] Omnis peccator peccat in suo æterno. *Greg.*

heart, every purpose, desire, motion, ebullition, is "only evil every day," saith the text; no period, no stint; "evil from the childhood [n]," —"ex quo excussus est ex utero," from the time of breaking forth out of the womb,—as the learned [o] observe from the property of the word. Evil comes out of the heart, as sparkles do out of fire, never cease rising while the fire continues. Notably is this insatiableness of lust expressed by the prophet in two excellent similitudes. First, from drunkenness, which makes a man still more greedy, doth not extinguish but inflame the perverse desire; none call out for wine faster than they which have had too much before. Secondly, from Hell [p] and the grave [q], which have no stint nor measure. The cloud which the prophet [r] shewed his servant, was no bigger at first than a hand; after, it grew to cover all the heavens, and the reason was, it rose out of the sea:—so the sin of man will continually grow and overflow all his life; and the reason is, it hath a sea of lust continually to supply it. Therefore in the Scripture it is called 'an effusion [s],' a rushing out, an æstus, like the foaming [t] or boiling of the sea; a strange excess of riot, 'unto which,' saith the apostle, 'wicked men run:' a greediness, a covetous [u] improvement of uncleanness, a burning of lust, a fulness [x] of all mischief. Now from this insatiableness of lust, must needs follow the indefatigableness of it too. When a thing is out of the place of its own rest, it never leaves moving naturally till it have gotten to it: therefore inasmuch as lust can never carry the heart to any thing which it may rest in, needs must it flutter about, and be always in motion. If there were an infinite space of air, the motion of a stone in that space (if there were any motion) must needs be infinite, because it would no where have a centre, or middle place to hold it:—for there can be no medium where there are no extremes. Desires are the wings, upon which the soul moves; if there be still things found to entice the desires, and none to satisfy them, no marvel if the soul be still upon the wing, in perpetual agitation, like the wind which con-

[n] Gen viii. 21. [o] Amama Antibarb. biblic. l. 2. p. 403. [p] Hab. ii. 5. 6. Isai. v. 14. [q] Prov. xxx. 15, 16. [r] 1 Kin. xviii. 43. [s] Ἀσωτίας ἀνάχυσις. 1 Pet. iv. 4. [t] Jude v. 13. Isai. lvii. 20. [u] Ἀκαθαρσίας πλεονεξία. Eph. iv. 19. [x] Rom. i. 27, 29.

tinually whirleth about,—or the rivers, which never leave running into the sea, because they never fill it. But it may be objected, that the Scripture [y] makes mention of the weariness which sin brings upon men, of that impotency of sinning which grows upon them. The Sodomites wearied themselves in their rage against Lot. So the prophet [z] saith of wicked men, that "they weary themselves to commit iniquity." I answer, that these very places prove the indefatigableness of lust, in that it never gives over, even when the instruments thereof are tired. The Israelites were weary of gathering straw; but were the task-masters weary of exacting it? The members may be weary of serving their law; but is the law of the members weary of quickening or commanding them? Nay, herein is seen the cruel tyranny of lust against us, that it never leaves drawing, enticing, heartening, supplying us for sin, even when we are quite wearied in the service of it. "Thou wert wearied in thy way; yet saidst thou not There is no hope [a]." Thou never didst consider, I have thus long drudged in the service of sin, and have found 'no fruit [b],' received no such satisfaction as I promised myself; and therefore why should I weary myself any longer? Why should I "labour for that which is no bread, and which satisfieth not [c]?" Thou never didst bethink thyself of returning to the right way; but wentest on with wonted madness and rage still, though thou foundest for certain, that there was no profit [d] in thy evil way; that thou didst sow nothing but wind [e], and shouldest reap nothing but a whirlwind. Balaam's lust was too swift for his weary beast; when the ass was frighted and durst go no farther, yet the prophet was as unwearied as at the first. Lust is like a furious rider, never weary of the way, though the poor beast which must serve the rider's turn, may quickly be worn out. "Woe to him that loadeth himself with thick clay," saith the prophet [f]; "How long?"—He may have enough to load him; he can never have enough to weary him. He may load his house, his memory, his bags, his wits, his time, his conscience; but he can never fill his hell. He may quickly

[y] Eccles. i. 6, 7. [z] Jer. ix. 5. [a] Isai. lvii. 10. [b] Rom. vi 21. [c] Isai. lv. 2. [d] Jer. ii. 11, 12. vii. 8. Isai. xxx. 5, 6. [e] Hos. viii. 7. [f] Hab. ii. 4, 5.

have enough to sink him; but he can never have enough to satisfy him. As a ship may be overladen with gold or silver even unto sinking, and yet have compass and sides enough to hold ten times more; so the heart will quickly be loaded unto sinking, but never filled unto satiety. In one word, we must, in sin, distinguish between the act[g], and the concupiscence from whence that act ariseth; or in the faculties between the life and the lust of them; between their natural strength and activity, and their law of corruption. The liveliness and strength of the faculties may quickly be wasted, and yet the lust strong still. Sin in act hath a concurrence of the powers of the soul, and services of the body, which in their motions may quickly languish. But yet as the philosophers say of the soul, though it may seem tired and spent, and waxen old, because the body in which it resides, grows unfit for its service, yet the soul[h] indeed itself doth not grow old; but if it had equal instruments, would be as vigorous in the old man[i], as in the youngest: so we may say of sin, though the body may grow weary of adultery, or the mind weary of plodding mischief, or the thoughts weary of contriving deceit, yet 'concupiscentia non senescit:' Lust itself grows never old nor weary.—Nay, as the water when it is stopped in its principal course, yet one way or other where it best may, it will make a shift to find a vent, and to discover itself; even so lust in the heart will, one way or other,—when the mind and faculties, the body and members, are quite tired out in the principal service,—make a shift to break forth into some easier vent. When the adultery in the heart hath worn out the body, and spurred it so long in the unclean race, that it now sinks under the burden, and hath no more blood to lose, yet even then it will find a vent; and such a man will have eyes full of adultery, a tongue full of adultery, thoughts and speculations full of adultery, a memory in the review of former lewdness full of adultery. The thief on the cross had as good a will to crucify Christ, to nail him, and pierce him as any others, but he was fast enough for doing this; yet his malice will find a vent into his tongue, to revile and rail upon him. Balaam's tongue could not execute the

[g] Inter vivacitatem et libidinem. *Aug.* cont. Jul. l. 4. c. 14. [h] Anima non senescit *Stat.* de Sub. [i] Εἰ λάβοι ὁ πρεσβύτης σῶμα τοιόνδε βλέπειν ὅσπερ καὶ νέος. *Arist.* de Anim. l. 1. c. 4.

office to which he was hired; yet it will have a vent, and shew itself in journeying, counselling, and consulting how the people might draw a curse[k] upon themselves. As a dog may have his stomach crammed 'usque ad vomitum,' and yet his appetite unsatisfied, for he presently returns to his vomit; so though a man may load and weary himself in the acting of sin, yet lust itself is never satisfied, and therefore never wearied. What a watch then should we keep over our evil hearts! what pains should we take, by prayer and unweariedness of spirit, to suppress this enemy! If there were any time, wherein the flesh did sit still and sleep, wherein the water did not run and seek for vent, we might then haply slacken our care: but since it is ever stirring in us, we should ever be stirring against it, and using all means to lessen and abate it:—since the heart is unwearied in evil, we "should not faint, nor be weary of well-doing." Since the heart is so abundant in evil, 'we should abound likewise in every good work of the Lord;' always considering what advantage this labour will give us against the toil of sin. In lust, a man wearieth himself, and hath no hope; but here 'our labour is not in vain in the Lord, we shall reap if we faint not:' and a little glory in heaven, nay a little comfort in earth, though neither one nor other may be called little,—will be a most plentiful recompense, 'pressed down, and running over,' for any the greatest pains that can be taken in this spiritual watch. 'Ye have need of patience,' saith the apostle, to go through the will of God, to be in a perpetual combat and defiance with an enemy that will give no respite nor breathing-time. The temptations of Satan, the solicitations of the world, are not so many nor heavy clogs to men in their race, as that to which they are fastened; this weight that presseth down, this besieging sin which is ever enticing, clamouring, haling, rebelling, intruding, with love, with strength, with law, with arguments, with importunities, calling a man from his right way. From this consideration, the apostle immediately infers this duty of patience: "Lay aside every weight," saith the apostle, "and the sin which doth so easily beset us, and run *with patience* the race that is set before us." And we must

[k] Num. xxxv. 16. Mic. vi. 3.

not cast our eye always to the clog which we draw; that may much dishearten us: but "look unto Jesus the author and finisher of our faith," (he that carries us through these difficulties, that gives us weapons;" "that teacheth our hands to war, and our fingers to fight;" that is our captain to lead us, and our second, *σύμμαχος*, our fellow-combatant), that fighteth against sin in us by his grace. Look what he did: what 'contradiction he endured, "lest ye be wearied and faint in your minds." Look what he promiseth; a victory against our lusts, and a crown after our victory. Look when he cometh; it is yet but 'a little while;' the coming of the Lord draweth nigh, the Lord is at hand: call to him, he is within the voice of thy prayer, he will come to strengthen thee: wait upon him; he is within the eye of thy faith, he will come to reward thee. Look upon the cloud of witnesses, those that are now the church of the first-born, and have their palms in their hands: they all went through the same combat; they were all beset with alike infirmities; they were all men of the same passions with us: let us be men of the same patience with them.

Now, lastly, Consider the propagation of this sin; which may, therefore, well be called 'an old man,' because it dies not, but passeth over from one generation to another. A man's actual sins are personal, and therefore intransient; they begin and end in himself: but original sin is natural; and therefore, with the nature, it passeth over from a man to his posterity. It is an entail that can never be cut off: it hath held from Adam, and will so continue to the world's end, holding all men in an unavoidable service and villanage unto Satan, the prince of this world. In human tenures, if a man leave a personal estate to all his children indefinitely, without singling out and designing this portion to one, and that to another,—though it be true to say, that there is nothing in that estate which any one of the children can lay an entire claim unto as his own, but that the rest have joint interest in it (for the children, though many in persons, are yet but one proprietary, in regard of right in the estate of their father, till there be a severance made); yet, notwithstanding, a partition may be legally procured, and there is a kind of virtual or fundamental severance before, which was the ground of that which is afterwards real and

legal. But now, in this wretched inheritance of sin, which Adam left to all his posterity, we are to note this mischief in the first place, That there is no virtual partition, but it is left whole to every child of Adam. All have it; and yet every one hath it all too. So that as philosophers say of the reasonable soul, "That it is whole in the whole, and that it is whole in every part;" so we may say of original concupiscence; it is, "Tota in genere humano," and "Tota in quolibet homine;" all in mankind, and all in every particular man. There is no law of partition for one man to have to him, in peculiar, the lusts of the eye; another, to him the lusts of the tongue; another, to him the lusts of the ear, &c. but every man hath every lust originally as full as all men together have it.

Secondly, We are to note a great difference further between the soul and sin in this regard; though all the soul be in every member, as well as in the whole body, yet it is not, in the same manner and excellency, in the part, as in the whole. For it is in the whole to all the purposes of life, sense and motion; but, in the parts, the whole soul serves but for some special businesses. All the soul is in the eye, and all in the ear, but not in either to all purposes; for it sees only in the eye, and it hears only in the ear. But original sin is all in every man; and it serves in every man to all purposes: not in one man only to commit adultery,—in another, idolatry,—in another, murder or the like; but, in every man, it serves to commit sin against all the law, to break every one of God's commandments. A whole thing may belong wholly unto two men in several, by divers ways of propriety, or unto sundry purposes: a house belongs wholly to the landlord for the purpose of profit and revenue, and wholly to the tenant for the purpose of use and inhabitation; but it seems, in ordinary reason, impossible for the same thing to belong wholly to sundry men, in regard of all purposes for which it serves. But such an ample propriety hath every man to original sin, that he holds it all, and to all purposes for which it serves. For though some sins there are, which cannot by some men be properly committed, (*properly* I say, because by way of provocation, or occasion, or approbation, or the like, one may participate in the sins which another commits) as a king cannot be disobedient to his superiors in

government, because he hath no superiors; a layman cannot commit the sins of a minister, an unmarried man the sins of a husband, &c.; yet this disability ariseth out of the exigence of personal conditions, but no way out of the limitedness or impotency of original sin; which, in every man, serves to all the purposes which can consist with that man's condition; and as his condition alters, so is it likewise fruitful unto new sins. And these are two great aggravations of this sinful inheritance. That it whole comes unto every man; and that every man hath it unto all the purposes for which it serves.

Thirdly, It is to be observed, that in original sin (as in all other) there are two things, deordination or sinfulness, and guilt or obligation unto punishment. And though the former of these be inseparable from nature in this life, yet every man that believeth and repenteth, hath the damnation thereof taken away; it shall not prove unto him mortal. But now this is the calamity;—Though a man have the guilt of this sin taken off from his person by the benefit of his own faith, and the grace of Christ to him; yet still both the deordination and the guilt passeth over unto his posterity by derivation from him. For the former, the case is most evident, "whatsoever is born of flesh, is flesh [l]:—no man can bring a clean thing out of an unclean [m]: an evil root must bring forth evil branches, a bitter fountain corrupt streams [n]:" leaven will derive sourness into the whole mass, and the father's treason will stain the blood of all his posterity. And it is as certain for the latter, that though guilt and punishment may be remitted to the father, yet from him it may be transmitted to his child. Every parent is the channel of death to his posterity. "Totum genus, de suo semine infectum, suæ etiam damnationis traducem fecit," saith Tertullian [o]; Adam did diffuse and propagate damnation unto all mankind. Neither is it any injustice [p], that, from a cursed root, should proceed branches fit for nothing but the fire. As a Jew that was circumcised, brought forth an uncircumcised son; as clean corn sowed comes up with chaff and stubble; as the seed of a good olive, brings forth a wild

[l] John iii. 6. [m] Job xiv. 4: [n] James iii. 11, 12. [o] *Tertul.* de testimon. animæ, cap. 3. [p] Nec mirum, nec injustum, quod radix proferat damnata damnatos. *August.* cont. Jul. lib. 3. cap. 12.

olive[q]; so is it with the best that are: their graces concur not to natural generation, and therefore from them is nothing naturally propagated. For, first, the wiping off guilt, while the fault abides, is an act of grace and pardon. Now pardons are ever immediate from special favour, from direct grant; and therefore cannot run in the blood, nor come to a man in the virtue of his birth, or by derivation; especially where the pardon runs not in general terms, but personally, by way of privilege and exemption, and that too upon certain conditions, the performance and virtue whereof is intransient, and cannot avail any by way of imputation or redundancy. Secondly, though the personal guilt be off from the man, yet the ground of that guilt, the damnableness or liableness to be imputed unto punishment is inseparable from sin. Though sin be not mortal 'de facto,' so as to bring damnation to the person justified,—yet it never ceaseth to be mortal 'de merito,' that is, to be damnable in itself, in regard of its own nature and obliquity,—though, in event and execution, the damnable virtue of sin be prevented by faith which cures it, and by repentance which forsakes and cuts it off. For we must observe, that to merit damnation belongs to the nature of sin; but to bring forth damnation belongs to the accomplishment and finishing[r] of sin, when it is suffered to grow to its measure, never interrupted, never prevented. God hath patience towards sinners, and waiteth for their repentance, and doth not presently pour out all his wrath; if, in this interim, men will be persuaded, in the day of their peace, to accept of mercy offered, and to break[s] off sins before the ephah be full, then their sins shall not end in death. But if they neglect all God's mercy and go on still, till there be no remedy,—then sin grows to a ripeness, and will undoubtedly bring forth death. Since therefore the nature of sin passeth to posterity, even when the guilt thereof is remitted in the parent, needs must the guilt thereof pass too, till, by grace, it be done away.

Fourthly, In original sin there is a two-fold denomination or formality; it is both a sin, and a punishment[t] of sin; for

[q] Ex oleæ semine non fit nisi oleaster. *Aug.* de Nup. et Concup. l. 1. c. 19. [r] James i. 15. [s] Dan. iv. 27. Ezek. xviii. 30. [t] Ἀταξία. Ἀντιμαρία. Remonstrant. in exam. censuræ, c. 7. fol. 85.

it is an absurd conceit of some men, who make it an impossibility for the same thing, to be both a sin and a punishment. When a prodigal spends all his money upon uncleanness, is not this man's poverty, both his sin and his punishment? when a drunkard brings diseases on his body, and drowns his reason, is not this man's impotency and sottishness, both his sin and his punishment? Indeed sin cannot rightly be called an inflicted punishment, for God doth not put it into any man; yet it no way implies contradiction, but rather abundantly magnifies the justice and wisdom of Almighty God, to say That he can order sin to be a scourge and punishment to itself:[u] And so St. Austin[x] calls it "a penal viciousness" or corruption. So that, in the derivation of this sin, we have unto us propagated the very wrath of God. It is like Aaron's rod; on our part, a branch that buddeth unto iniquity; and on God's part, a Serpent that stingeth unto death. So that Adam is a two-fold cause of this sin in his posterity. A meritorious cause; he did deserve it by prevarication, as it was a punishment; and an efficient cause, he doth derive it by contagion, as it is a sin. And this is a wretchedness of this sin, that it is not only a means to bring the wrath of God upon us, but is also some part and beginning of the wrath of God in us, and so is, as it were, the earnest and first-fruits of damnation. Not as if it were infused by God into our nature; for we have it put into us no other way, but by seminal contagion and propagation from Adam;[y] but God, seeing man throw away and waste that original righteousness which he at the first put into him, and appointing him to be the head and fountain of all mankind, not only in nature, but 'in foro' too, in regard of legal proceeding,—withheld from him and his seed, that gift which was freely by him in the creation bestowed, and wilfully by Adam, in the fall, rejected; and adjudged this misery upon him, that he should pass over, to all his posterity, the immediate fruit of his prevarication,—which was original sin, contracted by his own default, and, as it were, issuing out of his wilful disobedience upon him, because

[u] Non est lex æquior ulla Quàm necis artifices arte perire sua. [x] Pœnalis vitiositas. *Aug.* de perfect. Instit. cap. 4. [y] Rom. v. 12. Gen. v. 3.

all were in him [a]interested as in their head and father in that first transgression. Thus have I, at large, opened those many great evils which this sin hath in it,—that life of concupiscence, which the apostle here speaketh of. I cannot say of it, as the Roman epitomizer of his History,[a] "In brevi tabella totam ejus imaginem amplexus sum;" that in a small compass I have comprised the whole image of old Adam; but rather clean contrary; "In ampla tabula, non dimidiam ejus imaginem amplexus sum;" the half of this sin hath not, all this while, been described unto you.

Now therefore to conclude this argument (wherein I have been the larger, both because of the necessariness of it, that we may know whither to rise in our humiliations for sin; and because it is the principal scope of the apostle in the place, and serves most abundantly to shew our own everlasting insufficiency for happiness in ourselves) we see by these things, which have been discovered in this sin, at what defiance we ought to stand with the doctrine of those men,—first, who mince and qualify, and extenuate this sin as the papists do, making it the [b]smallest of all sins; [c]not deserving any more of God's wrath, than only a want of his beatifical presence; and that too without any pain or sorrow of mind, which might be apt to grow from the apprehension of so great a loss; nay, not only denying it after baptism to be a sin, but only the seed of sin, an evil disease, languor, tyranny, and impotency of nature; but that, even in the wicked themselves, [d]concupiscence is rather imputed for sin, than is really and formally sin, [e]notwithstanding it be for-

[a] Πάντες ἦμεν τοῦ αὐτῶν χοὸς καὶ φυράματος, καὶ τῶν αὐτῶν ξύλου τῆς ἁμάρτου γεγενήμεθα. [a] Florus. [b] Intensivè majus est peccatum actuale, quam originale. *Aquin.* p. 3. qu. 1. art. 4. c. A theologis nostris minimum omnium peccatorum censetur. *Andr.* Orthod. explic. l. 3. Omniuni peccatorum levissimum, si ipsam per se criminis rationem intuearis. *Idem* in defens. fid. Trident. l. 5. part. 1. [c] *Lomb.* dist. lib. 2. dist. 33. *Scot.* Ibid. *Bonavent.* Ibid. q. 2. *Durand.* q. 3. *Aquin.* part 3. q. 1. art. 4. ad 2. *Bellarm.* lib. 6. cap. 4. [d] In ipsis non renatis in peccatum imputatur potius quam revera et propriè peccatum est. *Stapl.* de Justif. l. 3. c. 3. Falsum est, concupiscentiam quæ in nobis manet, esse peccatum originale. *Becan.* Opuscul. de authore peccat. cap. 4. *Bellar.* de Amiss. grat. et statu peccati, l. 5. c. 5, 7, 8, 9. *Greg. Val.* tom. 2. disp. 6. q. 12. p. 1. sect 5, 6. *Soto* de natura et gratia, lib. 1. cap. 10. *Durandus* et privationem justitiæ et concupiscentiam peccatum hoc esse negat, et quòd sit Reatus seu dignitas contendit, lib. 2. dist. 30. q. 3. [e] Quamvis in decalogo prohibeatur, peccatum non est. *Stapl.* de justif. l. 3. c. 5. Omnem ἐπιθυμίαν esse peccatum non est verum. *Bellar.* de Stat. peccati, lib. 5. c. 14.

bidden in the commandment: and, upon these presumptions, [f] reviling the doctrine of the reformed divines, for exaggerating this sin, as that which overspreadeth, in its being, all our nature,—and, in its working, all our lives. Secondly, of those who, heretofore, and even now, deny any sinfulness either in the privation of the image of God, or in the concupiscence and deordination of our nature. It was the doctrine of the Pelagians in the primitive times, that [g] man's nature was not corrupted by the fall of Adam: that his sin [h] was not any ground to his posterity, either of death, or of the merit of death: that [i] sin comes from Adam by imitation, not by propagation: that [k] baptism doth not serve in infants for remission of sin, but only for adoption and admission into Heaven: that as [l] Christ's righteousness doth not profit those which believe not, so Adam's sin doth not prejudice nor injure those that actually sin not: [m] that as a righteous man doth not beget a righteous child, so neither doth a sinner beget a child guilty of sin: that [n] all sin is voluntary, and therefore not natural: that [o] marriage is God's ordinance, and therefore no instrument of transmitting sin: that [p] concupiscence, being the punishment of sin, cannot be a sin likewise:—[q] These and the like antithesis unto orthodox doctrine did the Pelagians of old maintain. And (as it is the policy of Satan to keep alive those heresies which may seem to have most relief from proud and corrupted reason, and do principally tend to keep men from that due humiliation, and thorough conviction of sin, which should drive them to Christ, and magnify the riches of Christ's grace to them) there are not wanting, at this day, [r] a brood of sinful men, who, notwithstanding the evidence of Scripture,

[f] *Stapl.* de justif. l. 1. cap. 13. *Greg. Val.* tom. 2. disp. 6. q. 12. p. 1. sect. 4. et q. 13. p. 11. [g] *Aug.* oper. poster. cont. Jul. l. 2. cap. 16. [h] Epist. 106. [i] De Remiss. peccat. l. 1. c. 8, 9, 13. De natura et gratia, c. 9. De peccat. Orig. c. 14. [k] Cont. Jul. lib. 3. cap. 3. [l] De Remiss. peccat. l. 3. c. 2. [m] De peccat. merit. et Remis. lib. 3. c. 2. [n] Cont. Jul. l. 3. c. 5. [o] De peccat. Orig. cap. 33. de Nupt. et conc. l. 2. cap. 25. [p] Cont. Jul. lib. 5. cap. 3. [q] Vid. *Prosper.* advers. collat. *August.* cont. Jul. lib. 2. cap. 1. *Gerard. Voss.* Hist. Pelag. l. 2. part. 2. Latium. de Pelag. lib. 1. p. 4. cap. 1, 2, 3, 4. [r] Sociniani. Vid. Jacob. ad Portum con. Christoph. Ostorium, cap. 27.—Anabaptistæ, in a dialogue of predestination.—Remonst. in examine censuræ, cap. 3. 7. Remon. in nupera illa, et sanè pessima, pro fidei suæ confessione apologia, deliriis Anabapt. et Socinianis refertissima, c. 3. et 7.—Inter pontificios Pighius peccatum originale inhærens et connatum negavit; imputativum tamen agnoscit et probat.

and consent of all antiquity, do, in this point, concur with those wicked heretics, and deny the original corruption of our nature to be any sin at all, but to be the work of God's own hand, in paradise; nay, deny further the very imputation of Adam's sin to any of his posterity for sin. And now because in this point they do expressly contradict, not only the [s] doctrine of Holy Scriptures, [t] the foundation of orthodox faith, the [u] consent of ancient doctors, and the rule of the catholic church,[x] but, in no less than four or five particulars, do manifestly oppose the doctrine of the church of England, in this point, most evidently delivered in one article:[y] for the article saith, "Man is gone from original righteousness:" they say, "Man did not go away from it, but God snatched it away from man:"—the article saith, "that by original sin, man is inclined unto evil, and calleth it by the name of concupiscence and lust;" they say, "that original sin is only the privation of righteousness, and that concupiscence is a concreated and original condition of nature:"—the article saith, "that the flesh lusteth always contrary to the spirit;" they say in express terms, "that this is false; and that the flesh, when it lusteth indeed, doth lust against nothing but the spirit, and that the apostle in that place, meant only the Galatians, and not all spiritual or regenerate men:"—the article saith, "that this lust deserveth God's wrath and condemnation;" they say "that it doth not deserve the hatred of God:"—and lastly, the article saith, "that the apostle doth confess, that concupiscence and lust hath, of itself, the nature of sin;" they say "that it is not properly either a sin, or a punishment of sin, but only the condition of nature:"—in all these respects it will be needful to lay down the truth of this great point; and to vindicate it from the proud disputes of such bold innovators.

And first, let us see, by what steps and gradations the

[s] Job xiv. 4. Gen. vi. 5. and viii. 21. Joh. iii. 6. Psal. li. 5. Rom. v. 12. Ephes. ii. 3. Rom. iii. 23. Gal. iii. 22. 1 Cor. xv. 18, 19, 49. Vid. *Gerard. Voss.* Hist. Pelag. l. 2. part 1. Thes. 2. et *Bel.* de statu peccati, lib. 5. cap. 4. [t] Qui negat omnes homines primorum hominum peccato nasci obnoxios, ipsa Christianæ fidei subvertere firmamenta conatur; *August.* cont. Jul. lib. 1. cap. 2. [u] Vid. *Voss.* Hist. Pelag. l. 2. part 1. Thes. 6.—*Aug.* cont. Jul. 1. c. 23. [x] Infantes baptizari in remissionem peccatorum secundum regulam universalis ecclesiæ confitemur. *Cœlestius* Pelag. apud *Aug.* de peccat. original. l. 2. c. 5. [y] Artic. 9.

adversaries of this so fundamental a doctrine (which, as [z]St. Austin saith, is none of those, "in quibus optimi fidei catholicæ defensores salvâ fidei compage inter se aliquando non consonant," wherein orthodox doctors may differ and abound in their own sense) do proceed to deny the sinfulness of that, which all ages of the church have called sin.

First, They say, that the [a]sin of Adam is not any way the sin of his posterity; that it is against the nature of sin, against the goodness, wisdom, and truth of God, against the rule of equity and justice, that infants who are innocent in themselves, should be accounted nocent in another; therein taking away baptism for remission of sins from infants, who being not born with guilt of Adam's sin, stand yet in no need of any purgation.

Secondly, They say, that though [b]Adam's sin may be thus far said to be unto posterity imputed, as that, by reason of it, they become obnoxious unto death (namely, to an eternal dissolution of body and soul, without any reunion,—and an eternal loss of the divine vision, without any pain of sense) yet that death, which to Adam in his person was a punishment, is not so to his posterity, but only the condition of their nature.

Thirdly, They say, [c] that that which is called original sin, is nothing else at all, but only the privation of original righteousness; and that concupiscence was not contracted, and brought upon nature by sin,—but was original in our nature, suspended indeed by the presence, but actuated by the loss, of that righteousness.

Fourthly, They say, [d]that that privation was not by man

[z] Contr. Jul. 1. [a] *Anabaptists*, in their dialogue of predestination. Nec scriptura, nec veracitas, nec sapientia, nec bonitas Divina, nec peccati natura, nec ratio justitiæ atque æquitatis permittunt ut dicamus, Deum posteros Adami revera censuisse ejusdem cum Adamo peccati reos. *Remonstr.* Apol. seu Exam. Cens. cap. 7. sect. 4. fol. 84. [b] Cum Remonstrantes Adamum morti æternæ (sive ut supra dicunt, æternæ pœnæ damni) obnoxium factum fuisse dicunt cum posteris omnibus, non volunt mortem istam eodem prorsus modo inflictam fuisse utrisque, tum Adamo, tum posteris; sed volunt etiam inflictam fuisse Adæ ut transgressori; in posteros vero ejus propagatum propter conditionem naturæ ejusdem quam ex Ada peccatore trahunt. Ibid. c. 4. f. 57. [c] Iidem in Confes. seu Declaratione sententiæ circa articulos fidei, c. 7. sect. 4. *Corvin.* cont. Molin. c. 10. ad sect. 4. et expressius, c. 8. ad sect. 1, 2, 3. [d] Respons. ad Epistolam Wala. p. 88. In Apol. seu Exam. Censur. c. 7. sect. 4. fol. 85. Pœnæ non peccati respectum habet ista carentia; *Corv.* cont. Molin. c. 8. p. 122.

contracted, but by God inflicted as a punishment upon Adam, from whom it comes but only as a condition of nature unto us: that man, in his fall and prevarication, did not throw away, or actually shake off, the image of God, but God pulled it away from him; which if God had not done, it would have remained with him, notwithstanding the sin of the first fall.

Fifthly, They say, [e] that, inasmuch as the privation of original righteousness was a punishment by God upon Adam justly inflicted, and by Adam unto us naturally and unavoidably propagated,—it is not therefore to be esteemed any sin at all; neither for it can God justly condemn any man; nor is it to be esteemed a punishment of sin in us, though it were in Adam, because in us there is no sin going before it, of which it may be accounted the punishment, as there was in Adam,—but only the condition of our present nature.

Lastly, They say, that Adam being, by God, deprived of original righteousness, (which is the faculty and fountain of all obedience) and being now constituted under the deserved curse, [f] all the debt of legal obedience, wherein he and his posterity in him were unto God obliged, did immediately cease: so that whatsoever outrages should, after that, have been, by Adam or any of his children, committed, they would not have been sins or transgressions, nor involved the authors of them in the guilt of just damnation. That which unto us reviveth sin, is the New Covenant; because therein is given

[e] *Corv.* ibid. p. 122, 126, 127, 128. Malum culpæ non est, quia nasci plane est involuntarium: et si malum culpæ non est, nec potest esse malum pœnæ, &c. *Apol.* cap. 7. fol. 84, 85.—David did not sin, in being conceived and born; ergo thereby he had no sin. *Anabaptists*, in their dialogue.—Atque hoc erat Pelag. argumentum:—Argui non debent, quæ vitari non possunt; *Aug.* de Nat. et Grat. c. 12. Infans aliud, nisi quod natus est, esse non potest; adeoque nec reus est, dum hoc est quod nascitur. *Aug.* cont. Jul. lib. 3. c. 12.—Our divines unanimously withstand the doctrine of the papists in this point,—that concupiscence is natural and not sinful. *Whitak.* de peccat. orig. l. 3.—*Field*, of the Church, lib. 3. cap. 26. Bishop *White's* Defence, p. 24. [f] Lex primo cessabat, primo fœdere per inobedientiam primi hominis rupto; cessabat etiam obligatio ad obedientiam, eâ lege præscriptam. Lex aut ad obedientiam obligat, aut ad pœnam; cum itaque homo jaceret sub maledictione, ad obedientiam amplius non obligabatur, quia ab eo coli amplius Deus non volebat. *Corv.* cont. Molin. cap. 8. ad Sect. 8. pag. 122.—*Remonst.* negant actus illos, qui sequuntur privationem divinam, esse formaliter peccata; non negant quidem materialiter peccata dici posse, quatenus actus sunt difformes voluntati divinæ, ac negant eos formaliter esse peccata, quæ scil. ad pœnam valide obligent eos à quibus fiunt, &c. In Apolog. seu Exam. Censur. c. 7. fol. 86.

to the law, new strength to command,—and unto us, new strength to obey; both which were evacuated in the fall of Adam. Upon which premises, it doth most evidently follow; that unless God, in Christ, had made a covenant of grace with us anew, no man should ever have been, properly and penally, damned but only Adam; and he too, with no other than the loss of God's presence. (For [g] Hell and torments are not the revenge of legal, but of evangelical disobedience.) Not for any actual sins; for there would have been none, because the exaction of the law would have ceased; and where there is no law, there is no transgression. Not for the want of righteousness; because that was in Adam himself but a punishment,—and, in his posterity, neither a sin, nor a punishment, but only a condition of nature. Not for habitual concupiscence; because though it be a disease and infirmity, yet it is no sin; both because the being of it is con-natural and necessary, and the operation of it inevitable and unpreventable for want of that bridle of supernatural righteousness, which was appointed to keep it in. Lastly, Not for Adam's sin imputed; because being committed by another man's will, it could be no man's sin, but his that committed it.

So that now, upon these premises, we are to invert the apostle's words; "By one man," namely by Adam, "sin entered into the world," upon all his posterity, "and death by sin:" "by one man," namely, by Christ ('tanquam per causam sine qua non') sin returned into the world upon all Adam's posterity; and with sin, the worst of all deaths, namely, hellish torments, which, without him, should not have been at all. O how are we bound to praise God, and recount, with all honour, the memory of those worthies who compiled our articles, which serve as a hedge to keep out this impious and 'mortiferous' doctrine (as [h] Fulgentius calls

[g] Ibid. fol. 83. b. Si Deus mortem temporalem comminatus fuisset Adamo ejusque posteris, necesse fuisset Adamum ejusque posteros ex morte ista iterum resurgere, et postea in æternos cruciatus præcipitari: de quo sane Scriptura ne γρυ quidem meminit. De iis qui Evangelium et apertam vitæ æternæ promissionem respuunt ac rejiciunt, ita loquitur Scriptura; de Adamo ejusque posteris nec volam habet nec vestigium. Deus non omnibus peccatis, id est, peccatoribus, adsignavit æternam pœnam sensus et damni. *Ibid.* cap. 7. fol. 90. Vitium illud defectus est, non peccatum; *Corv.* cont. Molin. c. 8. ad sect. 14. p. 128. [h] De gratia Christ. cap. 14.

it) from the church of England, and suffer not Pelagius to return into his own country!

There are but three main arguments that I can meet with, to colour this heresy, and two of them were the Pelagians' of old. First, [i] That which is natural, and, by consequence, necessary and unavoidable, cannot be sin: [k] original sin is natural, necessary, and unavoidable: therefore it is no sin. Secondly, [l] That which is not voluntary, cannot be sinful: [m] original sin is not voluntary: therefore not sinful. Thirdly, [n] No sin is immediately caused by God: but original sin, being the privation of original righteousness, is from God immediately, who pulled away Adam's righteousness from him: therefore it is no sin.

For the more distinct understanding the whole truth, and answering these supposed strong reasons, give me leave to premise these observations by way of hypothesis:—

First, There are two things in original sin, The privation of righteousness, and The corruption of nature. For since original sin is the root of actual, and in actual sins there are both the omission of the good, which we ought to exercise, and positive contumacy against the law of God,—therefore a 'vis formatrix,' something answerable to both these, must needs be found in original sin. This positive or habitual corruption (for in the other all agree, that it is original sin) is that which the [o] Scripture calls "flesh, and members, and law, and lusts, and body:" and [p] St. Austin, "Viciousness, inobedience, or inordinateness, and a morbid affection." Consonant whereunto is the [q] article of our church, affirming, that man by original sin is far gone from righteousness,—which is the privation: Secondly, That thereby he is, of his own nature, inclined unto evil, which is the

[i] Exam. Cen. c. 7. fol. 86. p. 8. et Pelag. apud Aug. de natura et gratia, cap. 12. [k] Exam. Cen. c. 5. fol. 57. 8. [l] Ibid. c. 7. fol. 84. 8, et Pelag. apud Aug. cont. Jul. l. 3. p. 12. [m] Ibid. in Exam. [n] Exam. c. 7. fol. 85. 86. [o] John iii. 6. Rom. vi. 6. 7, 24. Gal. v. 17. Col. iii. 5. Rom. vii. 2, 3. [p] 'Pœnalis vitiositas;' de perfect. Justit. c. 4. 'Inobedientia,' de Civit. Dei, lib. 14. cap. 15. 'Libido,' contra Jul. l. 14. c. 14. 'Morbidus affectus,' de Nupt. et concupis. lib. 2. c. 31. Retract. l. 1. c. 15. Χάριτες ἐσμὲν, καὶ οὐδὲν ἐν ἡμῖν ἀγαθὸν ἐνεστὶ. *Just. Mart.* Ep. ad. Zenam. [q] Articul. 9.

pravity or corruption: and this is the doctrine of [r] many learned papists.

Secondly, The law, being [s] perfect and spiritual, searcheth the most intimate corners of the soul, and reduceth, under a law, the very roots and principles of all human operations. And therefore inasmuch as [t] well-being is the ground of well-working, and that the tree must be good before the fruit; therefore we conclude, that the law is not only the rule of our works, but of our strength; not of our life only, but of our nature; which, being at first delivered into our hands entire and pure, cannot become degenerate, without the offence of those who did first betray so great a trust committed unto them. "Thou [u] shalt love the Lord thy God, ex omni valde tuo, with all thy might," saith the law: It doth not only require us to *love*, but to have minds furnished with all *strength* to love God: so that there may be life and vigour in our obedience and love of him. The law requires no more *love* than *strength*: therefore if it did not of us require strength to love, but only suppose it, it could require no love neither; for the [x] apostle tells, that by nature we are without strength. So that if the meaning of the law be only this, 'Thou shalt love the Lord thy God with all the strength which thou hast;' and not this, 'Thou shalt love him with all the strength that I require thee to have, and that I at first gave thee,' (so that the strength and faculty, as well as the love and duty, may 'cadere sub præcepto,' fall under the command) the meaning of the law would amount but to this,—'Thou shalt not, or needest not to, love the Lord thy God at all; because thou hast no strength so to do, and art not to be blamed for having none.'

Thirdly, It is not the being voluntary or involuntary, that doth make a thing sinful or not sinful,—but being opposite

[r] Magist. Sentent. l. 2. distinct. 30. Aquin. 12. qu. 82. Art. 1. Driedo de gratia, et lib. Arb. l. 1. Tract. 3. part. 4. memb. 2. p. 154, 156.—Greg. Arim. lib. 2. dist. 30. qu. 1.—Bonavent. l. 2. distinct. 30. part. 2. quæst. 1.—Andrad. Defens. Concil. Trident. l. 5. et quamplures alii. [s] Psal. xix. 7. Rom. vii. 14. [t] Matth. vii. 18. Absit ut sit in aliquo vera virtus, qui ipse justus non est: *Aug.* contra Jul. l. 4. c. 3. [u] Deut. vi. 5. Luke. x. 27. Lex etiam origines delictorum, id est, concupiscentias et voluntates non minus quam facta, condemnat; *Tertul.* de pudicit. cap. 6. Τῶν ἄλλων τὰ τέλη τιμωρουμένων κατὰ τοὺς νόμους, ἡμεῖς καὶ τὰς ἀρχὰς κολάζομεν, ὥσπέρ τι ῥεῦμα πονηρὸν καὶ δυσκάθεκτον πόῤῥωθεν ἀναστέλλοντες. *Greg. Naz.* Orat. 3. p. 109. [x] Rom. v. 6.

to the rule, which requires complete strength to serve God withal. Now all a man's strength is not in his will; the understanding, affections, and body have their strength,—which failing, though the will be never so prompt, yet the work is not done with that perfection, which the law requires. Yet withal we are to note in this point two things: First, That[y] original sin is, suo modo, voluntary too, because brought in by that will which was originally ours: for this is a true rule in divinity,[z] 'Voluntas capitis totius naturæ voluntas reputatur,' that Adam's will was the will of all mankind; and therefore this sin, being voluntary in him, and hereditary unto us, is esteemed, in some sort, voluntary unto us too. Secondly, That a thing may be voluntary two ways: First 'efficienter,' when the will doth positively concur to the thing which is done: Secondly, 'deficienter,' when the will is in fault for the thing which is done, though it were not done by itself. For we must note, that all other[b] faculties were, at first, appointed to be subject to the will, and were not to move, but upon her allowance and conduct: and therefore when lust doth prevent the consent and command of the will, it is then manifest that the will is wanting to her office: for to her it belongs to suppress all contumacy, and to forbid the doing of an illegal thing. And in this sense I understand that frequent speech of St. Austin, "[c] That sin is not sin, except it be voluntary;" that is,—Sin might altogether be prevented, if the will itself had its primitive strength, and were able to exercise uprightly that office of government and moderation over the whole man, which, at first, it was appointed unto. Which thing the same[d] father divinely hath expressed in his Confession: "What a monstrous thing is this, saith he, that the mind should command the body, and be obeyed; and that it should command itself,

[y] Ex prima hominis mala voluntate contractum, factum est quodammodo hæreditarium; *Aug.* Retract. l. 1. c. 13. [z] Voluntas Adæ reputatur nostra: *Aquin.* p. 3. quæst. 84. art. 2. ad 3. et 12. quæst. 81. Art. 1. in corp. *Andrad.* Orthod. explicat. lib. 3. Eodem modo omnium voluntates, in illo conclusæ, censentur quo et naturæ. [a] Vide *Aquin.* 1, 2. qu. 79. art. 1. in c. et qu. 74. art. 3. c. et *Arist.* Eth. l. 3. c. 5. [b] *Arist.* Eth. l. 1. c. 8. [c] De lib. Arb. l. 3. c. 22. Retr. l. 1. c. 13. de Vera Rel. c. 14. [d] Non ex toto vult, non ergo ex toto imperat. Et iterum; Non utique plena imperat: et ideo sunt duæ voluntates, quia una earum tota non est, et hoc adest alteri, quod alteri deest; Conf. l. 8. c. 8. 9.

and be resisted!" His answer is [e], "The will is not a total will; and therefore the command is not a total command:" for if the will were so thoroughly an enemy to lust as it ought to be, it would not be quiet, till it had disthroned it.

These things being premised, we conclude, That as our nature is universally vitiated and defiled by Adam; so that pollution which from him we derive, is not only the languor of nature, the condition and calamity of mankind, the womb, seed, fomenter, formative virtue of other sins, but is itself [f] truly and properly sin; or to speak in the phrase of the church of England, "hath of itself the nature of sin."

First, Where [g] there is [h] *ἀνομία*, transgression, there is sin. In this sin there is more; for [i] there is *ἀντινομία*, rebellion, and antipathy against the whole law; therefore concupiscence is sin.

Secondly, That [k] which infers death, and makes men naturally children of wrath, is sin: [l] but lust and fleshly concupiscence reviving, bringeth death and wrath: therefore it is sin.

Thirdly, Where there is an excess of sin, that thing must needs be sinful: but concupiscence by the commandment, is [m] exceeding sinful: *ergo*.

Fourthly, That which is hateful, is evil and sinful (for God made all things [n] beautiful and good, and therefore very lovely): but concupiscence is hateful: I am carnal, sold under sin; for "what I hate, that I do."

Fifthly, That which quickeneth to all mischief, and indisposeth to all good, must needs be sinful; as [o] she that tempteth and soliciteth to adultery, may justly be esteemed a harlot: but [p] concupiscence tempteth, draweth, enticeth, begetteth, conceiveth, indisposeth to good, and provoketh to evil: therefore it is sin.

[e] Si voluntas renatorum omni ex parte inimica esset concupiscentiæ, eam è suo regno omnem exterminaret; *Whitak.* cont. Stapl. de Just. l. iii. cap. 3. [f] Peccatum carnis est verè peccatum. *Fulg.* de grat. Christ. cap. 15. Vide *Aug.* de peccat. mer. et remis. lib. ii. cap. 4. de nup. et concupis. lib. ii. cap. 24. contra Jul. lib. ii. cap. 3, 4, 5. et lib. iv. cap. 2. lib. v. cap. 3. 7. lib. vi. cap. 15. 19. Vide *Staplet.* de Justif. lib. ii. cap. 14. [g] 1 John iii. 4. [h] Rom. vii. 23. Gal. v. 17. [i] Rom. vi. 23. Eph. ii. 3. [k] Rom. vii. 13. [l] Eccles. vii. 29. Gen. i. 31. Rom. vii. 14, 15. [m] Prov. vii. 11. 21. 8. [n] Rom. vii. 18. 21. Matth. xv. 19. Jam. i. 14. [o] Jam. iii. 15. 1 John iii. Jam. iii. 6. John viii. 44. [p] *Aug.* Tract. 49. in Johan. Quando libido vincit, vincit et diabolus. *Id.* contra Jul. lib. v. cap. 7

Sixthly, That which is hellish and devilish, must needs be sinful; for that is an argument in the Scripture to prove a thing to be exceeding evil: but [q] concupiscence is even the hell of our nature, and lusts are devilish; therefore they are sinful too. "Nemo se palpet," saith St. Austin,[r] "de suo Satanas est, de Deo beatus:" let no man soothe or flatter himself; his happiness is from God; for of himself he is altogether devilish.

Seventhly, That which was with Christ crucified, is [s] sin, for he bore our sin in his body upon the tree: but our flesh and concupiscence was with Christ crucified. [t] They "that are Christ's, have crucified the flesh with the affections and lusts:" therefore it is sin.

Lastly, That which is washed away in baptism, is sin; for [u] baptism is for remission of sins: but concupiscence and the body of sin is done away in baptism: therefore it is sin. And this is the frequent argument of the ancient doctors against the Pelagians, to prove that infants had sin in their nature, because they were baptized unto the remission of sins.

To give some answer then to those pretended reasons. To the first we confess, that nothing can be 'toto genere' necessary, and yet sinful; neither is original sin in that sort necessary to the nature in itself; though to the nature, in persons proceeding from Adam, it be necessary: for Adam had free-will, and we in him, to have kept that original righteousness in which we were created; and what was to him sinful, was to us likewise, because we all were one in him. We are then to distinguish of natural and necessary; for it is either primitive and created, or consequent and con-

[q] 1 Pet. ii. 24. [r] Gal. v. 24. [s] Acts ii. 38. [t] Col. ii. 11, 12. Rom. vi. 5, 6. [u] *Aug.* de peccat. merit. et remis. lib. i. cap. 16, 17. 24. 26. 28. 34, 39. lib. ii. cap. 26, 27, 28. lib. iii. cap. 4. de nupt. et concupiscent. lib. i. cap. 20. lib. ii. cap. 33. cont. Jul. Pelag. lib. iii. cap. 2, 3. lib. vi. cap. 16. et alibi passim. *Fulgent.* de incarnat. et gratia Christi, cap. 15. *Prosper.* cont. col. cap. 18. Voluntarium aliquid dicitur, quia est à voluntate. Ab aliquo autem dicitur esse aliquid dupliciter: directe, quod scil. procedit ab aliquo in quantum est agens; indirecte, ex hoc ipso, quod non agit; sicut submersio navis dicitur esse à gubernatore, in quantum desistit à gubernando, &c. *Aquin.* 1, 2. qu. vi. art. 3. Peccatum originale est voluntarium parvulis, voluntate primi parentis—Quod sufficit ad peccatum originale, quia non est personæ, sed naturæ peccatum. *Alvarez* de Auxil. Grat. lib. vi. disp. 41. num. 15.

tracted necessity. The former would indeed void sin, because God doth never first make things impossible, and then command them; but the latter, growing out of man's own will originally, must not therefore nullify the law of God, because it disableth the power of man; for that were to make man the lord of the law.

To the second, three things are to be answered. First, the sinfulness of a thing is grounded on its disproportion to the law of God, not to the will of man. Now God's law sets bounds, and moderates the operations of all other powers and parts, as well as of the will: and therefore the apostle complains of his "sinful concupiscence," even when his will was in a readiness to desire the good, and refuse the evil [x]. Secondly, No evil lust riseth or stirreth, though it prevent the consent of the will, but the will may be esteemed faulty: not in this, that it consented unto it,—but in this, that it did not, as it ought to have done, hinder and suppress it. For the stirrings of lust before the will, is their usurpation and inordinateness, not their nature: which therefore the will, according to that primitive sovereignty, which in man's nature she had, ought to rectify, and order again. Thirdly, Original sin, though to persons it be not, — yet to the nature, it was voluntary, and to the persons in Adam, as in their common father: for with them otherwise than in him, no covenant could be made; and, even in human laws, the acts of parents can circumscribe their children.

To the third, We utterly deny that God did take away original righteousness from man, but he [y] threw it away himself. God indeed withholds it, and doth not obtrude again that upon us, which we rejected before: but he did not snatch it away; but man, in sinning, did cast it from himself. For what was righteousness in Adam, but a perfect and universal [z] rectitude, whereby the whole man was sweetly ordered by God's law, and within himself? Now Adam's sin having so many evils in it as it had, pride, am-

[x] Rom. vii. 18. [y] Pontificii ex hac parte sunt novatoribus modestiores, qui Adamum seipsum privasse docent et probant. *Andrad.* Orthodox. explicat. lib. iii. et *Ferrariens.* in Tho. cont. gent. lib. iv. cap. 32. [z] Fit in homine justus ordo naturæ, ut anima subdatur Deo, et animæ caro. *Aug.* de Civit. Dei, lib. xix. cap. 4. Δικαιοσύνη τετράγωνός ἐστι, καὶ πάντοθεν ἴση καὶ ὁμοία. *Clem. Alex.* Strom. lib. vi. et Pædagog. lib. i. cap. 13.

bition, ingratitude, robbery, luxury, idolatry, murder, and the like, needs must that sin spoil that original righteousness, which was, and ought to be, universal. Secondly, We grant, that original sin is not only a fault, but a punishment too; but that the one of these should destroy the other,* we utterly deny. For which purpose we may note, that a punishment may be either by God inflicted in its whole being; or by man, in the substance of the thing contracted,—and by God, in the penal relation which it carries ordered. It is true, no punishment, from God inflicted upon man, can be, in the substance of the thing, sinful; but that which man brings upon himself as a sin, God's wisdom may order to be a punishment too. When a prodigal spends his whole estate upon uncleanness, is not his poverty both a sin and punishment? When a drunkard or adulterer brings diseases upon his body, and drowns his reason, is not that impotency and sottishness both sin and punishment? Did not God punish Pharaoh with hardness of heart, and the Gentiles with vile affections? and yet these were sins as well as punishments. To expedite this point in one word, as I conceive of it, two things are in this sin, privation of God's image, and, lust, or habitual concupiscence. The privation is, in regard of the first loss of righteousness, from Adam alone, by his voluntary depraving of the human nature, and excussion of the image of God: but in regard of the continuance of it, so 'deficienter,' God's justice and wisdom hath a hand in it;—who as he is the most just avenger of wrongs done unto him, and the most free disposer of his own gifts; so hath he, in both respects, been pleased to withhold his image formerly rejected, and not to obtrude upon ungrateful and unworthy men so precious an endowment; of which, the former contempt and indignity had justly made them ever after destitute. Concupiscence we may conceive both as a disorder, and as a penalty. Consider it as a punishment; and so,

* Sicut cæcitas cordis et peccatum est, quo in Deum non creditur, et pœna peccati qua cor superbum dignâ animadversione punitur, et causa peccati, cum mali aliquid cæci cordis errore committitur; ita concupiscentia carnis et peccatum est, quia inest illi inobedientia contra dominatum mentis; et pœna peccati, quia reddita est meritis inobedientis, et causa peccati, defectione consentientis, et contagione nascentis. *Aug.* cont. Jul. lib. v. cap. 3.

though it be not by God effected in nature; (for he tempteth no man, much less doth he corrupt any) yet is it subject to his wisdom and ordination; who after he had been by Adam forsaken, did then forsake him likewise, and give him up into the hand of his own counsel, leaving him to transmit upon others that seminary of uncleanness, which himself had contracted. Consider it as a vice; and so we say, that lust or flesh doth not belong to the parts as such or such parts, but is the disease of the whole nature;—either part thereof, though it do not equally descend from Adam, yet may he justly be esteemed the father and fountain of the whole nature; because though generation do not make all the materials and parts of nature, yet doth it work to the uniting of them, and constituting of the whole by them. So then, natural corruption is from Adam alone meritoriously, by reason of his first prevarication; from Adam by our parents seminally, and by generation and contagion. But, under favour, I conceive, that it is not from the body in the soul, but equally and universally from the whole nature, as a guilty, forsaken, and accursed nature, by some secret and ineffable resultancy therefrom, under those relations of guilt and cursedness. This, with submission to the learned, I conceive, in that great question, touching the penalness and traduction of original concupiscence.

But to return to those things which are more for practice. This doctrine of original sin doth direct us in our humiliations [b] for sin, shews us whither we should rise in judging and condemning ourselves, even as high as our fleshly lusts, and corrupt nature. "Let not any man say," saith Saint James [c], "that he was tempted of God." I shall go further,—Let not any man say of himself by way of excuse, extenuation, or exoneration of himself, I was tempted of Satan, or of the world. And who can be too hard for such enemies? who can withstand such strong solicitations?—Let [d] not any man resolve his sins into any other original than his own lusts. Our perdition is totally of ourselves: we are assaulted by many enemies; but it is one only

[b] Ἐννοήσωμεν ἡμῶν τὴν φύσιν· μιθωμέν τινες ἐσμὲν, καὶ ἀρκεῖ τοῦτο εἰς πᾶσης ταπεινοφροσύνης ἡμῖν ὑπόθεσιν. *Chrysost.* ad pop. Antioch. hom. 2. [c] Jam. i. 13. [d] Οὐ γὰρ ἡ τῶν πειρασμῶν φύσις, ἀλλ' ἡ τῶν πειραζομένων ῥαθυμία τὰ πτώματα ἐργάζεσθαι πέφυκεν. *Chrysost.* ad Pop. Antioch. hom. 4.

that overcometh us, even our own flesh. Saint Paul could truly say[e], "It was no more I that sinned:" but did he charge his sins therefore upon Satan, or upon the world? No, though it was not he, yet it was something that did belong unto him, an inmate, a bosom enemy, even sin that dwelt within him. It is said[f], that "Satan provoked David to number the people:" and yet David's heart "smote himself," and did not charge Satan with the sin; because it was the lust of his own heart, that let in and gave way to Satan's temptation. If there were the same mind in us as in Christ, that Satan could find no more in us to mingle his temptations withal, than he did in him,—they would be equally successless. But this is his greatest advantage, that he hath our evil nature to help him, and hold intelligence with him. And therefore we must rise as high as that in our humiliations for sin; for that will keep us ever humble, because concupiscence will be ever stirring in us: and it will make us thoroughly humble, because thereby sin is made altogether our own, when we attribute it not to casualties, or accidental miscarriages, but to our nature. As [g] David did, "In sin was I shaped, and in iniquity did my mother conceive me:"—It was not any accident, or external temptation which was the root and ground of these my sins, but 'I was a transgressor [h] from the womb:' I had the seeds of adultery and murder sown in my very nature, and from thence did they break forth in my life.—When men shall consider, that in their whole frame there is an universal ineptitude and indisposition to any good, and as large a forwardness to all evil; that all their principles are vitiated, and their faculties out of joint; that they are in the womb as cockatrice eggs, and in the conception a seed of vipers, more odious in the pure eyes of God, than toads or serpents are in ours; this will keep men in more caution against sin, and in more humiliation for it.

Lastly, From the consideration of this sin, we should be exhorted unto these needful duties: First, To much jealousy against ourselves; not to trust any of our faculties alone; not to be too confident upon presumptions, or experiences of our

[e] Rom. vii. 20. [f] 1 Chron. xxi. 1. 2 Sam. xxiv. 10. [g] Psal. li. 7.
[h] Isai. xlviii. 8.

own strength. Job would not trust his eyes without [i] a covenant; nor David, his mouth without a bridle [k]; so strangely and unexpectedly will nature break out, if it feel itself a little loose, as may cost a man many a cry and tear to set himself right again. Though a lion seem never so tame, though the sea seem never so calm, give them no passage, keep on the chain, look still to the bulwarks; for there is a rage in them, which cannot be tamed. Venture not on any temptation; be not confident of any grace received, so as to slacken your wonted zeal; count not yourselves to have apprehended any thing; forget that which is behind, press forward to the prize that is before you; and ever suspect the treachery and tergiversation of your own hearts. Joseph flung out, and would not trust himself in the company of his mistress. "He hearkened not to lie by her, or to be with her [l];" company might easily have kindled concupiscence; a little of Satan's blowing, might have carried the fire from one stick unto another.—David would have "no wicked thing in his house [m], nor in his sight." Sin is a plague: he knew how full of ill humours, and seeds of a like evil, his heart was,—how apt to catch every infection that came near it; and therefore he took care to decline the very objects and examples of sin.—God would not suffer any people or monuments of idolaters to be spared, lest they should prove [n] temptations and snares to his own people; and their hearts should run after the like sins. "Keep thine heart," saith Solomon [o], "with all diligence;" never let thine eye be off from it; hide the Word and the Spirit always in it, to watch it; for there is an adulterer ever at hand to steal it away. Therefore the Lord [p] would have the Israelites to bind ribbands upon their fringes, and the law on the posts of their doors; that, by those visible remembrances, their minds might be taken off from other vanities, and the obedience of the law more revived within them. And Solomon, alluding to that custom, shews the use and the fruits of it: "Bind them," saith he [q], "continually upon thine heart, and tie them about thy neck;" make the law of God thy continual

[i] Job. xxxi. 1. [k] Psal. xxxix. 1. [l] Gen. xxxix. 10, 12. [m] Psal. ci. 3, 4, 7. [n] Exod. xxxiv. 12, 16. [o] Prov. iv. 23. [p] Numb. xv. 38. Deut. xi. 20. [q] Prov. vi. 20, 21.

ornament: "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; when thou awakest, it shall talk with thee:" in all thy ways and conditions, it shall be thy safeguard, thy companion, and thy comfort.

Secondly, To war and contention, against so strong and so close an enemy. Our flesh is our Esau, our elder brother; and we must ever be wrestling with it. The flesh and the spirit are contraries; one will ever be on the prevailing side. And the flesh is never weary, nor out of work, to improve its own part; therefore the spirit must be as studious and importunate for the kingdom of Christ. But you will say, To what end serves any such combat? It is impossible to vanquish, or to overcome lust. The Devil may be put to flight; there is hope in a conflict with him;—but lust may be exasperated by contention, it cannot be shaken off.

To this I answer in the general: First, That it is our duty to fight with sin, and it is Christ's office and promise to overcome it: we must perform that which he requireth of us, and trust him with that which he promiseth unto us. Besides, by this means, the body of sin is first weakened, though not quite destroyed. For as in the Levitical law[r], when spreading leprosy was in a house, the walls were first scraped round about, the dust thrown out, new stones and new mortar put to the old materials, and then, last of all, the house, by the incurableness of it, was broken quite down, and dissolved; so, in our present leprous and corrupted condition, we are to deface, to weaken, to scrape off what we can of the body of sin, and leave the rest for God to do, when he shall be pleased to dissolve us.

Secondly, It is by this means captivated likewise; though like the Gibeonites[s], and the Moabitish maids[t], it be not slain, yet it is kept under and subdued.

Thirdly, However, by this means it is discovered: and it is a good part of war, to know the latitude of an enemy's strength, to pry into his stratagems and contrivances. For the knowledge of sin will make us more earnest in mourning for it; more importunate in our prayers against it; more humble in our confessions of it; more unquiet, till we be acquitted, by the blood of Christ, and his Spirit, from it;

[r] Levit. xiv. 41, 45. [s] Josh. ix. 21. [t] Numb. xxxi. 18. Josh. xvii. 13.

more urgent to lay hold upon the victories and promises of Christ against it. This is the sum of all, and a most sufficient encouragement. The grace of Christ in us, will weaken much; the grace and favour of Christ unto us will forgive the rest; and the power of Christ, at the last, will annihilate all [u].

Thirdly, To patience and constancy in this spiritual combat. We are beset [x], and compassed about with our corruptions; the sin hangs on with much pertinacy, and will not be shaken off: therefore there is need of patience to run the race that is set before us, to do the whole will of God, to hale perpetually our clog after us, to pull on, and drive forward a backsliding and a revolting heart, to thrust still before us a swarm of thoughts and affections, through so many turnings and temptations, as they shall meet withal. When the spies [y] returned from the Holy Land, they disheartened the people, "because they had seen giants, the sons of Anak:" so when the spirit of man considers, I am to enter upon a combat, that admits of no treaty of peace, or respite,—with an old man full of wisdom,—furnished with a whole armoury of weapons, and with all the succours and contributions, which principalities and powers, and spiritual wickednesses can bring in,—an enemy full of desperate rebellion and unwearied rage against the kingdom of Christ in me: and I find by daily experience, what foils he gives me, what captivity he leads me under;—how unable I am to hold conflict with but some one of his lusts, how unfurnished with such general strength as is requisite to meet so potent an adversary;—In this case a man will be very apt to faint, and be wearied in his striving against sin. And therefore to encourage and quicken us unto patience, we must not seek ourselves in ourselves, nor fix upon the measure and proportion of our former graces; but run to our faith, and hold fast our confidence, which will make us hope above hope, and be strong when we are weak. We must look unto Jesus, and consider, First, his grace, which is sufficient for us: Secondly, his power, which hath already begun faith and a good work in us: Thirdly, his promise, which is to finish it for

[u] In renascentibus remittitur, in proficientibus minuitur, in resurgentibus tollitur. *Aug.* cont. Jul. lib. vi. cap. 16. [x] Heb. xii. 1. & x. 36. [y] Numb. xiii. 29, 33.

us: Fourthly, his compassion and assistance; he is our second, ready to come in in any danger, and undertake the quarrel: Fifthly, his example; he passed through alike contradiction of sinners, as we do of lusts: Sixthly, his nearness; he is at the door, it is yet but "a little while, and he that shall come, will come, and will not tarry:" Seventhly, his glory; which is in our quarrel engaged, and in our weakness perfected: Eighthly, his reward which he brings with him: it is for an eternal weight of glory, that we wrestle: Ninthly, his faithfulness to all that cloud of witnesses; those armies of saints whom he hath carried through the same way of combats and temptations before us, and whose warfare is now accomplished: Lastly, his performances already; first, He maketh the combat [a] every day easier than before; our inner man grows day by day; The house of David is stronger and stronger, and the house of Saul weaker and weaker. And, secondly, As in all other afflictions, so in this especially, he giveth unto us 'a peaceable fruit of righteousness,' after we have been exercised in it.

But you will say, These are good encouragements to him that knows how to do this work; but how shall I, that am ignorant and impotent, know how to suppress and keep down so strong an enemy with any patience or constancy, that works all this in me?—To this I answer, First, Consider wherein mainly the strength of lust lies; and then apply your preventions and oppositions accordingly.

The strength of lust is in these particulars: First, Its wisdom and cunning craftiness, whereby it lies in wait [a], and is upon the catch of every advantage to set forward its own ends. Secondly, Its suggestions, persuasions, titillations, treaties, flatteries, dalliances with the soul, which, like the smiles of a harlot, entice and allure the heart to condescend to some experience and practice with it. Thus "Evah [b] being deceived, fell into the transgression." For the suggestion quickly begets delight, and delight as easily grows into consent: and when the will, like the master-fort, is taken, the inferior members can no longer stand out. Thirdly, Its promises and presumptions, its threatenings and affright-

[a] Quicquid inde minuitur, hic crescit. *Hier.* epist. 21. [a] Eph. iv. 14.
[b] Jam. i. 14. 1 Tim. iii. 14.

ments: for hopes and fears are the edges of temptation. Lust seldom or never prevails, till it have begotten some expectation of fruit in it; till it can propose wages[c] and pleasures[d] of iniquity, some peace[e] and immunity against dangers or judgments denounced, wherewith men may flatter themselves; some unprofitableness, toil, and inconvenience in a contrary strictness. Lust deals with the soul, as Jael with Sisera[f]; first, It calls a man in, gives him milk and butter, covers him with a mantle, and casts him into a quiet and secure sleep; and then after brings out the nail and hammer to fasten him unto death: and yet, all this while, a man saith not within himself, 'What have I done? there is no hope[g], after all this my weariness, in the tent of Jael, in the promises of lust;'—but like the mother of Sisera, cherisheth vast expectations, and returneth answers of spoils and purchases to himself. "We will burn incense to the queen of heaven," say the people to Jeremy[h]: we have not only great and public examples, our fathers, our kings, our princes, our cities, but great rewards to encourage us thereunto; for then had we plenty of victuals, and were well, and saw no evil. "I will go after my lovers, that gave me my bread and my water, my wool and my flax, mine oil and my drink[i]." Neither did she ever return to her first husband, till she found, by evident experience, that it was then "better with her than amongst her idols:" so that which maketh that hypocritical people weary[k] of the ways and worship of God, was the unprofitableness[l] which they conceived to be in his service, and the unequalness of his ways. Whereas, indeed, the fault was in their own insincerity and evil end; for the word of the Lord "doth good to those that walk uprightly," as the prophet speaks[m].—Fourthly, Its laws and edicts, whereby it setteth the members awork, and publisheth its own will; and that either under the show of reason (for sin hath certain maxims and principles of corrupted reason, which it takes for indubitable and secure, wherewith to countenance its tyrannical commands); or else under the shape of emoluments, and exigencies, and inevitableness, which may serve to warrant those commands, that are other-

[c] 2 Pet. ii. 15. Jude v. 11. [d] Heb. xi. 25. [e] Deut. xxix. 19. [f] Judg. iv. 18. 21. [g] Isai. lvii. 10. [h] Jer. xliv. 17. [i] Hos. ii. 5. [k] Mal. i. 13. [l] Ibid. iii. 14. [m] Isai. lviii. 3. Micah ii. 7.

wise destitute even of the colour of reason. Like that device of Caiaphas [n], when they knew not how to accuse Christ, or charge him with any face of capital crimes, yet he had found out a way, that though there were no personal reasons, nor just grounds to proceed upon, yet admitting and confessing the innocency of the person of Christ, the expedience notwithstanding, and exigency of state so requiring it, fitter it was for "one innocent person" to perish, and thereby the safety of the commonwealth, which depended upon their homage to the Romans, to be secured,—than, by the preservation of one man, to have the welfare of the whole people lie at hazard, and exposed to the fears, and jealousies, and displeasures of the Romans; who, by public fame [o], were very suspicious of an Universal Prince which was to arise out of Judea,—and none so likely to be the man, as he who could raise dead men out of their graves, and so be never destitute of armies to help him. So, though there was no "æquum est,' yet there was an 'expedit;' though there was no reason or justice, yet there was exigence and expediency why he ought to die,—though not as a malefactor, to satisfy for his own offence, yet as a sacrifice to expiate, and to prevent those evils of state, which the fame of his mighty works might have occasioned. And thus doth sin deal with men: sometimes, by the help of corrupt reason, and counterfeit maxims, it makes the sins which are commanded, seem warrantable and equal: sometimes, where the things are apparently evil, and cannot be justified, yet, by pretence of some present exigencies, it makes them seem necessary and unavoidable. Fifthly, Its violence and importunity: for sin is so wilful, that as he once answered the Persian king, when it cannot find a law to warrant that which it requires, yet it will make a law to command what it will; and it will beset and pursue, and importune the soul, and take no answer. Balaam's [p] ambition was sufficiently non-plused by the se-

[n] Joh. xi. 47, 50.

[o] Pervebuerat Oriente toto vetus et constans opinio esse in fatis, ut eo tempore Judæâ profecti rerum potirentur. *Sueton.* in Vespas. cap. 4.—Pluribus persuasio erat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret oriens, profectique Judæa rerum potirentur; quæ ambages Vespasianum et Titum prædixerant. *Tacit.* Hist. lib. v.—Idipsum non dissimili errore notaverat gens *Joseph.* de Bello Judaico, lib. v. cap. 12. [p] Numb. xxxi. 16. Micah vi. 5

veral answers and parables, which God put into his mouth; and yet still it pursues him, and will put him upon all experiments, make him try the uttermost of his devilish wit to curse God's people and promote himself. Jonah's fretfulness had been once put to silence, and could reply nothing when God charged him; yet, upon a second [q] occasion, it gathers strength, and becomes more headstrong, even to dispute with God, and to charge him foolishly. Dalilah [r], we know, was an allegory or type of lust; and we know how violent and urgent she was with Sampson, till she grieved and vexed his soul with her daily importunities. Sixthly, Its provisions [s], those subsidiary aids and materials of lust which it fetcheth from abroad; those things [t] of the world, with which the heart [u] committeth adultery; for the world is the armoury and storehouse of lust. Lastly, Its instruments, [x] which willingly execute the will of sin, and yield themselves up as weapons in the war. In these things principally, doth the strength of lust consist.

Having thus discovered wherein the strength of lust lies, set yourselves against it in these particulars thereof. First, For the wisdom and deceit of lust: First, Set up a spiritual wisdom, which may discover and defeat the projects of the flesh. Christ's teaching is the only way [y] to put off the old man, and to be renewed in the spirit of the mind.—Secondly, Mutual exhortation is a great help against the deceitfulness of sin; "Exhort one another, while it is called to-day, lest any of you be hardened by the deceitfulness [z] of sin." Silence is the best advantage an enemy can have, when one doth not warn nor give notice to another. If a cheat or cunning spy should come to a place, and apply himself with several insinuations unto several persons for the better managing his purposes, and sifting out those discoveries which he is to make,—the best way to disclose the plots and mischiefs of such an enemy, would be to confer and compare his several passages and discourses together: so Christians' mutual communicating of the experiments, temptations, conflicts, victories, which they have had in themselves to one

q Jonah iv. 4. 8. r Judg. xvi. 16. s Rom. xiii. 14. t 1 Joh. ii. 15, 16. u Jam. iv. 4. x Rom. vi. 19. y Eph. iv. 20, 21. z Heb. iii. 13.

another, is a sure way to discover and prevent the deceit of lust. Rahab's hiding and concealing the spies, did much advance their project against Jericho; and so the keeping of the Devil's counsel, and stifling his temptations, and the deceits of lust, is one of the greatest advantages they can have. —Thirdly, Receive the truth with love; for lies and delusions [a] are the doom of those men, who receive not the love of truth, that they might be saved.

Secondly, For the persuasions and suggestions of lust, entertain no treaty; have no commerce with it; be not in its company alone; let it not draw thee away; sit [b] not in counsel with it, "Qui deliberant, desciverunt [c]." If it prevail to get our ear, and make us listen unto it, it will easily proceed further. As soon as ever St. Paul was called, he immediately "refused [d] to confer with flesh and blood:"—which relation elsewhere [e] making, he useth another expression, 'Whereupon, O king Agrippa, I was not disobedient to the heavenly vision;" intimating thus much, that but to hold a conference with the flesh, is a beginning of disobedience. If our first mother Evah had observed this rule, not to deliberate or admit any dispute with the Serpent, but had at first offer rejected his motion, with this peremptory answer, 'We have a law given us, and servants must be ruled by their master, and not by their fellows; it is fitter to obey God than to dispute against him,—to execute his commands, than to interpret them,'—she might have prevented that deluge of sin and calamity, which, by this one oversight, did invade the world. Therefore the Lord strictly commands his [f] people, that when they were to succeed the nations whom God would cast out before them, and should dwell in their land, they should take heed that they were not snared by following them, neither should they "enquire after their gods, saying, How did these nations serve their gods?" The very acquainting themselves with the forms of other men's idolatries might ensnare them. Therefore as soon as lust stirs and offers to persuade thee, start away from it, as Joseph did: "Come not nigh the door of a strange woman's house [g]." Though the first allurements seem modest and moderate, yet

[a] 2 Thes. ii. 10, 11. [b] Psal. i. 1. [c] *Tacit.* [d] Gal. i. 16.
[e] Acts xxvi. 19. [f] Deut. xii. 30. [g] Prov. v. 8.

if the Serpent get in but his head, he will easily draw in the rest of his body; and if he should not, yet his sting is in his head.

Thirdly, For the promises and threats of lust; First, Believe them not; for lust is a tempter, and it is given to all tempters to be liars too. When God hath said one thing, let no arguments make thee believe the contrary. As we are to believe above hope, so above reason too: for though sophistry may allege reasons for a false conclusion, which every understanding is not able to answer or evade, yet there is a voice of Christ in all saving truth, which his sheep [h] are apt to hear and subscribe unto, in which there is an evidence to make itself known, and to difference delusions from it, though haply a man have not artificial logic enough to distinguish it from every captious and sophistical argument. "If an angel from Heaven," saith the apostle [i], "preach any other gospel, let him be accursed." We know what it cost the man of God [k], when he gave credit to the old prophet of Bethel, though pretending an angel's warrant, to go back and eat with him, contrary to the commandment, which he had received before. Secondly, Get security of better promises; for all the promises of the flesh, if they should be performed, will perish with a man: learn to rest upon God's all-sufficiency; see thyself rich enough in his ways: there are more riches in the persecutions, much more in the promises and performances of God, than in all the treasures [l] of Egypt. Lust can promise nothing, but either thou hast it already, (and the same water is far sweeter out of a fountain, than when it hath passed through a sink; the same money far better when it is a blessing from God, than when a bribe from lust; when it is the reward of a service, than when it is the price of sin; when it is given by the owner, than when deposited by a thief); or else thou art far better without it: thou walkest among fewer snares,—hast an overplus of spiritual goods for thy earthly defect,—hast thy poverty sweetened and sanctified by better promises. And therefore respect none of the wages of lust; consider, that God is the fountain of life; that thou hast more and better of it in him than in the

[h] John x. 4, 5. [i] Gal. i. 8. [k] 1 Kings xiii. 18. 21. [l] Heb. xi. 25.

creatures; that when thou wantest the things of this life, yet thou hast the promises still; and that all the offers of lust are not for comforts, but for snares; not for the use of life, but for provisions of sin. And there is more content in a little received from God, than in whole treasures stolen from him; and all sinful gain is the robbing of God.

Fourthly, For law of lust, set up the law of the spirit of life in thy heart. It is a royal law, and a law of liberty; whereas lust is a law of death and bondage; and where the spirit comes, a man shall be set "free from the law of sin and death."[m] Keep thyself always at home in the presence of Christ, under the eye and government of thy husband; and that will dash all intruders and adulterers out of countenance. Take heed of quenching, grieving, stifling the Spirit; cherish the motions thereof; stir up and kindle the gifts of God in thee; labour by them to grow more in grace, and to have near communion with God. The riper the corn grows, the looser will the chaff be; and the more a man grows in grace, with the more ease will his corruptions be severed and shaken off.

Fifthly, When lust is violent and importunate: First, Be thou importunate and urgent with God against it too. When the messenger of Satan, the thorn in the flesh,[n] did buffet and stick fast unto St. Paul, he reiterated his prayers unto God against it, and proportioned the vehemency of his requests to the violence and urgency of the enemy that troubled him: and he had a comfortable answer, "My grace is sufficient for thee;" sufficient in due time to cure, and sufficient at all times to forgive, thy weakness.—In the law,[o] if a ravished woman had cried out, she was esteemed innocent, because the pollution was not voluntary, but violent. And so in the assaults of lust, when it useth violence, and pursues the soul that is willing to escape and fly from it; if a man withhold the embraces of his own will, and cry out against it; if he can say with St. Paul,[p] "It is no more I that do it, but sin that dwelleth in me;" though, in regard that the flesh is something within himself, he cannot therefore be esteemed altogether innocent, yet the grace of God shall be sufficient. Secondly, When thou art pursued, keep

[m] Rom. viii. 2. [n] 2 Cor. xii. 7, 8. [o] Deut. xxii. 25, 27. [p] Rom. vii. 20.

not lust's counsel, but seek remedy from some wise and Christian friend by communicating with him, and disclosing thy case unto him. Sin loves not to be betrayed or complained on: mutual confession of sin,[q] to those who will pray for a sinner, and not deride him or rejoice against him, is a means to heal it. Thirdly, When thou art in a more violent manner than usual assaulted by sin, humble thyself in some peculiar manner before God; and the more sin cries for satisfaction, deny it and thyself the more. As Solomon saith of children, so I may say of lusts, "Chastise and subdue thy lusts, and regard not their crying."

Sixthly, Cut off the materials and provisions for lust, wean thyself from earthly affections; "love not the world, nor the things of the world;"[r] desire not any thing to consume upon thy lusts; pray for those things which are convenient for thee;[s] turn thy heart from those things which are most likely to seduce thee; possess thy heart with a more spiritual and abiding treasure. He who looks steadfastly upon the light of the sun, will be able to see nothing below, when he looks down again: and surely, the more a man is affected with Heaven, the less will he desire or delight in the world. Besides, the provisions of sin are but like full pastures,[t] that do but fatten and prepare for slaughter. Balaam[u] was in a very good plight before, able to ride with his two servants to attend him; but greediness to rise higher, and make provision for his ambitious heart, carried him upon a wicked business, made him give cursed counsel[x] against Israel, which at length cost him his own life.

Lastly, For the instruments of lusts, make a covenant with thy members, keep a government over them, bring them into subjection.[y] Above all, keep thy heart, establish the inward government; for nothing can be in thy body, which is not first in the heart. Keep the first mover uniform and right; all other things which have their motions depending there, must needs be right too.

Having thus opened at large the life and state of original sin, it remains, in the last place, to shew how the spirit, by

[q] Jam. v. 16. [r] 1 Joh. ii. 15. Jam. iv. 3, 4. [s] Prov. xxx. 8, 9.
[t] Hos. xiii. 6, 7. [u] Numb. xxii. 22. [x] Numb. xxi. [y] 1 Cor. ix. 27.

the commandment, doth convince and discover the life of actual sin:—in omitting so much good, in committing so much evil, in swerving and deviating from the rule in the manner and measure of all our services. And this it doth, by making us see that great spiritualness and perfection, that precise, universal, and constant conformity which the law requires in all we do. "Cursed is every one that abideth not in all things that are written in the book of the law, to do them."[a] Perfection and perpetuity of obedience are the two things, which the law requires. Suppose we it possible for a man to fulfil every tittle of the law in the whole compass of it, and that, for his whole life together, one only particular, and that the smallest and most imperceptible deviation from it being for one only time excepted, —yet so rigorous and inexorable is the law, that it seals that man under the wrath and curse of God. The heart cannot turn, the thoughts cannot rise, the affections cannot stir, the will cannot bend,—but the law meets with it either as a rule to measure, or as a judge to censure it. It penetrates the inmost thoughts; searcheth the bottom of all our actions; hath a wideness in it which the heart of man cannot endure. "They were not able to endure," saith the apostle,[a] "the things which were commanded." And, "Why tempt ye God," saith St. Peter[b] to those that preached circumcision, "and put a yoke upon the brethren, which neither we nor our fathers were able to bear?" Circumcision itself they were able to bear; but that yoke which came with it, namely, the debt of the law,[c] was, by them and their fathers, utterly insupportable. For this very cause was the law published, that sin might thereby become exceeding sinful, that God's grace might be the more magnified, and his gospel the more accepted. Let us, in a few words, consider some particular aggravations of the life and state of actual sin, which the Spirit, by the word, will present unto us.

First, In the least sin that can be named, there is so much life and venom, as not all the concurrent strength of those millions of angels, one of whom was in one night able to slay so many thousand men, had been able to remove. More

[a] Gal. iii. 10. [a] Heb. xii. 20. Deut. v. 25. Exod. xxxiv. 30. [b] Acts xv. 10. [c] Gal. v. 3.

violence and injustice against God, in a wandering thought, in an idle word, in an impertinent and unprofitable action, than the worth of the whole creation, though all the Heavens were turned into one sun, and all the earth into one paradise, were able to expiate. Think we as meanly and slightly of it as we will, swallow it without fear, live in it without sense, commit it without remorse; yet be we assured, that but the guilt of every one of our least sins being upon Christ, who felt nor knew in himself nothing of the pollution of them, did wring out those prodigious drops of sweat, did express those strong cries, did pour in those woful ingredients into the cup which he drank, which made him, who had more strength than all the angels of Heaven, to shrink and draw back, and pray against the work of his own mercy, and decline the business of his own coming.

Secondly, If the least of my sins could do thus, O what a guilt and filthiness is there in the greatest sin, which my life hath been defiled withal! If my atoms be mountains, O what heart is able to comprehend the vastness of my mountainous sins! If there be so much life in my impertinent thoughts, how much rage and fury is there in my rebellious thoughts! in my thoughts of gall and bitterness; in my contrived murders; in my speculative adulteries; in my impatient murmurings; in my ambitious projections; in my covetous, worldly, froward, haughty, hateful imaginations; in my contempt of God; reproaching of his Word; smothering of his motions; quenching of his Spirit; rebelling against his grace! If every vain word be a flame that can kindle the fire of Hell about mine ears, O what volleys of brimstone, what mountains of wrath will be darted upon my wretched soul, for tearing the glorious and terrible name of the great God with my cursed oaths, my crimson and fiery execrations! What will become of stinking, dirty, carrion communication; of lies, and scorns, and railings, and bitterness; the persecutions, adulteries, and murders of the tongue;—when but the idleness and unprofitableness of the tongue is not able to endure this consuming fire!

Thirdly, If one great sin, nay, one small sin, be so full of life, as not all the strength, nay, not all the deaths or annihilations of all the angels in Heaven could have expiated, —O how shall I stand before an army of sins? So many

which I know of myself, swarms of thoughts, streams of lusts, throngs of sinful words, sands of evil actions, every one as heavy and as great as a mountain,—able to take up, if they were put into bodies, all the vast chasms between earth and Heaven, and fill all the spaces of nature with darkness and confusion! And how infinite more secret ones are there, which I know not by myself! How many atoms and streams of dust doth a beam of the sun, shining into a room, discover, which by any other light were before imperceptible! How many sinful secrets are there in my heart, which, though the light of mine own conscience cannot discover, are yet written in God's account, and sealed amongst his treasures, and shall, at the day of the revelation of all things, be produced and mustered up against me, like so many lions and devils to fly upon me!

Fourthly, If the number of them can thus amaze, O what shall the root of them do! Committed out of ignorance, in the midst of light; out of knowledge, against the evidence of conscience; out of presumption and forestalling of pardon, abusing and subordinating the mercies of God to the purposes of Satan, not knowing that his goodness should have led me to repentance; out of stubborness, against the discipline,—out of enmity, against the goodness,—out of gall and bitterness of spirit, against the power and purity, of God's holy law.

Fifthly, Not the root only, but the circumstances too, add much to the life that is in sin. See how notably St. Austin aggravates his sin of robbing an orchard when he was a boy, that which others, less acquainted with the foulness of sin, might be apt enough but to laugh over. First, It began in the will, and the members followed; I had a mind, and therefore I did it [d]. Secondly, I did not do it for want of the things, but out of the naughtiness of my heart, and my inward enmity to righteousness [e]. Thirdly, I did it not with aim at fruition of the fruit, but only of the sin: it was not my palate, but my lust which I studied to satisfy. Fourthly, The apples [f] I stole, were very unapt to tempt; no relish, no form in them to catch the eye, or allure the hand, but the

[d] Volui et feci. [e] Non penuria; sed fastidio justitiæ. Nec ea re volebam frui, quam furto appetebam; sed ipso furto, et peccato. [f] Non erant forma nec sapore illecebrosa.

whole temptation and rise of the sin was from within. Fifthly, I did it not alone; there were a troop of naughty [g] companions with me, and we did mutually cherish and provoke the itch of each other's lust. Sixthly, It was at a very unseasonable [h] time of night, when at least for that day we should have put a period and given a respite unto our lusts. Seventhly, It was after we had spent much time before (and should now at last have been tired out) in pestilent and foolish sports. Eighthly, We were immodest in our theft; we carried away great loads [i] and burdens of them. Ninthly, When we had done, we feasted [k] the hogs with them, and ourselves fed upon the review and carriage of our own lewdness. Lastly, The chief sport [l] and laughter which we had was this, that we had not only robbed, but deceived the honest men, who had never so bad an opinion of us, as to think that we should do it: and thus another man's loss [m] was our jest.

And after all this, his meditations upon it are excellent: with David, he goes to the root, "Ecce cor meum, Deus meus, ecce cor meum:" O Lord, what a nature and heart had I, that could commit sin without any 'illecebra,' without any incentive but from myself!—And again; What shall I return unto the Lord, that I can review these my sins, and not to be afraid of them: Lord, I will love thee, I will praise thee, I will confess to thy name: it is thy grace which pardoneth the sins which I have committed; and it is thy grace which prevented the sins which I have not committed: thou hast saved me from all sins, those which by mine own will I have done;—and those which, by thy grace, I have been kept from doing:—If every man would single out some notable sins of his life, and in this manner anatomize them, and see how many sins one sin containeth, even as one flower many leaves, and one pomegranate many kernels, it could not but be a notable means of humbling us for sin.

Sixthly, Not evil circumstances only, but unprofitable ends add much to the life of sin; when men "spend money for

[g] Nequissimi adolescentes. Confrictione sociorum animorum accendebam pruritum cupiditatis meæ. [h] Nocte intempestiva. [i] Ingentia onera. [k] Non ad nostras epulas, sed projicienda porcis, sola nos iniquitate epulari. [l] Risus erat quasi titillato corde, quod fallebamus eos, qui hæc a nobis fieri non putabant. [m] Ex ludo et joco nocendi aviditas.

that which is not bread, and labour for that which satisfieth not[n];" when men change their glory for that which doth not profit[o]; forsake the fountain, and hew out broken cisterns which will hold no water;" sow[p] nothing but wind, and reap nothing but shame and reproach[q]. Our Saviour assures us, that it is no valuable price to get the whole world by sin. And St. Austin[r] hath assured us, that the salvation of the world, if possible, ought not to be procured by but an officious lie. But now how many times do we sin even for bare and dishonourable ends! lie for a farthing, swear for a compliment, swagger for a fashion, flatter for a preferment, murder for a revenge, pawn our souls, which are more worth than the whole frame of nature, for a very trifle!

Seventhly, All this evil hitherto stays at home; but the great scandal that comes of sin, adds much to the life of it, the perniciousness and offence of the example to others. Scandal to the weak, and that two-fold; an active scandal to misguide them[s]; or a passive scandal to grieve them[t]; and begets in them jealousies and suspicions against our persons and professions. Scandal to the wicked; and that two-fold also; the one giving them occasion to blaspheme that holy name and profession which we bear[u]; the other hardening and encouraging, comforting and justifying them, by our evil example[x].

Eighthly, The evil doth not reach to men only, but the scandal and indignity overspreads the Gospel; a great part of the life of sin is drawn from the several respects it hath to God's acknowledged will. When we sin not only against the law of nature in our hearts, but against the written law; not only against the truth, but against the mercy and spirit of God too; this must be an heavy aggravation. O what a Hell must it be to a soul in Hell to recount, 'So many sabbaths God reached forth his Word unto me, so many sermons he knocked at my door, and beseeched me to be reconciled; he wooed me in his Word; allured me by his promises; expected me in much patience; enriched me with the liberty of his own precious oracles; reached forth his blood to wash me; poured forth his tears over me; but against all this I have

[n] Isa. lv. 2. [o] Jer. ii. 11, 13. [p] Hos. viii. 7. [q] Isa. xxx. 5. Rom. vi. 21. [r] Aug. de mendac. ad Consentium. [s] Gal. ii. 14. 1 Cor. viii. 10. [t] Rom. v. 15. [u] 2 Sam. xii. 14. 2 Cor. vi. 3, 4. 1 Pet ii. 13. [x] Ezek. xvi. 51, 54.

stopped the ear, and pulled away the shoulder, and hardened the heart, and received all this grace in vain; and notwithstanding all the rain which fell upon me, continued barren still. God might have cut me off in the womb, and made me there a brand of Hell, as I was, by nature, a child of wrath: he might have brought me forth into the world out of the pale of his visible church, or into a corrupted synagogue, or into a place full of ignorance, atheism, and profaneness; but he hath cast my lot into a beautiful place, and given me a goodly heritage: and now he requires nothing of me, but to do justly, and work righteousness, and walk humbly before God; and I requite evil for good, to the hurt of mine own soul.'—

Ninthly, The manner of committing those sins is full of life too. Peradventure they are kings, have a court and regiment in my heart; at best they will be tyrants in me; they have been committed with much strength, power, service, attendance, with obstinacy, frowardness, perseverance; without such sense, sorrow, or apprehension, as things of so great a guiltiness did require.

Lastly, In good duties, whereas grace should be ever quick and operative, make us conformable to our head, walk worthy of our high calling, and as becometh godliness, as men that have learned and received Christ; how much unprofitableness, and unspiritualness, distractions, formality, want of relish, failings, intermissions, deadness, uncomfortableness do shew themselves! How much flesh and spirit! how much wantonness with grace! how much of the world with the Word! how much of the week in the Sabbath! how much of the bag or barn in the Temple! how much superstition with the worship! how much security with the fear! how much vain-glory in the honour of God! In one word, how much of myself, and therefore how much of my sin, in all my services and duties which I perform!—These, and a world of the like aggravations, serve to lay open the life of actual sins.

Thus have I, at large, opened the first of the three things proposed, namely, That the Spirit, by opening the rule, doth convince men, that they are in the state of sin, both original and actual.

The next thing proposed was to shew,—What kind of con-

dition or estate the state of sin is.—And here are two things principally remarkable: First, it is an estate of most extreme impotency and disability unto any good: Secondly, of most extreme enmity against the holiness and ways of God.

First, It is an estate of impotency and disability to any good. Paul, in his pharisaical condition, thought himself able to live without blame [y]; but when the commandment came, he found all his former moralities to have been but dung. Our natural estate is "without any strength [z];" so weak, that it makes "the law itself weak [a]," as unable to do the works of a spiritual, as a dead man of natural, life; for we are by nature "dead in sin [b]," and "held under by it [c]." And this is a woeful aggravation of the state of sin, that a man lies in mischief [d], as a carcase in rottenness and dishonour, without any power to deliver himself. He that raised up Lazarus out of the grave, must, by his own voice, raise us up from sin. "The dead shall hear the voice of the Son of man; and they that hear, shall live [e]." All men are, by nature, strangers [f] to the life of God, and foreigners from his household [g]; able without him to do nothing, no more than a branch is to bear any fruit, when it is cut off from the fellowship of the root which would quicken it [h]. "In me," saith the apostle, "that is, in my flesh, there dwelleth no good thing [i]." A man is unable to break through the debt of the law, or his subjection to death and bondage, as a beast to shake off his yoke [k], or a dead man his funeral clothes [l]. In one word, so great is this impotency which is in us by sin, that we are not sufficient "to think a good thing [m]:" not able to understand a good thing, nor to comprehend the light when it shines upon us [n]. Our tongues unable to speak a good word; "How can ye, being evil, speak good things [o]?" Our ears unable to hear a good word; "To whom shall I speak and give warning that they may hear? behold their ear is uncircumcised, and they cannot hearken [p]." Our whole man unable to obey; the "carnal mind is not subject to the law of God, neither indeed can be [q]."

[y] Phil. iii. 6. [z] Rom. v. 6. [a] Rom. viii. 3. [b] Ephes. ii. 1. [c] Rom. vii. 6. [d] 1 Joh. v. 19. [e] Joh. v. 25. [f] Ephes. iv. 18. [g] Ephes. ii. 19. [h] Joh. xv. 4, 5. [i] Rom. vii. 18. [k] Acts xv. 10. [l] Joh. xi. 44. [m] 2 Cor. iii. 5. [n] 1 Cor. ii. 14. Joh. i. 5. [o] Mat. xii. 34. [p] Jer. vi. 10. [q] Rom. viii. 7.

The reasons hereof are these: First, Our universal, both natural and personal, impurity. We are, by nature, all flesh, children of the old Adam[r]: children of God's wrath[s]: and so long it is impossible we should do any thing to please God; for they that are in the flesh, "cannot please God[t]." A man must first be "renewed in his mind," before he can so much as make proof of what will be acceptable unto God[u]. This natural impurity in our persons, is the ground of all impurity in our works: "for unto the unclean, every thing is unclean[x]:" and all the fruit of an evil tree is evil fruit[y]. And St. Paul gives the reason of it, Because our fruit should be fruit unto God[z], and fruit unto holiness[a]: whereas these works of natural men do neither begin in God, nor look towards him, nor tend unto him; God is neither the principle, nor the object, nor the end, of them.

Secondly, Our natural enmity. The best performance of wicked men is but ἐχθρῶν δῶρον, the gift of an enemy, and the sacrifice of fools. It proceedeth not from love, which is the bond of perfection,—that which keepeth all other requisite ingredients of good works together[b]; which is 'the fulfilling of the law[c];' and the principle of obedience; and all willing service and conformity to God[d]; and ever proceedeth from the spirit of Christ[e]; for, by nature, we are enemies[f].

Thirdly, Our natural infidelity. For the state of sin is an estate of unbelief; "The Spirit shall convince the world of sin, because they believe not[g]." Now infidelity doth utterly disable men to please God: without faith it is impossible to please him[h]. There can no good work be done but in Christ; we are "sanctified in Christ[i];" we are "created in Christ unto good works[k];" we must be "one with him, before we can be sanctified[l]:" and this is the reason, why faith sanctifies and purifies the heart[m]; and, by consequence, the whole man, (for when the fountain was cleansed, all the waters were sweet[n];) because faith is the bond, which fastens us unto Christ[o].

Fourthly, Our natural ignorance and folly. For the state

[r] John iii. 6. [s] Ephes. ii. 3. [t] Rom. viii. 8. [u] Rom. xii. 2. [x] Titus i. 15. [y] Matth. vii. 18. [z] Rom. vii. 4. [a] Rom. vi. 22. [b] Col. iii. 14. [c] Rom. xiii. 8. [d] Galat. v. 6. Joh. xiv. 15. [e] Gal. v. 22. [f] Rom. v. 10. [g] Joh. xvi. 9. [h] Heb. xi. 6. [i] 1 Cor. i. 2. [k] Eph. ii. 10. [l] Heb. ii. 11. [m] Acts xv. 9. [n] 2 Reg. ii. 21. [o] Eph. iii. 17.

of sin is ever an ignorant estate; "Evil men understand not judgment[p]." The usual style that the Scripture gives sinners, even the best of sinners, those who keep themselves virgins, and escape many of the pollutions of the world, as Saint Peter[q] speaks, is "fools[r];" though they know many things, yet they "know nothing as they ought to know[s]." Now the root of our well pleasing is "Wisdom and spiritual knowledge[t];" that is it which makes us walk worthy of the Lord, and fruitful in good works. Whereas want of understanding is that, which makes us altogether unprofitable, that we do no good[u].

And now what a cutting consideration should this be to a man to consider, "God made me for his use, that I should be his servant to do his will; and I am utterly unfit for any services, save those which dishonour him; like the wood of the vine, utterly unuseful and unmeet for any work[x]? What then should I expect, but to be cast out, as a vessel in which is no pleasure? If I am altogether barren, and of no use, what a wonderful patience of God is it that suffers me to cumber the ground, and doth not presently cast me into the fire;—that suffers me, like a noisome weed, to poison the air, and choke the growth of better things? If I drink in the rain, and bring forth nothing but thorns, how near must I needs be unto cursing!" And this conviction should make men labour to have place in Christ; because thereby they shall be enabled to please God, and, in some measure, to bring that glory to Him for which they were made. For this is a thing, which God much delights in, when a creature doth glorify him actively, by living unto him. He will not lose his glory by any creature, but fetch it out at last; but when the creature operates out of itself to God's end, and carries God's intention through its own work, then is he most honoured and delighted. "Herein," saith Christ, "is my Father glorified, that ye bear much fruit[y]:" and herein did Christ "glorify his Father, in finishing the work which he gave him to do[z]." What an encouragement should this be for those, who have hitherto lived in the lusts of the flesh,—to come over to Christ and his righteousness; and for others

[p] Prov. xxviii. 5. [q] 2 Pet. ii. 20. [r] Matth. xxv. 2. [s] 1 Cor. viii. 2. [t] Col. i. 9, 10. [u] Rom. iii. 11, 12. [x] Ezek. xv. 4. [y] Joh. xv. 8. [z] Joh. xvii. 4.

to go on with patience through all difficulties, because, in so doing, they work to that end for which they were made; they live to God, and bring forth fruit unto him, who hath, in much patience, spared,—and in infinite love, called them to himself? How should we praise God that hath given us any strength in any way to do him service;—that is pleased to account himself honoured, when he is obeyed by us; who spoil all the works we do, with our own corruptions! And how should we husband all the precious moments of our life to the advantage of our master, whose very acceptation of such unworthy services should alone be both encouragement and reward enough unto us! The more profitably any man lives, the more comfortably he shall die.

Now to consider more particularly this disability which comes along with sin, we may note, that it is either 'total,' when a man is all flesh, as by nature we are; or, at best, 'partial,' in proportion to the vigour of concupiscence, and life of sin in the best of us. To touch a little upon both of these.

First, in a wicked man, who is totally in the state of sin, there is a total and absolute impossibility and impotency to do any thing that is good. "Every figment and motion of the heart of man is only and continually evil [a]." But though his heart be evil, may not his actions or his words be good? No; for that is the fountain, whence they all issue; and impossible it is, that sweet water should proceed from a bitter and corrupted fountain [b]. Look on the best actions of wicked men: if they pray to God, "their prayer is an abomination [c]." If they sacrifice, "God will not accept nor smell," nor regard any of their offerings; he will esteem them all "abominable and unclean, as a dog's head, or swine's blood [d]." Seem things never so specious in the sight of men that do them, yet, in his sight, they may be unclean [e]. If they turn, and enquire, and seek early after God, all this is not fidelity, but only flattery [f]; like the spicing and embalming of a carcase, which can never put so much beauty or value into it, as to make it a welcome present unto a prince.

But what then? Can a wicked man do nothing but sin?

[a] Gen. vi. 5. [b] Matth. xii. 34. Jam. iii. 11. [c] Prov. xxviii 9. [d] Am. v. 21. Isa. lxvi. 3. [e] Hag. ii. 13, 14. [f] Psal. lxxviii. 34, 37.

When he gives alms, builds churches, reads the Scripture, hears the Word, worships God; are these all sins? If so, then he ought to forbear them and leave them utterly undone. Here are two points in this case; First, to consider, How all the works of natural men may be esteemed sinful;—and Secondly, this being granted that they are sinful,—How they ought to carry themselves in regard of doing or omitting of them.

For the former of these, we are first to premise these notes: First, A work done may be 'sub duplici genere boni,' it may be measured by two sorts of goodness: first, there is goodness ethical or moral, in relation unto manners, and in order unto men; and secondly, there is goodness theological or divine, in relation to religion, and in order unto God. A thing [g] is morally good, when it is good in the sight of men, good unto human purposes, good by way of example, or way of edification to others, who judge as they see. But a thing is then done divinely, when it is done with the spirit of holiness and of truth, (for the Father seeketh such to worship him); when it is done in obedience to the Word; for we are to note that a thing may be done by a man rationally, out of the sway and rule of right reason, and a certain generousness and ingenuity of spirit, which loves not to condemn itself in the thing which it allows, and to walk cross to the evidence of its own rules; and yet that thing is all this while done but unto himself, and his own reason is set up as an idol in God's place, to which all the actions of his life do homage: Or a thing may be done obediently, with an eye unto God's will that requires it, not only in a common conviction, but in a filial and submissive affection, as unto him; "when you fasted and mourned, saith the Lord, did you at all fast unto me, even to me? If you will return, O Israel,

g ὁδηγῷ λόγῳ καὶ μύθῳ χρώμενοι, &c. *Greg. Naz.* de philos. orat. l. 3.—Quamvis videntur animus corpori et ratio vitiis laudabiliter imperare, si tamen Deo animus et ratio illa non servit, nullo modo corpori vitiisque re imperat. Proinde virtutes, quas sibi habere videtur, nisi ad Deum retulerit, etiam ipsæ vitia sunt potius quam virtutes. *Aug.* de civ. Dei, lib. 19. cap. xxv.—Non statim qui jejunat, aut extendens pauperi manum, Deo fœnerat; vicina sunt vitia virtutibus. Difficile est Deo tantum judice esse contentum. *Hier.* contra Luciferanos.—Quicquid homo veluti recte fecerit, nisi ad pietatem, quæ in Deum est, referatur, rectum dici non oportet. *Aug.* de fide et operib. tom. 4. cap. vii.

return unto me," saith the Lord [h]. A notorious sinner walks contrary to the principles of his own reason and nature [i], contrary to the prosperity and security of his present life [k], and contrary to the law and will of God. Now when man breaks off a sinful course, with aim only at his own reason or prosperity, though this be to return, yet it is to turn to ourselves, and not unto God. "They assemble themselves for corn and wine," saith the prophet, and so seem to return, but though "they return, it is not to the Most High:" but like a deceitful bow, though it seem to direct the arrow to the mark, yet indeed it sends it out another way [l]; and in this regard, though the substance of a work seem very specious unto men, who judge according to the sight of their eyes, and measure the aim and intention by the work which they see, not the work by the intention which they cannot see; yet to God, that seeth not as man seeth, it may be an abomination [m].

Secondly, We are to note, that, amongst Christians, divine works may be done morally, and merely *κατ' αἰῶνα*, according to the course of the places and times, which a man lives in. Such were Saint Paul's services before his conversion, which therefore he esteemed but dung, and suffered the loss of them: for a man may do good things, and yet when he hath done, lose them all [n]. Nay, they may be done profanely, as Balaam's blessing of Israel, and the false brethren's preaching out of envy and ill-will [o]. And moral things may be done spiritually and divinely: such were the alms of the churches of Macedonia [p] to the saints; that which they did, they did as unto God, which made them ready to consecrate not only their substance, but themselves to the service of the saints. Such was the contribution of the Philippians towards the necessities of St. Paul: it was done with an eye to God; in which respect the apostle [q] calls it "a sacrifice of a sweet savour, well pleasing unto God." The good was intended unto Paul; but the service was directed unto God.

Thirdly, We are to note, that some things are so essentially good in themselves, as that they cannot be done, but they must be well and spiritually done. Such are those things,

[h] Zech. vii. 5. Jer. iv. 1. [i] Rom. i. 32. 1 Cor. xi. 14. [k] Levit. xxvi. 14. 1 Cor. xi. 30. [l] Hos. vii. 14, 16. [m] Luke xvi. 15. [n] 2 John v. 8. [o] Phil. i. 15, 16. [p] 2 Cor. viii. 4. [q] Phil. iv. 18.

which take in God into their very performance, and do, intrinsecally and in the substance of the work, respect him. Such are to love, fear, believe, trust, depend upon God; which things, though, in regard of the imperfect manner of doing them, they may have sin mingled with them, because not done with all that strength as the law requires,—can yet never be totally sinful, and so, unacceptable unto God. Other things may be good materially, and in common acception, because they are the things, which God commands to be done: but yet, because the doing of them doth not, necessarily and intrinsecally, take in an aim and respect to God, but is only reducible unto him, and that so as that the same thing may be done with other respects;—therefore the goodness is not in the things themselves barely considered, but in the right manner of performing them. Such were, Jehu's zeal; the Pharisees' praying; the hypocrites' fasting; and the like. In one word, some things are so inherently good, that though they may be done imperfectly, yet they cannot be done profanely: others so good with relation to God, that because they may be done without that relation and such other conformities as are required in them,—therefore they may cease at all to be good; as to preach out of envy, to pray out of hypocrisy, to fast out of opinion of merit, &c.

Now as indifferent things may be made good by circumstances,—as to eat, or not to eat is indifferent; yet not to eat for fear of scandal, is charity; and not to eat for fear of superstition, is Christian liberty. To observe things indifferent as indifferent, without any conscience of the thing itself, only in due submission to the commands of just authority, is obedience: to observe the same things without such authority, and that upon superstitious reasons, directed to bind the conscience, and leading to the thing as such a thing, is, in regard of others, great scandal,—and, in regard of a man's self, bondage and idolatry: Thus I say, as indifferent things [r] may be made good or bad by circumstances; so other things, the matter of which is commanded, may yet be made, in the doing of them, evil, when that due re-

[r] Eadem opera hominum, sicut causas habuerint bonas vel malas, nunc sunt bona, nunc mala, quæ non sunt per se ipsa peccata, &c. *Aug.* contra mendacium ad Consen. l. 2. c. 7.

spect and conformity, which the law, wherein it is commanded, requireth, is not observed. If a man build a wall, with pretence to keep out the sea or an enemy, and yet leave a wide gap and entrance open to admit them,—though he who sees nothing but firm wall, may admire the work, yet he who views the whole, will but deride it: so, though a man do very much, though he proceed so far as to offer up the children of his body [s], and bestow mountains of cattle upon God and his service; yet omitting righteousness, and justice, and humiliation before God,—though to men it may seem very specious, yet unto God it is both abominable and ridiculous. As a piece of silver or gold may be shaped into a vessel of dishonour, which shall be destined unto sordid and unclean uses; so may a work be compounded of choice ingredients, the materials of it may be the thing which God himself requires, and yet serving to base purposes, and directed to our own ends, it may stink in the nostrils of God, and be by him rejected as a vessel in which there is no pleasure. "A cup of cold water to a prophet, as a prophet, shall be rewarded," when a magnificent alms with a Pharisee's trumpet shall be rejected. As a small thing which the righteous hath, so a small thing which the righteous giveth, is better than great riches of the ungodly.

Fourthly, We are to note [t] what things are requisite unto the doing of a thing, so as that it may be an act of obedience, and thereupon acceptable unto God.

First then, it must have a new principle [u], the Spirit of Christ, and the law of the spirit of life, and faith purifying the conscience from dead works.

Secondly, In regard of the manner, it must be done with the affection of a child not [x] out of bondage, but in love [y]; in voluntary service and resignation of all the members unto righteousness [z]; in universal respect to all the commandments [a]; in obedience to God the lawgiver; for a man never

[s] Mic. vi. 6, 7, 8. [t] See D. *Usher's* Answer, c. xi. p. 466—472. Mr. *Bolton's* Directions, pag. 149—154. *Downh.* Warf. par. 2. l. i. c. 7. [u] *πίστις δικαιοπραγίας θεμέλιος, Clem. Alex.* Strom. l. 5. [x] *Οὐ διὰ φόβον, οὐ δι' ἐπαγγελίαν, ἀλλὰ διὰ τὸ ἀγαθόν. Clem. Alex.* Strom. l. 4. *Δι' αὐτὸ τὸ καλὸν, οὐ τὰς ἀποκειμένας ἐντεῦθεν τιμάς. Greg. Naz.* Orat. iii. Vid. *Aug.* de natura et grat. cap. lvii. et lxix. De Gratia Christ. cont. Pelag. et Cœlest. l. 1. c. xiii. et xxvi. cont. 2. Epist. Pelag. lib. 3. cap. v.—*Aug.* de morib. Manich. lib. 2. cap. xiii. ep. cxx. [y] 2 Tim. i. 7. [z] Rom. vi. 19. [a] Psal. cix. 128.

obeys the law, even when he doth the works therein contained, but when he doth it with all submissive and loyal affections towards him that commands it[b]: this only is to live unto God, and to bring forth fruit unto him.

Thirdly, It must be directed unto holy ends; and those are principally four, to which others are to be subordinate, but not repugnant. First, the glory of God: we must bring forth fruit, and finish our works, and do all that we have to do, with respect unto his glory[c]. Secondly, the edification, service, comfort of the Church: that nothing redound to their offence, but to their profit and salvation[d]. Thirdly, the credit, honour, and passage of the Gospel: that it may be furthered, and not evil spoken of[e]. Fourthly, A man's own salvation: that he be not after all his pains a cast-away, but that he may save himself[f].

Fourthly, All the means unto that end must be regular and suitable: evil must not be done to bring good about[g]; and all the circumstances which accompany the action, must be right too. For as, in the body, there is not only required beauty, but order and proportion; let the face be of never so delicate and choice complexion, yet, if any part be misplaced, it will cause a notable deformity and uncomeliness to it; so in duties, an excellent work may be so misplaced, or mistimed, or attended with such incongruous and unsuitable circumstances, as that it may prove rather a snare of Satan, than a fruit of the Spirit.

Lastly, To make it completely acceptable, it must pass through the incense and intercession of Christ, who as he doth, by his merits, take away the guilt of sin from our persons, so, by his intercession, he hideth the pollution and adherency of sin that is in our services, and so giveth us access, and maketh all our duties acceptable by him to God[h]. He hath made us to be priests unto God; and our prayers and good works, as spiritual sacrifices, come up before God. But it is not sufficient, that there be a priest and an offering, except there be an altar too, upon which to offer it; for it is the altar[i] which sanctifieth the offering. Now

[b] Jam. ii. 10, 11. [c] Joh. xv. 8. Joh. xvii. 4. 1 Cor. x. 31. [d] 1 Cor. x. 32, 33. Col. i. 24. 2 Tim. ii. 10. 2 Cor. i. 6. [e] 2 Cor. vi. 3, 4. 1 Cor. ix. 19, 23. Phil. i. 12. [f] 1 Cor. ix. 27. 1 Tim. iv. 16. 1 Pet. i. 9. [g] Rom. iii. 8. [h] Eph. ii. 18. 1 Pet. ii. 5. [i] Matth. xxiii. 19.

Christ is the altar which sanctifieth all our spiritual sacrifices: "Their sacrifices shall be accepted upon mine altar, and they shall come up with acceptance upon mine altar[k]."

These things being thus premised, we conclude, First, A wicked man cannot do those things at all, which are so essentially and inherently good, as that the very 'opus operatum', or doing of them, is from the Spirit of Christ,—as to love God, to trust him, and depend upon him. For as there are some things in nature, which cannot be counterfeited, or resembled;—the shape of a man may be pictured, but the life cannot, nor the reason, nor any thing that doth immediately pertain to the essence of man;—so there are some things in grace, which cannot by hypocrisy be done, neither in the thing itself, nor in the manner of doing it; because sincerity, spiritualness, and filial respects belong to the very substance and matter of the duty.

Secondly, Other works[l], whose goodness doth not cleave necessarily to the doing of them, but to the manner of doing them, wicked men may perform: but then they do them only ethically, and 'in conspectu hominum,' with relation to men and manners; not spiritually as unto God, nor in obedience or respect to him. For first, "The spirit of grace is Christ's spirit[m]," and "our flesh is quite contrary unto it[n];" and "none have this spirit, but they who have fellowship with the Father and the Son, and are united unto him[o];" none of which dignities belong to wicked men. Secondly, every thing that is spiritual, is vital; for the Spirit quickeneth. The Spirit of holiness never comes but with a resurrection[p]: and therefore he is called 'the Spirit of life[q].' But now as the persons of wicked men, so their works, are all dead[r]; and therefore, not being done spiritually and obediently, impossible it is, that they should in any sense please God[s], whose pure eyes can endure nothing which beareth not, in some, though most remote degree, proportion to his holy nature[t].

But it may be objected, Doth God use to do good to those that hate him, and that even for the things which himself

[k] Isai. lvi. 7. lx. 7. [l] Vide *Aug.* ep. xlviii. et cont. Julian. Pelag. l. 4. c. iii. de Nup. et con. lib. 1, cap. iii.—Retract. lib. 1. cap. iii. [m] Rom. viii. 9. Gal. iv. 6. [n] Gal. v. 17. [o] 1 Joh. iv. 13. [p] Rom. i. 4. Rom. viii. 10, 11. 2 Cor. iii. 6. [q] Rom. viii. 2. [r] Heb. ix. 14. [s] Rom. viii. 8. [t] 2 Pet. i. 4.

hateth in them? Doth not that work please him, which he is pleased to reward? And we find the works of wicked men in the Scripture rewarded. Ahab [w] humbled himself before God; and therefore God brought not the evil denounced upon him in his own days. Jehu [x] executed the command of God upon the house of Ahab; and God established the throne of Israel upon him for four generations. Nebuchadnezzar [y] caused his army to serve a great service against Tyrus; and the land of Egypt was given him for wages, and for the labour wherewith he served against it.—

To this I answer, That this God doth not to justify or allow wicked men's actions, when they are in show conformable to his will; but first, to shew that his mercy is over all his works, when he is pleased to recompense the actions, which he might justly punish. Secondly, To shew that God will never be upbraided for being any way behind with men. Wicked men are apt to twit [z] God with the unprofitableness of his service, and the unequalness of his ways, to boast that their work hath been more than their wages: and therefore, utterly to stop their mouths, when he shall proceed in judgment with them, he gives them such rewards as are most suitable to their own desires (the hypocrites pray and give alms to be seen of men [a], and that reward which they desired, they have), such as are most suitable to their services. As they bring him unclean services, so he rendereth unto them unsanctified rewards; as they give him services full of hypocrisy, which doth not please him, so he gives them benefits full of bitterness, which shall not profit them. Thirdly, [b] To preserve human society from violence and outrage: for when wicked courses are from heaven plagued, and moderate prospered, this keeps order and calmness upon the face of mankind, which might otherwise be likely to degenerate into brutishness. Fourthly [c], To entice and en-

[w] 1 Kings xxi. 29. [x] 2 Kings x. 30. [y] Ezek. xxix. 18, 19, 20. [z] Isai. lviii. 3. Mat. iii. 14, 15. Job xxi. 14, 15. Ezek. xxxiii. 20. [a] Matth. vi. 2, 5. [b] Illud constat inter omnes veraciter pios, neminem sine vera pietate, id est, veri Dei vero cultu, veram posse habere virtutem; nec eam veram esse, quando gloriæ servit humanæ: eos tamen, qui cives non sunt civitatis æternæ, utiliores esse terrenæ civitati, quando habent virtutem vel ipsam, quàm si nec ipsam, &c. *Aug.* de Civ. Dei, l. 5. c. xix. [c] Scimus Deum sæpe mercedem rependere umbris virtutum, ut ostendat sibi placere virtutes ipsas. *Cal.* in Jer. xxxv. 19.

courage wicked men unto sincere obedience: for thus may they recount with themselves:—'If God thus reward my unclean, how abundantly would he recompense my spiritual services! If he let fall such crumbs unto dogs, how abundantly would he provide for me, if I were his child! If the blessings of his left hand, 'riches and glory,' be so excellent even to the goats,—how precious would the blessings of his right hand, 'length of days,' and 'eternal happiness,' be, if I were one of his sheep! So then it is not 'ex pretio operis,' but only 'ex largitate donantis.' The reward is not out of the value or price of the work, but out of the bounty of God, who will not leave himself without a witness: but as a master, for encouragement and allurement's sake, will reward the industry of an ignorant scholar, though he blot and deface all that he puts his hand unto; so God, to overcome men by his goodness and bounty, and to draw them to repentance, is pleased to reward the works which he might justly punish.

But have not the wicked some measures and proportions of the Spirit given them, by which they are enabled to do those works they do[d]? and is not that a good work which proceedeth from the supplies of the Spirit of God?—To this we answer, First, As it is the influence of the same sun, which ripeneth both the grape and the crab,—and yet though the grape have sweetness from the sun, the crab still retains the sourness which it hath from itself; so it is the same Spirit, which helpeth the faithful in their holy, and the wicked in their moral works, which yet still retain the quality and sourness, and the stock from whence they come. Secondly, We deny them not to be good 'in suo genere,' that is, morally, and in the sight of men; but yet they are not good in God's sight, so as to procure acceptance with him. For which purpose, we must note, that God gives several proportions of his Spirit, and for several purposes: to some the Spirit to sanctify and renew[e]: to others the Spirit to edify and profit withall[f]: to some charity, and to others gifts[g]: to some as instruments, that they may walk profitably before men, as Cyrus was anointed for Jacob's

[d] Heb. vi. 4. 1 Cor. xii. 6, 7. [e] Rom. i. 4. Tit. iii. 5. [f] 1 Cor. xii. 7. [g] 1 Cor. xiv. 1.

sake[h]: to others as sons and members, that they may walk acceptably before him[i].

But then comes the second case proposed: If a wicked man can do nothing but evil, then, it seems, he ought to leave undone all his alms, prayers, fastings, and religious services, because we are to abstain from every thing, which is polluted with sin; and that which God will not see, man must not do.—To this I answer, No, by no means. The poor man at the pool of Bethesda[k], though utterly impotent and unable to crawl in, when the angel came to stir the waters,—did not yet neglect, what lay in his power, to wait at the place, and to endeavour his own cure. Natural impotency can give no excuse to wilful neglect. When Simon Magus[l] was in the gall of bitterness, yet St. Peter directed him then to pray. Here then these two rules must regulate this case. First, A wicked man's necessity of sinning must not nullify the law of God, which requires the doing of those things, though not with such an unclean heart as he doth them, The impotency of man must not either prejudice God's authority, or diminish his own duty: As, though "where sin abounds, grace doth more abound, yet a man must not sin, that grace may abound; so, though when a wicked man doth the things of the law, he sinneth, yet he must not omit the duty, upon pretence to escape the sin. Secondly, When a thing is evil 'propter fieri,' because it is done, the doing of that thing is unlawful, and intrinscally sinful, and therefore to be avoided: but when a thing done is evil, not because it is done, but because something which should make the doing of it good and acceptable, is omitted, and so it is evil, not in the substance of the thing, but by reason of the defects which cleave unto it,—here this ought still to be done, but the other ought to be left undone. Jehu[m] was commanded to destroy the house of Ahab; he did so, and thus far he did well; but his ends and God's divide the same action,—God, out of justice,—he, out of policy; and therefore though he esteemed it zeal, yet God accounted it murder and shedding of blood: and though, as it was, in substance, the thing which God

[h] Isai. xlv. 1, 4. [i] 1 Pet. ii. 5. [k] John v. 7. [l] Acts viii. 22, 23. [m] 2 Kings x. 30.

commanded, he did reward it; yet, as the execution thereof was otherwise than he required, so he threateneth [n] to revenge it: "I will avenge the blood of Jezebel upon the house of Jehu." What, then, is Jehu to commit murder? God forbid: And yet is he to do that, in doing whereof he is to commit murder? Yes; for God requires it. So then he was to perform God's command, but he was not thereby to work out his own projects: God commanded him to execute his justice, but not his own revenge, When the prophet Jeremiah foretold the captivity of the Jews, if he had preached judgment with such an affection as Jehu did execute it, with aims at his own credit in the truth of his message, with delight in the ruin and desolation of the Church, with expectation and desire to see the lamentable accomplishment of his own preaching, (as Jonah [o] did at Nineveh); though he had done that which God required, yet had he greatly sinned in corrupting his message with his own lust: but herein was the faithfulness of that holy man seen, that though he did proclaim the woeful day, yet he did not desire it, but said 'Amen' [p] to the words of those false prophets, that preached peace and restitution again. So then, to conclude this case, when an action hath evil in its own substance, it is to be omitted; but when the action is of itself the matter of a precept, and so hath evil only externally cast upon it by the agent that doth it, here the action is not to be omitted, but the agent is to be reformed.

But you will say, If I may not do evil that good may come of it, then I may not do good when evil will come of it; upon the same reason, because evil is altogether to be prevented and avoided.—To this I answer, That the argument follows clean contrary; I may not do evil, though good would come of it; I must do good, though evil should come of it. For when a command is absolute and peremptory, we must not observe it with respect to consequences, nor foist in conditions or relations of our own to over-rule the duty, lest we make ourselves lords of the law. Now the commandment for doing good, notwithstanding any consequences which may attend it, is as absolute and peremptory, as the command for not doing evil; and therefore we must

[n] Hos. i. 4. [o] Jonah iv. 1, 5. [p] Jer. xvii. 16, xxviii. 36.

not observe or forbear it, with respect unto any consequences. For God will have us to measure our duty by his command, which requires to abstain from evil, and to do good,—not by the events, that are incidental and external to the duty done. So then that which is good materially of itself, is to be done, though evil follow; First, because God requires it, and his will must stand against all consequences. Secondly, because the evil that comes along in the doing of it, is not any way belonging or naturally appendant upon the duty, but is foisted into it by our wicked nature: and the wickedness of man must not either annihilate the commands of God, or void and evacuate his own duty; or lastly, justify or privilege his presumptions. Thirdly, because so to do is not to prevent evil, but to multiply it: not to escape sin, but to double it. We must observe God's way of breaking off sin, and not our own: it was never known that one sin was the way to prevent or cure another. Besides, there is less sinfulness in a defect which attendeth a duty done, than in a total omission of it: for that comes in by way of consequence; the other is against the very substance and whole body of the command:—that proceedeth from natural and unavoidable impotency; this from a wilfulness, which might have been prevented.

Now since the wicked have such a total disability, as that whatever they do, is altogether sinful,—hath not a dram of holiness in it,—the principles, the ends, the ways, all carnal; here then we might observe the foulness of those reliques of Pelagianism, in the doctrine of the Papists, who flatter and comply with nature against the grace of Christ, in their doctrines of merit, of congruity and preparations for grace, the acceptableness of heathen virtues in the sight of God, the infallible attendance of grace upon natural endeavours; as if things totally evil, and deserving wrath, could prepare for grace. But I rather choose to speak to the conscience: it should serve, therefore, to amaze natural men in the sight of this state of sin, and to throw them down under God's mighty hand, when they shall consider, that their best works are totally evil, that, do what they will, it is altogether abominable in God's sight. What a woeful thing is it for a man to be debtor to the whole law, one jot or tittle whereof shall not pass away,—and to be utterly unable to do any

thing which beareth proportion to the least tittle of that law, because that law is all over spiritual, and he all over carnal! It would be an insupportable burden to perish everlastingly for but one sin: how infinitely more to be answerable for all those infinite trespasses, not one whereof can be remitted without all! This one point of the disability of nature to please God in any thing, if it were duly considered, would compel men to go unto Christ, by whom they may have access, and for whom their services shall have acceptance before God; till which time they are all but dung, and God will throw them in the faces of men again. And the reason is, till a man takes Christ, by faith, along with him, these sacrifices have no golden censer to perfume them, no altar[p] to sanctify them, nothing but a man's own evil heart to consecrate them upon: which makes them to be our own, and not God's offerings. When the prodigal came unto himself, and considered, 'I have nothing; I can do nothing; all that I eat is dirt and filth; I am an unprofitable creature in this state;'—these thoughts made him resolve to go unto his father. When St. Paul considered, that whatever, before his conversion, he thought of himself, yet indeed all his zeal was but blasphemy and persecution, all his morality but "dung and dog's meat,"[r] all his unblameableness and presumptions but loss unto him, then he began to set an infinite value upon the excellency of the knowledge of Christ, and to suffer the loss of all, that he might be found in him. Sin must be very sinful, that grace may be very welcome.

Secondly, This impotency and disability is partial, even in the most regenerate; so much flesh as they have in them, so much deadness and unserviceableness still. And this may be seen in two points: First, there is a great disability in the best to work and go on with patience and comfort in God's service. How apt are we still to quench and grieve the Spirit! How doth every man's experience constrain him to cry out, "In me dwelleth no good thing; to will is present with me, but I cannot perform the things which I would; Lord, I believe, help thou mine unbelief!" How do we faint and wax weary of well-doing! How are we led captive to the law of sin, which is in our members, "so that we can-

[q] Amos v. 21, 22. [r] 1 Tim. i. 13. Phil. iii. 6, 7, 8.

not do the things which we would!" for though the Scripture call 'saints perfect,' and testify of some that they served God with their whole heart, yet that is only in opposition to 'cordi duplici,' a double heart, denoting such an integrity only, as doth not admit a purposed division of the heart between God and sin. Therefore we meet still with exhortations to grow and abound, and with promises of bringing forth more fruit, and mention of proceeding from faith to faith, and from glory to glory, and of supplies of the Spirit, and growing to the measure of the stature of Christ, and the like expressions, all which denote the admixture of impotency in the best. And this impotency is so great, that, of themselves, they can never do any thing, but return to their wonted coldness and dulness again: for it is not their having of grace in them barely which makes them strong, but their communion and fellowship with Christ's fulness; "I am able to do all things through Christ that strengthens me." The branch can bear no fruit, nor preserve or ripen that which it hath, but by its unity with the root: light continues not in the house, but by its dependance on the sun; shut out that, all the light is presently gone. Take water away from the fire, and its nature will be presently stronger than the heat it borrowed, and suddenly reduce it to its wonted coldness. So we can do nothing but by the constant supplies of the Spirit of Christ; he that "begins, must finish every good work in us."[t] "He that is the author, must be the finisher of our faith too."[u] "Without him, we cannot will nor do any good."[x] "Without him, when we have done both, we cannot continue, but shall faint in the way. His Spirit must lead us."[y] "His arm must heal and strengthen us."[z] "As we have received him, so we must walk in him; without him we cannot walk."[a] "God is the God of all grace; to him it belongeth, not only to call, but to perfect; not only to perfect, but to strengthen, stablish, settle us."[b]

Secondly, This impotency is seen in this,—that the good things they do, cannot fully please God by themselves, but stand in need of further purification from Christ, and pardon

[s] Gal. v. 17. 1 Cor. ii. 6. [t] Phil. i. 7. [u] Heb. xii. 2. [x] Phil. ii. 13. [y] Rom. viii. 14. Isai. xl. 11. [z] Hos. xi. 3. Ezek. xxxiv. 16. [a] Col. ii. 6. [b] 1 Pet. v. 10.

from God. Even when we are children, we must be spared, and borne withal.[c]

The use which we should make of this point, is, first, to keep us humble, in regard of this thorn in our flesh, which disables us to do any good, and when we have done our uttermost, yet still makes us unprofitable servants. Lay together these considerations:—

First, Remember the long time that thou wert utterly barren, and didst live nothing but a life of sin; how much of the flower of thine age hath been dedicated unto Satan and thine own lusts; how thy childhood and youth hath been all vanity. And why, think we, did God require the first-fruits in the law, but to shew that we were all his; and therefore that he ought to have the first and best of our life devoted unto him, and submitted unto his yoke?

Secondly, Consider, even now when thou art at best, that thou art not sufficient of thyself to think a good thought; "that in thee, that is, in thy flesh," in thee, from thyself, "dwelleth no good thing." The original of all the good thou dost, is without thee,—"By the grace of God thou art what thou art, and all thy sufficiency is in his grace."

Thirdly, When this grace doth call, knock, quicken, put thee on to any good, how averse and froward,—how dull, indirigible, undocile is thy evil heart! like a silly lamb, never finds the way itself: and when it is led, is every step ready to stop and start aside.

Fourthly, When it prevails to set thee indeed a-work, how exceedingly dost thou fail in the measure of thy duties! How little growth in strength! How little improvement in spiritual knowledge or experience! How much weariness and revolting of heart! How evil and unprofitable hath thy life been, in comparison of those worthies whom thou shouldest have followed, and in proportion to those means of grace which thou hast had!

Fifthly, In thy progress, how often hast thou stumbled! How many notorious and visible sins, even in great characters, have oftentimes stained, if not thy profession by a public scandal, yet thy soul in private by a consciousness unto them! And how, think we, did David's murder and adul-

[c] Mal. iii. 17. Deut. i. 31.

tery pull down the pride of his heart, whenever it offered to rise in any heavenly action?

Secondly, In this point it will be needful to give direction in a case of daily occurrence.—What a man should do, when he finds his natural impotency dead him in spiritual works; when he finds stupidity, benumbedness of the spirit, and many defects, which he cannot over-rule nor subdue in God's service; whether it were not better to forbear the very duty, than to grieve the spirit with undue performances? To this I answer: First, Omit not the duty, though thou art never so ill affected; for that is to give place to the Devil, and to yield to the flesh; and the Devil is pleased either way: when by his allurements he can persuade us to evil, and when by discomforts he can discourage us from good. Besides, by doing spiritual things, a man grows more spiritual, and gathers strength even in the action; as water which comes hard at first, flows very plentifully after it hath been a little drawn. They that begin in tears, may end in joy: David began to pray with no comfort, much sore vexation and weakness of spirit under the sense of God's heavy displeasure, and yet he ends with much faith, peace, and triumph: "The Lord hath heard my supplication, the Lord will receive my prayer; let all mine enemies be ashamed," &c.[d] Secondly, Take St. Paul's advice to stir up the gift that is in thee; awaken and revive thine own spirit, by communing and debating with thine own heart, by consulting with God in his word, by diligent acquaintance and right knowledge of his will, by fruitful and seasonable conference, borrowing light from thy brother's candle, rebuking or rectifying thyself by his example; (this is that which the Scripture calls "whetting the law upon one another;"[e]) by renewing thy covenant, coming afresh to the fountain of grace, which is in Christ. As iron is quickened by the loadstone, and the earth moves swiftest when it is nearest to its place; so the soul, approaching nearer to Christ, renewing repentance, recounting errors, reviving covenants, dedicating itself afresh to his service, must needs be much sharpened and encouraged anew. Thirdly, When thou canst not do a thing with life, yet do it with obedience: when

[d] Psal. vi. 1, 2, 3, 8, 9, 10. [e] Deut. vi. 7.

not in comfort, yet with fear and trembling; when not as thou wert wont, yet as thou art able. God loves to be sought when he hides. "Tell me, O thou whom my soul loveth, where thou lodgest at noon?" When Hezekiah could not pray, he chattered and peeped: and when thou art not able to speak thy desires, the Spirit can form thy sighs into prayers. Lastly, When still thou art heavy, and in darkness, fly to thy faith; take Job's resolution, "Though he slay me" with discomforts, "yet will I trust in him:" angry though he may be, yet he cannot be unfaithful: though he may, like Joseph, conceal his affection for a time,—yet impossible it is, that he should shut up his compassions, and renounce the protection of such, as in truth depend upon him. "Who is there amongst you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God[f]." God will ever have us so much conscious of our own defects, and sensible of our own disabilities, as that we may still run to the sanctuary of our faith, and rest on him, not glory or rely upon ourselves. And now, if our impotency drive us to the grace of Christ, make us more vile in our own eyes, and cry out, with the apostle, of our own wretchedness,—there may be as much life and obedience all over, as when this or that particular duty was performed with more vigour: for that which was wanting in our strength, may be made up in our humility. And this is a sure rule,—God is more praised and delighted in those graces, unto which humility doth more essentially belong, as faith and spiritual sense of our own disabilities, and the like, than in any others. And thus as a small heap of gold may be equal, in value, to a greater of silver; so though, in other regards, we should be many times weak, yet if the sense of that make us more humble, and the less hold-fast we have of any thing in ourselves, make us to take the faster hold of the hope that is set before us,—we may be equally acceptable in the sight of God, who doth not judge of us according to our sense of ourselves, but hath respect to the 'lowliness' of his servants, and of their graces.

[f] Isai. lx. 10.

The second thing I will but name, having largely insisted upon it from another text; and that is, that the estate of sin, is an estate of enmity against God and his ways. This is amongst other characters of wicked men by nature, that they are θεοστυγεῖς, 'haters of God[g],' and 'enemies of the cross of Christ by minding earthly things[h];' and this by nature is universal. The apostle useth three expressions for the same thing, "When we were sinners,—When we were without strength,—When we were enemies[i]," to note that impotency and enmity is as wide as sin; and therefore elsewhere he saith, that "we were enemies by wicked works[k]." And our Saviour maketh it all one not to 'love him,' and not to 'keep his sayings[l];' and to refuse subjection unto him, and to be his 'enemy[m].' The very minds of men, and their wisdom, their purest faculties, their noblest operations, that wherein they retain most of the image of God still, is yet "sensual, earthly, fleshly, devilish, enmity against him[n]." In a word, we are, by nature, enemies to the will of God, by rejecting his Word[o]; enemies to the Spirit of God, by withstanding his operations[p]; enemies to the notions of God, by disliking and suppressing the thoughts and knowledge of him[q]; enemies to the righteousness of God, by setting up our own works and merits[r]; enemies to the ways of God, by fulfilling our own lusts and wicked works[s]; enemies to the servants of God, in persecutions and cruel mockings, &c.[t]

And how should the consideration of this fetch us in to the righteousness of Christ, make us fall down and adore that mercy, which spared and pitied us when we were his enemies! Consider but two things: First, what an ungrateful thing; Secondly, what a foolish thing, it is to be God's enemies, as every man is that continues in sin without returning unto him. First, How ungrateful: He is our Father. "Adam the Son of God[u];" and therefore there is due unto him honour. He is our[x] master; and therefore there is due

g Rom. i. 30. h Phil. iii. 18, 19. i Rom. v. 6, 8, 10. k Col. i. 21. l Joh. xiv. 24. m Luke xix. 27. n James iii. 15. Rom. viii. 7. o Jer. vi. 10. viii. 9. ii. 19, xliv. 16. 2 Chron. xxxvi. 16. Zech. vii. 11. Mat. xxiii. 37. Acts xiii. 45, 46. p Acts vii. 51. Gal. v. 17. Acts vi. 9, 10. q Rom. i. 18, 21, 27. Rom. iii. 11. r Rom. ix. 32. 1 Cor. i. 23. s Col. i. 21. Job. xxi. 14, 15. t Joh. xv. 19. 2 Tim. iii. 3. Isai. viii. 18. Zech. iii. 8. Gal. iv. 29. Heb. xi. 36. u Luke iii. 38. x Mal. i. 6.

unto him fear and service. He is our benefactor; he left not himself without a witness[y]; all we are, all we enjoy, is from him. He is the fountain[z] of our life[a]; it is his mercy that we are not consumed[b]; his compassions fail not: therefore there is due unto him love and reverence. He is our purchaser[c]; he bought us out of bondage, when we had sold away ourselves: therefore there is due unto him fealty and homage; nay, he humbled himself in Christ to be our brother[d], to be our husband[e]; he took our rags, our sores, our diseases and pain upon him, and therefore there is due unto him all fidelity and obedience.

Oh what an aggravation will this be against the sins of men at the last day,—that they have been committed against the mercy and patience, against the bounty and purchase, nay against the very consanguinity, of God himself! He died for us, when we were enemies; and we will continue enemies against him, that died for us! And yet the folly is as great as the impiety. Consider what God is; the judge of all the world[f]: all eye to see, all ear to hear, all hand to find out and punish, the sins and provocations that are done unto him! A jealous God; and jealousy is most impatient of disaffection! A consuming fire[g]: and who amongst us can dwell with devouring fire? and who[h] amongst us can dwell with everlasting burnings?—'Do we provoke the Lord to jealousy? are we stronger than he?' St. Paul hath resolved his own question before; as long as 'we are enemies, we are without strength.'—And now for the clay to contend with the potter,—for the potsherd to smite the rock,—for impotency to stand against omnipotency,—what a madness is it! Let us learn wisdom from our Saviour's parable[i]; "consider, whether we, with our ten thousand, are able to go out against him, that meeteth us with twenty thousand;" whether we, with our ten thousand flies and lusts, are able to meet him with twenty thousand angels and judgements. And when we are indeed convinced, that, 'in his presence, no flesh living shall be justified;' that 'it is a fearful thing to fall into the hands of the living God;' that our hands will

[y] Acts xiv. 17. [z] Psal. xxxvi. 9. [a] Acts xvii. 25, 28. [b] Lam. iii. 21. [c] 1 Cor. vi. 20. [d] Heb. ii. 12. [e] Eph. v. 32. [f] Gen. xviii. 25. [g] Heb. xii. 29. Isai. xxxiii. 14. [h] Luke xiv. 31.

not be strong, nor our hearts endure, in the day when he will have to do with us; how can we choose but send forth an embassage? especially since he is not a great way off, as it is in the parable, but standeth before the door, and is nigh at hand, and will not tarry;—an embassage of repentance, to give up our armour, to strip and judge ourselves, to meet him in the way of his judgements, to make ourselves vile before him, and be humbled under his mighty hand, and sue forth conditions of peace; to meet him, as the Gibeonites did Joshua, and resolve rather to be his servants, than to stand out against him. This is certain, God is coming against his enemies,—his attendants Angels, and his weapons fire. And if his patience and forbearance make him yet keep a great way off, that he may give us time to make our peace, "O let the long-suffering of God draw us to repentance[k], lest we treasure up more wrath against ourselves!" Consider the great aggravation of that spiritual Jezebel's sin: "I gave her space to repent of her fornications, and she repented not[l]." Consider, that the long-suffering of God is salvation; and therefore let us make this use of it. Labour to be found of him in peace, without spot, and blameless.

The last thing in this first point proposed, was, How the Spirit, by the commandment, doth thus convince men to be in the state of sin? To this I answer briefly, First, by quickening and putting an edge upon the instrumental cause, the sword of the Spirit: for the Word of itself is a dead letter, and profiteth nothing: it is the Spirit that puts[m] life and power into it. "I am full of power by the Spirit of the Lord to declare unto Jacob his transgressions," saith the prophet, Mic. iii. 8. As the Spirit is a spirit of life, so hath he given to the Word to be a Word of life, "quick and powerful[n]." Secondly, by writing in the heart, casting the heart into the mould of the Word, and transforming the spirit of man into the image of the Word, and making it, as it were, 'the Epistle of Christ,' bending and framing the heart to stand in awe of God's Word; for writing his law, and putting his fear into the heart, is the same thing with God. In which respect, amongst others, men are said to be 'sealed' by the Spirit; because that spiritual holiness,

[k] 2 Pet. iii. 15. [l] Rev. ii. 21. [m] Rom. viii. 2. [n] Phil. ii. 16. Heb. iv. 12.

which is in the Word, is fashioned in the hearts of the saints, as the image of the seal in the wax. As the light of the sun doth, by reflection from the moon, illighten that part of the earth, or from a glass that part of a room, from which itself is absent; so though the Church be here absent from the Lord, yet his Spirit by the Word doth illighten and govern it[o]. It is not the moon alone, nor the glass alone, nor the sun without the moon or the glass, that illighteneth those places upon which itself doth not immediately shine,—but that as the principal, by them as the instruments: so the Spirit doth not, and the Word cannot alone by itself, convince or convert,—but the Spirit, by the Word as its sword and instrument. So then, when the Spirit turns a man's eye inward, to see the truth of the Word written in his own heart,—makes him put his seal unto it,—frameth the will to search, acknowledge and judge the worst of itself,—to subscribe unto the righteousness of God in condemning sin, and him for it,—to take the office of the Word, and pass that sentence upon itself, which the Word doth,—then doth the Word spiritually 'convince' of sin.

Which should teach us what to look for in the ministry of the Word,—namely, that which will convince us, that which puts an edge upon the Word, and opens the heart, and makes it burn,—namely, the Spirit of Christ: for by that only we can be brought unto the righteousness of Christ. We are not to despise the ordinances in our esteem, when we find them destitute of such humane contributions and attemperations which we haply expected, as Naaman did the waters of Jordan; for though there be excellent use of human learning, when it is sanctified for opening the Word, as a baser colour is a good ground for a better; yet it is the Word alone which the Spirit worketh by. The flesh, and fleshly accessions, of themselves, profit no more, nor add no more real virtue or lustre to the Word, than the weeds in the field do unto the corn, or than the ground colour doth unto the beauty of that which is put upon it. We should, therefore, pray for the Spirit to come along with his Word. It is not enough to be at Bethesda, this house of mercy and grace,—unless the angel stir, and the Spirit move

[o] 2 Cor. iii. 3. Jer. xxxi. 33. xxxii. 40. Eph. iv. 30.

upon, these waters. It is he that must incline, and put the heart into the Word, or else it will remain as impotent as before. But of this point also I have spoken, at large, upon another Scripture.

Having then thus shewed at large, that the Spirit by the commandment convinceth men to be in the state of sin, both actual and original, imputed and inherent;—what kind of state that is, a state of impotency and enmity;—how it doth it, by quickening the Word, and opening the heart;—now we are very briefly to open the second point, That the Spirit by the commandment convinceth a man to be under the guilt of sin, or in the state of death because of sin. "I died;" from which we must note, First, That there is a two-fold guilt: first, "reatus concupiscentiæ," which is the meritoriousness of punishment, or liableness unto punishment, which sin brings with it: and "reatus personæ," which is the actual obligation, and obnoxiousness of a person unto punishment because of sin. Now inasmuch as nature is not able to discover, without the Spirit, the whole malignity and obliquity that is in sin; therefore it cannot sufficiently convince of the guilt of sin,—which is a resultancy therefrom, and is ever proportionable thereunto. In which respect the judgements of God are said to be "unsearchable;"[p] "and the wicked know not whither they go,"[q] cannot have any full and proportionable notions of that wrath to come, which their sins carry them unto.

Secondly, We may note, that there is a twofold conviction of this guilt of sin; a natural conviction, such as was in Cain, Judas, Spira, and other despairing men; which ariseth from two grounds: First, The present sense of God's wrath in the first fruits thereof upon their consciences, which must perforce bear witness to God's justice therein. And this is that which the apostle calls 'torment,'[r] which though it may arise from natural principles (for we know even heathens have had their 'laniatus' and 'ictus,' as the historian speaks, their scourges and rendings of conscience), yet is it much set forward by the Word, because therein is made more apparent to the soul, the glory, and the power of God. Therefore the two prophets[s] are said to torment the inhabit-

[p] Rom. xi. 33. [q] 1 Joh. ii. 11. [r] 1 Joh. iv. 18. [s] Rev. xi. 10.

ants of the earth, and the law is said to make men guilty,[t] and to kill,[u] to hew,[x] smite, and destroy those whom it deals withal. Secondly, Such a faith as the Devils have, begotten by the Word, and assented unto by the secret suggestions of the heart, witnessing to itself, that it hath deserved more than yet it feels; and this begets a fearful expectation of being devoured, surpriseth[y] the heart with horrid tremblings and presumptions of the vengeance to come, which the apostle calls the 'spirit of bondage[z] and fear,' But all this being an assent perforce extorted (for wicked men confess their sins, as the Devils [a]confessed Christ, more out of torment, than out of love to God, or humiliation under his mighty hand) amounts to no more than a natural conviction.

Secondly, There is a spiritual and evangelical conviction of the guilt of sin, and the damnation due thereunto, arising from the law written in the heart, and tempered with the apprehension of mercy in the new covenant; which begets such a pain under the guilt of sin, as a plaster doth to the imposthumation which withal it cures; such a conviction as is a manuduction unto righteousness:—And that is, when the conscience doth not only perforce feel itself dead, but hath wrought in it by the Spirit the same affection towards itself for sin, which the Word hath, is willing to charge itself, and acquit God, to indite, accuse, arraign, testify, condemn itself, meet the Lord in the way of his judgements, and cast down itself under his mighty hand.[b] That man who can, in secret and truth of heart, willingly and uncompulsorily, thus stand on God's side against sin, and against himself for it,—giving God the glory of his righteousness if he should condemn him, and of his unsearchable and rich mercy, that he doth offer to forgive him; I dare pronounce that man to have the Spirit of Christ. For no man, by nature, can, willingly and uprightly, own damnation, and charge himself with it as his due portion and most just inheritance. This can never arise, but from a deep sense and hate of sin, from a most ardent zeal for the glory and righteousness of God.

[t] Rom. iii. 19. [u] Deut. v. 25. 2 Cor. iii. 7. 2 Thess. ii. 8. Isai. ii. 4. [x] Hos. vi. 5. [y] Isai. xxxiii. 14. [z] Heb. ii. 15. x. 27. Gen. iii. 10. Rom. viii. 15. 2 Tim. i. 7. [a] Matth. viii. 29. [b] Lam. iii. 30, 43. Mic. vii. 9. Psalm li. 4. Ezra ix. 13, 15. Dan. ix. 7, 8. 1 Cor. xi. 32. Amos iv. 12. Isai. xvi. 8.

Now then since the conviction of sin, and of the death and guilt thereof, is not to drive men to despair or blasphemy, but that they may believe and lay hold on the righteousness of Christ, which they are then most likely to do, when sin is made exceeding sinful, and, by consequence, death exceeding deadly;—give me leave to set forth in two words what this guilt of sin is; that the necessity of righteousness from Christ may appear the greater, and his mercy therein be the more glorified.

Guilt is the demerit of sin, binding and subjecting the person in whom it is, to undergo all the punishments, legally due thereunto. This demerit is founded not only in the constitution, will, and power of God over his own creatures, of whom he may justly require whatsoever obedience he giveth power to perform,—but in the nature of his own holiness and justice, which in sin is violated and turned from. And this guilt is, after a sort, infinite; because it springeth out of the aversion from an infinite good, the violation of an infinite holiness and justice, and the conversion to the creatures infinitely, if men could live ever to commit adultery with them. And as the consequence and reward of obedience was the favour of God, conferring life and blessedness to the creature; so the wages of sin, which this guilt assureth a sinner of, is the wrath[c] of God, which the Scripture calleth death[d] and the curse.[e]

This guilt being an obligation unto punishment, leadeth us to consider, what the nature of that curse and death is, unto which it bindeth us over. Punishment bearing necessary relation to a command, the transgression whereof is therein recompensed, taketh in these considerations: First, on the part of the commander, a will to which the actions of the subject must conform, revealed and signified under the nature of a law. Secondly, a justice which will; and Thirdly, a power which can, punish the transgressors of that law. Secondly, on the part of the subject commanded, there is required, first, reason and free-will originally, without which there can be no sin. For though man, by his brutishness and impotency which he doth contract, cannot make void the commands of God, but that they now bind men

[c] Ephes. ii. 3. [d] John iii. 36. [e] Gal. iii. 13.

who have put out their light and lost their liberty;—yet originally God made no law to bind under pain of sin, but that unto the obedience whereof he gave reason and free-will. Secondly, a debt and obligation, either by voluntary subjection, as man to man; or natural, as the creature to God; or both, sealed and acknowledged in the covenants between God and man, whereby man is bound to fulfil that law, which he was originally enabled to observe. Thirdly, a forfeiture, guilt, and demerit upon the violation of that law. Thirdly and lastly, the evil it inflicted; wherein we consider, first, the nature and quality of it, which is to have a destructive power, to oppress and disquiet the offender, and to violate the integrity of his well-being. For as sin is a violation, offered by man to the law,—so punishment is a violation, retorted from the law to man. Secondly, the proportion of it to the offence; the greatness whereof is manifested in the majesty of God offended, and those several relations of goodness, patience, creation, redemption, which he hath to man;—in the quality of the creature offending, being the chief, and Lord of all the rest below him;—in the easiness of the primitive obedience;—in the unprofitableness of the ways of sin, and a world of the like aggravations. Thirdly, the end of it; which is not the destruction of the creature, whom, as a creature, God loveth, but the satisfaction of justice, the declaration of divine displeasure against sin, and the manifestation of the glory of his power and terror. So then, punishment is an evil or pressure of the creature, proceeding from a lawgiver just and powerful, inflicted on a reasonable creature, for and proportionable unto, the breach of such a law, unto the performance and obedience whereof the creature was originally enabled; wherein is intended the glory of God's just displeasure, and great power against sin, which he naturally hateth. Now these punishments are temporal, spiritual, and eternal. Temporal, and those first without a man; "The vanity of the creatures,"[f] which were at first made full of goodness and beauty, but do now mourn and groan under the bondage of our sins[g]: the wrath of God revealing itself from Heaven, and the curse of God overgrowing the earth. Secondly,

[f] Rom. viii. 20. [g] Gen. iii. 17. Jer. xii. 4. [h] Rev. xi. 10.

within him; all the harbingers and forerunners of death, sickness, pain, poverty, reproach, fear, and, after all, death itself[h]. For though these things may be, where there is no guilt imputed, and so properly no punishment inflicted, (neither the blind man nor his parents had sinned, that he was born blind) as in the same ship there may be a malefactor and a merchant, and to the one the voyage is a traffic, to the other a banishment;—yet to the wicked, where they are not sanctified, they are truly punishments, and fruits of God's vindicative justice, because they have their sting still in them: for the sting of death is sin.

Secondly, Spiritual; and those threefold. First, Punishment of loss; separation from the favour and fellowship with God,—expulsion from Paradise, the seat of God's presence and love,—aliens, foreigners, far from God[i]. Secondly, Of sense, the immediate strokes of God's wrath on the soul, wounds of conscience, scourges of heart, taste of vengeance, implanting in the soul tremblings, fears[k], amazements, distracted thoughts, on a clear view of the demerit of sin,—evidences of immortality, and presumptions of irreconciliation with God. This made Cain a runagate, and Judas a murderer of himself: yea, some touches of it made David cry out, that 'his bones were broken, and marrow dried up, and his flesh scorched like a potsherd.' It is able to shake the strongest cedars, and make the mountains to tremble like a leaf. The Son of God himself did sweat, and shrink, and pray against it, and with strong cries decline it; though the suffering of so much of it, as could consist with the holiness of his person, were the work of his office and voluntary mercy. Thirdly, Of sin: when God in anger doth forsake the soul, and give it over to the frenzy and fury of lust[l], to the rage and revenge of Satan, letting men alone to join themselves unto idols[m], and to believe lies[n]. Now as the operation of the sun is strongest there where it is not at all seen, in the bowels of the earth; or as lightning doth often blast and consume the inward part, when there is no sensible operation without;—so the judgments of God do often lie heaviest there, where they are least perceived. "Hardness

[h] Illo die mori ceperunt, quo mortis legem, qua in senium veterascerent, ceperunt. *Aug.* [i] Ephes. ii. 17, 19. iv. 18. [k] Deut. xxviii. 65. [l] Rom. i. 24. 26. [m] Hos. iv. 13. [n] 2 Thes. ii. 11.

of heart, a spirit of slumber, blindness of mind, a reprobate sense, tradition unto Satan, giving over unto vile affections;" recompensing the errors of men [o] with following sins, are most fearful and desperate judgments.

But do we then make God the author of sin? God forbid. In sin, we may consider the execution and committing of it as it is sin, and this is only from man; for every man is drawn away and enticed by his own lust: and the ordination of it as it is a punishment; and this may be from God, whose hand, in the just punishment of sin by sin, in obstinate, contemptuous, impenitent sinners, may thus far be observed.

First, 'Deserendo,' by forsaking them; that is, taking away [p] his abused gifts, substracting his despised graces; calling in, and making to retire, his quenched and grieved Spirit; removing [q] his candlestick, and silencing [r] his prophets, and giving a bill of divorce, that either they may not see [s], nor hear at all, or hearing they may not understand, and seeing they may not perceive, because they did not see nor hear when they might.

Secondly, 'Permittendo,' when he hath taken away his own grace, which was abused unto wantonness, he suffers wicked men [t] to walk in their own ways: and because they like not to retain [u] him in their knowledge, nor live by his prescript, therefore he leaves them to themselves and their will.

Thirdly, 'Medio disponendo,' ordering objects, and proposing means, not only to try, but to punish the wickedness of men, and to bring about [x] whatever other fixed purposes of his he hath resolved for the declaration of his wonderful wisdom to execute, and, as it were, to fetch out of the sins of men: as the conspiracy of Pilate [y], Herod, and the Jews, which their former wickedness had justly deserved to have them given over unto, was, by God, ordered to accomplish his determined and unchangeable counsel touching the death

[o] Peccatum quod inultum videtur, habet pœnam pedissequam, ut nemo de admisso nisi amaritudine doleat, aut cæcitate non doleat. *Aug.* [p] Job xii. 20. Isaiah xxix. 13. 14. [q] Rev. ii. 5. [r] Ezek. iii. 26. Amos v. 13. [s] Mat. xiii. 12. 13. Rom. xi. 8. [t] Acts xiv. 16. Acts xvii. 30. [u] Rom. i. 28. [x] Gen. l. 20. Deut. ii. 30. 1 Sam. ii. 15. 1 King. xii. 25. Isa. xix. 14. [y] Acts iv. 27, 28.

of Christ. Excellent is the speech of holy Austin to this purpose: "'The Lord inclineth the wills of men whithersoever pleaseth himself, whether unto good out of his mercy, or unto evil out of their merit; sometimes by his manifest, sometimes secret, but always by his righteous judgment; and this not by his patience only, but by his power."

Fourthly, 'Perversas voluntates, non invitas flectendo, sed spontaneas et suo impetu faciles ulterius Satanæ præcipitandas tradendo;' By giving over perverse, wilful rebellious sinners to the rage and will of Satan, to hurry and enrage them at his pleasure unto further sinfulness. When Judas[a] had listened to the temptation of Satan to betray Christ, had set himself to watch the most private opportunity, had been warned of it by Christ, and that by a question of the most bold and impudent hypocrisy that was ever made, "Master, is it I?" (though it is not an improbable conjecture, that Judas, at that very time, upon the curse that was pronounced, might secretly, and for that time seriously, resolve to give over his plot, and upon that resolution to ask the question) then at last, Christ, by a sop, did give Satan, as it were, a further seisin of him, and the purpose of Christ was, that that which he was to do, he might do quickly. He was now wholly given up to the will of Satan; whose temptation haply before, though very welcome in regard of the purpose and project of gain which was in it, had not fully silenced, nor broken through, all those reluctancies of conscience, which were very likely to arise upon the first presentment of so hideous a suggestion: but now, I say, whether out of a sinister construction of our Saviour's words, 'That thou doest, do quickly[b];" as if they had been, not as indeed they were, a giving him over to the greediness of his own lust, and to the rage of Satan; but rather an allowance of his intention, as knowing that he was able to deliver himself out of their hands unto whom he should be betrayed, and so his treason should only make way to Christ's miracle, and not to his

[a] Deus inclinat voluntates, quocunque voluerit, sive ad bona pro misericordiâ, sive ad mala pro meritis,—judicio utique suo, aliquando aperto, aliquando occulto, semper justo. Cont. Jul. lib. 5. c. 3. Non per patientiam tantùm, sed per potentiam. [a] Joh. xiii. 2. Luke. xxii. 6. [b] Matth. xxvi. 25. Joh. xiii. 27, 28.

cross; or whether it were out of a secret presumption, that notwithstanding Christ had made him know, how his conspiracy was not hid from him, yet since he was of all the company singled out whom Christ would carve unto,—therefore his conspiracy was not so vile, but that Christ would, 'redire in gratiam,' countenance and respect him after all that, and that as by the plot he had not so lost him, but that he had gained him again, so also he might do after the execution too. Now, I say, after that sop, and those words, without further respect to the stugglings and staggerings of his conscience, he goes resolvedly about that damned business; for he was now delivered unto the will of Satan. The like liberty and commission was that which God gave to the evil spirit against [c] Ahab and his followers, that he should go forth with lying persuasions, and should be believed, and prevail, according to that of the Apostle [d], that "God giveth over those that believe not the truth, but have pleasure in unrighteousness, to strong delusions, that they may believe a lie; and that the God of this world doth blind the eyes of those which believe not."

Lastly, The punishment of sin is eternal; that wrath, which, in the day of the revelation of God's righteous judgment, shall be poured forth on ungodly men. The saints are already [e] redeemed in this life, and are said to have eternal life; but yet that great day is, by an excellency, called 'the day of redemption,' because then that life which is here hid, shall be then fully discovered. So on the other side, though the wrath of God [f] be revealed from heaven already—against all unrighteousness, and 'abideth' upon those that believe not; yet, after an especial manner, is the last day called 'a day of wrath," because then the heaps, treasures, storms and tempests, blackness and darkness, of God's displeasure shall, in full force, seize upon ungodly men.

And this wrath of God is, of all other, most unsupportable. First, in regard of the author; it comes from God. Now we know, a little stone, if it fall from a high place, or a small dart shot out of a strong bow, will do more hurt than a

[c] 1 Kings xxii. 22. [d] 2 Thess. ii. 11. 12. 2 Cor. iv. 4. [e] 1 Cor i. 30. 1 Pet. i. 18. Isai. xxxv. 10. Joh. iii. 36. 1 Cor. i. 18. Ephes. iv. 30. Rom. viii. 23. Col. iii. 3, 4. 1 Joh. iii. 2. [f] Rom. i. 18.

far greater that is but gently laid on. How woful, then, must the case of those be, who shall have mountains and millstones thrown with God's own arm from heaven upon them! For though God in this life suffers himself to be wrestled with, and even pressed down,—yet, at last, he shall come to shew forth the glory of his power in the just condemnation of wicked men.

Secondly, In its own nature; because it is most heavy and invincible. All conquest over an evil must proceed either from power, which is able to expel it; or from faith and hope that a man shall be delivered from it by those, that have more power than himself. Whatever evil it is, which doth either keep down nature that it cannot rise, or hedge it in that it cannot escape, is very intolerable. Now God's wrath hath both these in it. First, it is so great, that it exceeds all the power of the creature to overcome it;—heavier than mountains, hotter than fire; no chaff nor stubble shall stand before it; and it shall be all within a man, folded up in his very substance, like the worm in the wood on which it feeds. And secondly, as it is heavy, and so excludes the strength of nature to overcome it, so is it infinite too, and thus it excludes the hope of nature to escape it. The ground of which infiniteness in punishment, is the infinite disproportion between the justice of God, which will punish, and the nature of man, which must suffer. God's justice being infinite, the violation thereof in sin must needs contract an infinite demerit and debt; because, in sinning, we rob God of his glory, which we must repay him again. Now the satisfaction of an infinite debt must needs be infinite, either in degrees (which is impossible; for first, nothing can be infinite in being, though it may in duration, but only God; and secondly, if it could, yet a finite vessel were not able to hold an infinite wrath); or else in some other infiniteness, which is either infiniteness of worth in the person satisfying, or, for defect of that, infiniteness of time, to suffer that which cannot be suffered in an infinite measure. And this is the reason, why Christ did not suffer infinitely in time, because there was in him a more excellent infiniteness of person, which raised a finite suffering into the value of an infinite satisfaction:

though [s]Scotus, and, from him, some learned men, have rendered another reason hereof, because he suffered only for those, who were to break off their sin by repentance.

Now then to conclude all: Inasmuch as sin is, by the law, made exceeding sinful, and death exceeding deadly, not to legal, but to evangelical purposes; not to drive men to blaspheme or despair, but to believe; not to frighten them from God, but to drive them unto him in his Son (for the law comes not but in the hand of a mediator); and inasmuch as this is the accepted time, and the day of salvation, that now he commandeth all men every where to repent, because he hath appointed a day, in the which he will judge the world in righteousness, whom he doth now invite, and beseech in mercy;—we should therefore be wise for ourselves, and, being thus pursued and cast in the court of law, fly to that heavenly chancery, that office of mercy and mitigation which is set up in the gospel; and that, while it is yet called to-day, before the portcullis be shut down, before the black flag be hung out, before the talent of lead seal up the measure of our wickedness, and the irreversible decree of wrath be gone forth. For we must know, that God will not always be despised, nor suffer his gospel to wait ever upon obdurate sinners, or his Son to wait ever at our doors, as if he stood in need of our admittance. But when there is no remedy, but that we judge ourselves unworthy of eternal life, and stand in contempt and rebellion against his court of mercy,—he will dismiss us to the law again. O consider, what wilt thou do, if thou shouldest be dragged naked to the tribunal of Christ, and not be able, with all thy cries, to obtain so much mercy from any mountain, as to live for ever under the weight and pressure of it! When thou shalt peep out of thy grave, and see heaven and earth on fire about thine ears, and Christ coming in the flames of that fire, to revenge on thee the quarrel of his covenant; whither then wilt thou fly from the

s Ad secundum dicitur, quod si malus perpetuò vixisset, perpetuò peccasset, et ideo perpetuò punitur, quia perpetuò peccavit in voluntate. Contra, aliquis peccat cum proposito pœnitendi; ergo nec explicite, nec implicite in voto perpetuo peccat.—*Et postea*: Æternitas non est per se de ratione pœnæ, sed accidit propter æternitatem personæ punitæ et culpæ remanentis. *Scot.* in quart. sentent. distinct. 46. qu. 4. Dr. *Field* of The Church, lib. 5. cap. 17. *Parker* de Descens. l. 4. sect. 91.

presence of Him that sitteth on the throne? Let us, therefore, learn to judge ourselves, that we may not be condemned of the Lord; to fly to his sanctuary, before we be haled to his tribunal. He requires no great things of us, but only to relinquish ourselves, and, in humility and sincerity, to accept of him, and receive that redemption by believing in him, which he hath wrought by suffering for us. This if in truth and spirit we do, all the rest will undoubtedly follow, namely, the life of our faith here, in an universal obedience; and the end of our faith hereafter, even the salvation of our souls.

THE

REIGN OF SIN.

ROM. VI. 12.

Let not sin, therefore, reign in your mortal bodies, that ye should obey it in the lusts thereof.

After the doctrine of the state and guilt of sin, it will be needful, for the further conviction thereof (that sin may appear exceeding sinful) to shew, in the next place, the power, and the reign of sin; from which the apostle in this place dehorteth us.

Having, in the former chapter, set forth the doctrine of justification, with those many comfortable fruits and effects that flow from it, he here passeth over to another head of Christian doctrine, namely, sanctification, and conformity to the holiness of Christ. The ground whereof he maketh to be our fellowship with him in his death and resurrection: for Christ carried our sins upon the tree with him; and, therefore, we ought with him to die daily unto sin, and to live unto God. This is the whole argument of the precedent parts of the chapter, and frequently elsewhere used by the apostle, and others.[a] Now the words of the text are, as I conceive, a prolepsis, or answer to a tacit objection which might be made. A weak Christian might thus allege: 'If our fellowship in the death of Christ do bring along with it a death of sin in us, then surely I have little to do with his death; for alas, sin is still alive in me, and daily bringeth forth the works of life.'—To this the apostle answers, Though sin *dwell* in you, yet let it not *reign* in you, nor have its wonted hold and power over you. Impossible[b]

[a] 2 Cor. v. 14, 15. Gal. ii. 20. iii. 27. v. 24. Ephes. ii. 6. Phil. iii. 10. Col. ii. 12, 13, 20. iii. 1, 4. Heb. ix. 14. 1 Pet. iv. 1, 2.

[b] Aliud est non habere peccatum; aliud non obedire desideriis ejus. Aliud est implere quod præceptum est, 'Non concupisces;' aliud est per quendam absti-

it is while you carry about these tabernacles of flesh, these 'mortal bodies,' that sin should not lodge within you; yet your care must be to give the kingdom unto Christ, to let him have the honour in you, which his Father hath given him in the church, to rule in the midst of his enemies, those fleshly lusts which fight against him.—By *mortal body*,[b] we here understand the *whole man* in this present estate, wherein he is obnoxious to death; which is an usual figure to take the part for the whole, especially since the body is a weapon and instrument to reduce into act, and to execute the will of sin.

Before I speak of the power of sin, here are two points offer themselves, from the connexion of the words to those preceding, which I will but only name.

First, Sin will abide, for the time of this mortal life, in the most regenerate. Who can say, I have made my heart clean, I am free from my sin?—David had his 'secret sins,' which made him pray; and Paul 'his thorn in his flesh,' which made him cry out against it. To the reasons of this point before produced, we may add, that God suffers our sins to dwell in us, first, to magnify the glory of his mercy; that notwithstanding he be provoked every day, yet he doth still spare us. It is said in one place,[c] that when God saw that every imagination of the thoughts of man's heart was continually evil, he said, "I will destroy man, whom I have created, from off the face of the earth;" yet afterwards [d] God said, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." The places seem, at first view, to be contradictory to one another; but we are thus to reconcile them. After there had been a propitiatory offering made by Noah unto God upon an altar, which was the type of Christ, it is said that God smelt a sweet savour, and resolved, "I will no more curse the earth," not *because*, but "*although* the imagination of man's heart be evil from his youth:" that is,

mentis conatum, saltem id agere quod item scriptum est, 'Post concupiscentias tuas non eas,' &c. *Aug.* de natura et gra. cap. 62.—Non sic manet peccatum, ut ejus non sit facta remissio; sed manet in vetustate carnis tanquam superatum et peremptum, si non, illicitis consensionibus, quodammodo reviviscat. *Id.* de pec. mer. et remis. l. 2. c. 38.

[b] 'Mortale corpus' dicens 'totum hominem' significat. *Ambros.* in loc.

[c] Gen. vi. 5, 6.

[d] Gen. viii. 21.

Though men are so wicked, that if I would 'jure meo uti,' take advantage to pour out again my displeasure upon them, I might do it every day,—yet I will spare them, notwithstanding their lusts continue in them. For we are not to understand the place, as if it tended to the extenuation of original sin, as some do[e], 'I will take pity upon them, because of their natural infirmities;' but only as tending to the magnifying of God's mercy and patience; 'I will take pity upon them, [f] though I might destroy them.' For so the original word is elsewhere[g] taken: "Thou shalt drive out the Canaanites, *though* they have iron chariots," &c.

Secondly, To magnify the glory of his powerful patience, that, being daily provoked, yet he hath power to be patient still. In ordinary esteem, when an enemy is daily irritated, and yet comes not to revenge his quarrel, we count it impotency and unprovision: but, in God, his patience is his power. When the people of Israel murmured upon the report of giants in the land, and would have made a captain to return into Egypt, and have stoned Joshua and Caleb, so that God's wrath was ready to break out upon them, and to disinherit them,—this was the argument that Moses used to mediate for them; "Let the power of my Lord be great, according as thou hast spoken, The Lord is long-suffering, and of great mercy[h]:" Thou hast shewed the power of thy mercy from Egypt until now, even so pardon them still.—If we could conceive God to have his own justice joined with the impotency and impatience of man, we could not conceive how the world should, all this while, have subsisted in the midst of such mighty provocations. This is the only reason, why he doth not execute the fierceness of his wrath, and consume men, because he is God, and not man[i]; not subject to the same passions, changes[k], impotencies, as men are. If a house be very weak and ruinous, and clogged with a sore weight[l] of heavy materials which press it down too, there must be strength in the props that do hold it up: even so that patience of God,—which upholds these ruinous tabernacles of ours, that are [m] pressed down with such a

[e] Carthusian. Corn. à Lapide, Pighius. Greg. de Va. tom. ii. Disp 6. q 12. punct. i. sect. 6. [f] *Tarnov.* Exer biblic. [g] Josh. xvii. 18. [h] Numb. xiv. 17, 18, 19. [i] Hos. xi. 9. [k] Mal. iii. 6. [l] Heb. xii. 1 [m] Amos ii. 13.

weight of sin, a weight that lies heavy even upon God's mercy itself,—must needs have much strength and power in it.

The second point from the connexion is, That our death with Christ unto sin, is a strong argument against the reign and power of sin in us. Else we make the death of Christ in vain; for in his death he came with water and blood[n]; not only with blood to justify our persons, but with water to wash away our sins.

The reasons hereof are, first, Deadness argues disability to any such works, as did pertain unto that life unto which a man is dead. Such then as is the measure of our death to sin, such is our disability to fulfil the lusts of it. Now though sin be not quite expired, yet it is with Christ nailed upon a cross; "They that are Christ's, have crucified the flesh, with the affections and lusts[o]." So that, in a regenerate man, it is no more able to do all its own will, than a crucified man is to walk up and down, and to do those businesses which he was wont to delight in. "He that is born of God, sinneth not; neither can he sin, because he is born of God, and his seed abideth in him[p]."

Secondly, Deadness argues disaffection. A condemned man cares not for the things of this world, because he is, in law, dead, and so reserved to an execution, and utterly divested of any right in the things he was wont to delight in: the sight or remembrance of them doth but afflict him the more. A divorced man cares not for the things of his wife; because, in law, she is dead unto him, and he unto her. So should it be with us and sin; because we are dead with Christ, therefore we should shew it no affection.

Thirdly, Deadness argues liberty, unsubjection, justification: he that is dead, is freed from sin[q], as the woman is from the husband, after death. And therefore being freed thus from sin, we should not bring ourselves into bondage again, but stand fast in the liberty, wherewith Christ hath set us free;[r] and sin should appear in our eyes, as it is in itself, a dead thing[s],—full of noisomeness, horror, and hideous qualities.

We, therefore, should labour to shew forth the[t] power of

[n] 1 John v. 6. [o] Gal. v. 24. [p] 1 Joh. iii. 9. [q] Rom. vi. 7. vii. 1, 4.
[r] Gal. v. 1. [s] Ephes. ii. 1. Heb. ix. 14. [t] Phil. iii. 10.

the death of Christ in our dying to sin: for this is certain,—we have no benefit by his sufferings, except we have fellowship in them; and we have no more fellowship in them, than we can give proof of by our dying daily to sin; for "his blood cleanseth from all sin [u]." Let us not, by reigning sin, crucify Christ again [x], for he dieth no more: "In that he died, he died once unto sin: death hath no more power over him [y]," to shew, that sin must have no power over us; but that, being once dead to sin [z], we should thenceforth live unto him [a] that died for us. There is a speech in Tertullian [b], which though proceeding from Novatianism in him, doth yet, in a moderated and qualified sense, carry the strength of the apostle's argument in it; "Si possit fornicatio et mœchia denuo admitti, poterit et Christus denuo mori;" If fornication and adultery may be again committed by a man dead to sin, in that raging and complete manner as before,—if reigning sin, after it hath been ejected out of the throne, and nailed to a cross, can return to its total and absolute sovereignty as before, Christ may die again; for the sins of a justified and regenerate man are crucified upon his cross, and in his body.

Now I proceed to the main thing in the text, namely, the regal power of sin. It is an observation of Chrysostom [c] and Theodoret [d] on the text; which, though by some rejected as too nice, I shall yet make bold to commend for very pertinent and rational. "The apostle did not say, say they, *Let not sin tyrannize*, for that is sin's own work, and not ours; as the apostle saith, 'Now then it is no more I that do it, but sin that dwelleth in me'; all the service which is done to a tyrant, is out of violence, and not out of obedience:—But he says, *Let it not reign in you*: for to the reign of a king, the obedience of the subjects doth, as it were, actively concur; whereas the subjects are rather patients than agents in a tyranny." So then, in a reigning king, there is a more sovereign power than in a tyrant: for a tyrant hath only a

[u] 1 Joh. i. 7. [x] Heb. vi. 6. [y] Rom. vi. 9, 10. [z] Rom. vii. 4. [a] 2 Cor. v. 15. [b] *Tertul.* de Pudicit. cap. 17. [c] Εἶτα δεικνὺς ὅτι οὐ βίᾳ καὶ ἀνάγκῃ καλεχόμεθα ὑπὸ τῆς πονηρίας, ἀλλ' ἑκόντως· οὐκ εἶπε Μὴ τυραννείτω, ὅπερ ἀναγκαῖς ἦν· ἀλλὰ Μὴ βασιλευέτω. *Chr.* [d] Non dicit 'ne tyrannidem exerceat,' sed 'ne regnet.' Illud enim est illius proprium; hoc verò, nostræ mentis. *Theodor.* Rom. vii. 20.

coactive power over the persons; but a king hath a sweet power over the wills and affections of his subjects; they freely and heartily love his person, and rejoice in his service; which rule, though it be not perpetual, in the letter, and in civil governments (for the unwillingness of a people to serve a prince, may not only arise from his tyranny, but even, when he is just and moderate, from their own rebellion), yet it is most general and certain in the state of sin, which is never a king over rebellious subjects, who of themselves reject its yoke and government.

For the better discovery, then, of the power of sin, we must note, first, That there are but three ways, after which sin may be in a man. First, as an usurping tyrant, and seditious commotioner, either by surprisal invading, or by violence holding under, or by projects circumventing a man against his will, taking advantage of some present distemper of mind, or difficulty of estate; as in David, of idleness; in Peter, of fear and danger; or the like. And thus sin doth often encroach upon the saints of God, and play the tyrant, use them like captives, that are sold under the power of sin. It was thus a tyrant in St. Paul: we read of him, that he was sold under sin[e]. And we read of Ahab[f], that he was 'sold to sin;' but with great difference; the one sold himself, and so became willingly the servant of sin; the other was sold by Adam[g], from which bondage he could not utterly extricate himself, though he were in bondage to sin, as the creatures are to vanity, not willingly, but by reason of his act that had subjected him long before. Secondly, as a slave, a Gibeonite[h], or tributary Canaanite[i]; as a spoiled[k], mortified, crucified[l], dying, decaying sin; like the house of Saul, growing weaker and weaker: and thus sin is constantly in all the faithful; while they are in the field, the chaff is about them. Thirdly, as a raging and commanding king, having a throne, the heart; servants, the members; a counsel, the world, flesh, and Devil; a complete armoury of lusts and temptations[m]; fortifications of ignorance,

[e] Rom. vii. 14, 15. [f] 1 Kings xxi. 20. [g] Adam vendidit se primo; ac, per hoc, omne semen subjectum est peccato. *Ambros.* in Rom. vii. Venundatus in prima transgressione. *Aug.* cont. 2 ep. Pel. l. i. c. 10. [h] Josh. ix. 23. [i] Josh. xvii. 13. [k] Luke xi. 22 [l] Rom. vi. 6. [m] Col. iii. 5.

malice, rebellion, fleshly reasonings, laws and edicts; lastly, a strict judicature, a wise and powerful rule over men, which the Scriptures call 'the gates of Hell[n].' And of the power of this king we are to speak.

In a king, there is a twofold power. A power to command, and a power to make his commands be obeyed. Sin properly hath no power to command, because the kingdom of it is no way subordinated to God's kingdom over us, but stands up against it. And even, in just and anointed kings, there is no power to command any thing, contrary to that kingdom of Christ, to which they are equally with other subject. But though sin hath not a just power to command the soul, yet it hath that upon which that power, where it is, is grounded,—namely, a kind of title and right over the soul.

Sin is a spiritual death; and man, by his first fall, did incur a subjection to every thing which may be called death; so that then a man did pass into the possession of sin. Whence that phrase spoken of before, "Thou hast sold thyself to work evil." Now 'Quod venditur, transit in potestatem ementis;' when a thing is sold, it passeth into the possession of that to which it is sold. This is the covenant[o] or bargain between a sinner and Hell; man purchaseth the pleasures and wages of sin, and sin takes the possession of man; possession of his nature, in original sin,—and possession of his life, in actual sin.

The trial of this title of sin, that we may discern whether we are under it or no, must be as other titles are: we must first enquire who they are, unto whose right and possession a man may belong; and then examine the evidences which either can make for himself. To sin, we know, doth appertain the primitive of every natural and lapsed man (for we are, by nature, the children of wrath); a purchase, that there must come between, before a man can pass over into another's right:—this purchase was made by [p]Christ, who bought us with his blood. And the treaty in this purchase was not between Christ and sin, but between him and his Father; "Thine they were, and thou gavest them me[q];" for the fall of man could not nullify God's dominion or right

[n] Matth. xvi. 18. [o] Isa. xxviii. 15. [p] 1 Cor. vi. 20. 1 Pet. i. 18. 19. [q] John xvii. 6.

unto him. For when man ceased to be God's *servant*, he then began to be his *prisoner*: and though sin and Satan were, in regard of man, lords,—yet they were, in regard of God, but *gaolers*, to keep or part from his prisoners at his pleasure. Besides, though Christ got man by purchase, yet sin and Satan lost him by forfeiture; for the prince of this world seized upon Christ, in whom he had no right, (for "he found nothing of his own in him[r]") and did by that means forfeit his former right, which he had in men of the same nature. We see then, all the claim that can be made, is either by Christ, or sin; by that strong man, or him that is stronger; a man must have evidences for Christ, or else he belongs unto the power of sin. The evidences of Christ are his name, his seal, and his witnesses. His name[s] a new name,—a name better than of sons and daughters[t], even Christ formed in the heart[u], and his law engraven in the inner man. As it is fabled of Ignatius, that there was found the name of Jesus written in his heart; so must every one of God's house be named by him with this new name; of him are all the families in heaven and in earth named[x]. The seal[y] of Christ in his spirit, witnessing unto[z], and securing our spirits that we belong unto him; for he that hath not the spirit of Christ, the same is none of his; and by this we know that he dwelleth in us, and we in him, because he hath given us of his Spirit[a]. The witnesses of Christ are three[b], the Spirit, the water, and blood. The testimony of adoption, sealing the fatherly care of God to our souls, saying to our souls, That he is our salvation and inheritance: the testimony of justification, our faith in the blood and price of Christ: and the testimony of sanctification, in our being cleansed from dead works; for he came to destroy the works of the Devil[c]; he came with "refiner's fire, and with fuller's soap[d], and with healing[e] under his wings;" that is, as I conceive, under the preaching of his gospel, which, as the beams of the sun, make "manifest the savour[f] of him in every place," and by which he cometh and goeth abroad "to those that are afar

[r] John xiv. 33.—Arma tenenti Omnia dat qui justa negat. *Luc.* [s] Revel. ii. 17.
[t] Isai. lvi. 5. [u] Gal. iv. 19. [x] Eph. iii. 15. [y] Eph. i. 14. iv. 30.
[z] Rom. viii. 16. [a] 1 John iii. 24. 1 John iv. 13. [b] 1 John v. 8.
[c] 1 John iii. 8. [d] Mal. iii. 2, 3. [e] Mal. iv. 2. [f] 2 Cor. ii. 14.

off, and to those that are near[g]."—It was the office of Christ, as well to purify as to redeem[h], as well to sanctify[i] as to justify us: so that if a man say he belongs to Christ, and yet bringeth not forth fruit unto God, but lives still married to his former lusts, and is not cleansed from[k] his filthiness,—he makes God a liar[l], because he believeth not the record which he gives of his Son, (for he will not have either a barren[m], or an adulterous[n] spouse): yea, he putteth Christ to shame, as if he had undertaken more than he were able to perform. Besides, Christ being light[o], a star[p], a sun[q], never comes to the heart without self-manifestation, such evidence as cannot be gainsaid; unto him belongs the royal prerogative, to be himself the witness to his own grace. And when the Papists[r] demand of us, 'How we can be sure, that this testimony of Christ's grace and spirit is not a false witness and delusion of Satan;' we demand of them again, If the flesh can have this advantage to make such objections against the invaluable comforts of Christ's grace, and the heart have nothing to reply? If Christ witness, and no man can understand it; if the Spirit of Christ be a comforter, and the Devil can comfort every jot as well, and counterfeit his comforts to the quick, and so cozen and delude a man;—what is any man the better for any such assertions of Scripture, where the Spirit is called the Spirit of comfort[s], the strengthener[t] of the inner man, and the heart said to be established by grace[u]? Certainly, the comforts of the Spirit must fall to the ground, if they bring not along a proper and distinct lustre into the soul with them. And this Ambrosius Catharinus himself, a learned Papist, and as great a scholar in the Trent Council as any other, was bold to maintain against the contrary opinion of Dominicus Soto, in a public declaration; unto whom Bellarmine dares not adhere, though it be his custom to boast of their unanimity in point of doctrine. Besides, sin is of a quarrelling[x] and litigious disposition; it will not easily part from that which was once its own, but will be ever raising suits, disputing, arguing,

g Ephes. ii. 17. h Tit. ii. 14. i 1 Cor. i. 30. k Ephes. v. 27. Heb. vi. 6. l 1 John v. 10. m Isai. liv. 1. n Rom. vii. 3. o Luke ii. 32. John i. 9. p Numb. xxiv. 17. q Mal. iv. 2. r Non sumus certi testimonium illud non esse à Diabolo: *Corn. a Lap.* in Rom. viii. 16. s John xiv. 26. t Ephes. iii. 16. u Heb. xiii. 9. x Luke xi. 21. Rom. vii. 23.

wrangling with the conscience for its old right. Christ came not to send peace, but a sword, perpetual and irreconcileable combats and debates with the flesh of man. If a man hold peace with his lusts, and set not his strength and his heart against them, if they be not in a state of rebellion, they are certainly in the throne. It is impossible for a king to rebel, because he hath none above him: and so as long as lust is a king, it is in peace; but when Christ subdues it, and takes possession of the heart, it will presently rise and rebel against his kingdom. Here then is the trial of the title. If a man cannot shew the evidences of a new purchase, the spirit, the blood, the water, the sonship, the righteousness, the holiness, conversation, and grace of Christ; if he be not in arms against the remnants of lust in himself, but live in peace and good contentment, under the vigour and life of them, that man belongs yet unto the right of sin. For if a man be Christ's, there will be 'nova regalia' extremely opposite to those of sin. "A new heart [y] for the throne of the Spirit; new members [z] to be the servants [a] of righteousness; new counsellors [b], namely, the laws of God [c]; a new panoply, the whole armour of God [d]; new laws, the law of the mind, and of the heart [e]; a new judicature [f], even the government of the Spirit: thoughts, words, actions, conversations; all things new," as the apostle speaks [g].

Now let us, in the next place, consider the power, whereby sin makes its commands to be obeyed; wherein it is more strong and sure than a tyrant, who ruleth against the will of his subjects: the particulars of this strength may be thus digested:—

First, Sin hath much strength from itself, and that in these regards. First, It is very wilful; it is as it were all will. Therefore it is called in Scripture, "The will of the flesh [h] and the will of the Gentiles [i], and the will of men [k]." And the will is the seat of strength, especially seeing the will of man, and the will of sin or the flesh, are, in the Scripture-phrase, all one. If a man had one will,—and sin, another; man's will drew one way,—and sin's, another; peradventure his power to resist might be stronger than sin's power to

[y] Ezek. xxxvi. 26, 27. [z] Col. iii. 5, 12. [a] Rom. vi. 13. [b] Psal. cxix. 24. [c] Ephes. vi. 13. [d] Rom. vii. 22. [e] Jer. xxxi. 33. [f] John xvi. 11. [g] 2 Cor. v. 17. [h] Eph. ii. 3. 1. [i] 1 Pet. iv. 3. [k] John i. 13.

command: but when the will of sin is in the will of man, as a bias in a bowl, as a flame in smoke, as a weight or spring to an engine, as spirits in the body, to actuate and determine it to its own way; how can a man resist the will of sin, who hath no other than a sinful will to resist by?

Secondly, As sin is wilful, so it is very passionate and lustful, which adds wings, as it were, to the commands of sin. The apostle calls them 'passions,' and these working passions; when we were in the flesh, "the motions of sin did work in our members[l]." There is ἐπιθυμία, and there are πάθη ἐπιθυμίας, 'lusts and passions of lust[m]; which the apostle calls 'vile lusts[n],' and 'burning lusts,' and 'affections[o] and lusts,' that is, very lustful lusts. Lust is in the best; but these violent passions, and ardencies of lust are shrewd symptoms of the reign of sin. To be fierce, implacable, headstrong, like the horse in the battle, and that not upon extraordinary distemper or surprisal (as Jonah[p] and Asa[q] were) but habitually, so as on any occasion to discover it,—is, by the apostle[r], put in amongst the characters of those, that deny the power of godliness. For sin must not hold its power, where godliness hath any.

Thirdly, It hath laws and edicts, full of wisdom and cunning, edged and tempered with many encouragements and provocations to those that obey; which, as I said before, the Scripture calls 'the wages' of sin,' and 'pleasures' of sin,' by which Balaam was enticed to curse God's people. A law is nothing else but a rule or principle of working, which orders and moderates the course of a man's life. And so sin hath a way to carry men in, and principles to govern men by, which St. Paul[s] calls 'Seculum,' the course of the world. Such as are rules of example,—custom,—good intentions,—God's mercy taken by halves, without respect to any conditions, which it brings with it,—the common frailty of our nature,—that we are all men, and that the best have their infirmities,—distinctions, evasions, justifications, extenuations, partial strictness in some particulars,—the 'opus operatum,' mere doing of duties required,—and many like, most of

[l] Rom. vii. 5. [m] 1 Thes. iv. 5 [n] Rom. i. 26, 27. [o] Gal. v. 24
[p] Jonah iv. 9. [q] 2 Chr. xvi. 10. [r] 2 Tim. iii. 3, 4, 5. [s] 2 Pet. ii. 15.
[t] Heb. xi. 25. [u] Ephes. ii. 2.

which things I have spoken of more at large heretofore, upon another Scripture.

Fourthly, It is full of flattery to entice and woo a man, coming to observe all the best seasons to surprise the soul. And though enticements be base, yet they are very strong; like a gentle shower, or a soft fire, they sink and get in closer, than if they should be more violent. That which is as soft as oil in the touch, may be as sharp as swords in the operation. And therefore as a man is said in one [x] place to be 'enticed by lust,' so elsewhere he is said to be 'driven and thrust on' by lust. "Take heed to yourselves lest you corrupt yourselves; lest thou lift up thine eyes to heaven, and when thou seest the sun and the moon, and the stars, shouldst be *driven* to worship them and serve them." The objects themselves have no coactive or compulsory power in them: for they work but as objects, which is the weakest way of working that is; for objects are never total agents, but only partial; they do never any more than co-operate with some faculty and power, unto which they are suitable: yet such is the strength of those lusts, which are apt to kindle by those objects, that a man is said to be *driven* to idolatry by them. All which false prophets can do, is but moral, and by way of cunning and seducement; yet such is the strength of those lusts, which they flatter and work upon by their impostures, that they are said [y] to '*thrust* a man out of the way,' which the Lord commanded him to walk in. For as we use to say of the requests of a king, so we may of the flatteries and allurements of sin, that they do amount unto commands.

In one word, sin is thoroughly furnished with all sorts of armour,[a] both for defence and opposition; all strong holds,[b] all reasonings and imaginations, and thoughts which can be contrived to secure itself; and therefore no marvel, if it have much strength from itself.

Secondly, It hath much strength from Satan and the world, which are the counsellors and aids of sin, which bring in constant supplies and provisions unto it. Therefore lusts are said to be of the 'world,'[c] and to be 'earthly and devil-

[x] Jam. i. 14. [y] Deut. iv. 19. [a] Deut. xiii. 5. [a] Luke xi. 22.
[b] 2 Cor. x. 4, 5. [c] John ii. 16.

ish,' because the world and the devil supply them with constant fuel.

But lastly and principally, lust hath much strength in and from us. First, Because they are natural unto us. A man's sin is himself; it is called by the name of our 'old man.[d]' And therefore to be 'carnal,'[e] and to 'walk as men,' to live after the 'lusts of the flesh,' and after the 'lusts of men,' are all one. To 'live in sin[f]' in one place is to '[g]live to ourselves,' in another. To 'crucify fleshly affections[h]' in one place, is '[i]to mortify our earthly members,' in another. To 'deny ungodliness[k]' and worldly lusts in one place, is to 'deny ourselves[l],' in another. To 'lay aside the sin[m]' that doth so easily beset us, in one place, is to 'cast away our right eye, and our right hand[n],' in another; and therefore the ways of sin are called 'our own ways[o],' and the lusts of the flesh, 'our own lusts[p];' and being our own, we love and cherish them 'No man ever hated his own flesh[q];' neither can any man by nature hate his own lusts, unto which he is as truly said to be 'married[r],' as the church is to Christ: and this serves much, to set forth the power of sin. For the love of the subject is the strength of the sovereign: a king shall then certainly be obeyed, when he commands such things as it were difficult for him to prohibit. Secondly, Lust hath from us weapons to set forward its strength; the heart, a forge to contrive,—and members, instruments to execute; the heart, a womb to conceive,—and the members, midwives to bring forth lust into act. Lastly, sin must be very strong in us, because we are by nature full of it. So the apostle[s] says of natural men, they were "*filled* with all unrighteousness, and full of envy, debate, deceit," &c.; and St. Peter[t] that they have "eyes *full* of adultery," that cannot cease from sin. Now where there is *All* of a strong thing, that must needs be exceeding strong. If all the four winds should meet together in their full strength, what mountains would they not root up by the foundation? What a mighty rage and strength is there in the sea, only because it is full

[d] Rom. vi. 6. Eph. iv. 22. Col. v. 9. [e] 1 Cor. iii. 3. Joh. i. 13. 1 Pet. iv. 2. [f] Rom vi. 2. [g] 2 Cor. v. 15. [h] Gal. v. 24. [i] Col. iii. 5. [k] Tit. ii. 12. [l] Mat. xvi. 24. [m] Heb. xii. 1. [n] Mat. v. 29, 30. [o] Acts xiv. 16. [p] Jam. i. 14. [q] Eph. v. 28, 29. [r] Rom. vii. 4, 9. [s] Rom. i. 29. [t] 1 Pet. ii. 14.

of waters, and all waters belong unto it! Who is able to look upon the sun, or endure the brightness of that glorious creature, only because it is full of light? The same reason is in fleshly lusts; they are very strong in us, because our nature is *full* of them, and because all their *fulness* is in our nature.

Now this strength which is thus made up of so many ingredients, doth further appear in the effects of it—which are these three, all comprised in the general word of 'obeying' it in the lusts thereof, which denotes a full and uncontrolled power[u] in sin. First, the fomenting, entertaining, cherishing of lust, shaping of it, delighting in it, consenting to it; when a man doth join himself to sin, and settle himself upon it, and set his heart to it, and respect it in his heart, and study and consult it, and resolve upon it. Secondly, executing of it, and bringing into act the suggestions of the flesh thus conceived; yielding[x] to the commands, drudging in the service, drawing iniquity with cords and cart-ropes,[y] resigning both heart and hand to the obedience of sin. Thirdly, finishing it, going on without weariness, or murmuring, without repenting or repining, in the ways of lust; running in one constant channel, till, like the waters of Jordan, the soul drop into the Dead Lake. All these three, St. James hath put together to shew the gradations, and the danger of fleshly lusts: "Every man is tempted, when he is drawn away of his own lusts, and enticed: lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death." First, there is the suggestion; lust draweth away and enticeth. Secondly, the conception and formation, in the delight and consent of the will. Thirdly, the execution and bringing into act. Fourthly, the consummation and accomplishment of lust, filling up the measure, going on unweariedly to the last, till there is no hope,—and so abusing the patience and long-suffering of God unto destruction. Sin grows till it be ripe for the slaughter. Now if men, in the interim, cut off their sins, and turn to God before the decree be sealed, before he stir up all his wrath, and will suffer his Spirit no longer to strive; if they consecrate that little time and

[u] Hosea ix. 7. Eph. i. 12. Psal. xvi. 18. Hosea iv. 8. Mic. ii. 1. Ezek. xxxiii. 31. [x] Rom. vi. 19, 20. [y] Isai. v. 18.

strength they have left, to God's service, then the kingdom of sin is pulled down in them. To this purpose is the counsel of Daniel to Nebuchadnezzar,[z] "That he should break off his sins by righteousness, and his iniquities by shewing mercy to the poor;" that is, he should relinquish those sins which were most predominate in him—his injustice, and oppression, and tyranny against poor men (thus Paul preached of righteousness, and temperance, and judgment to come, to Felix, a corrupt and lascivious governor), and by that means his tranquillity should be lengthened; not by way of merit (for a thief deserves no pardon because he gives over stealing), but by way of mercy and favour.

Hitherto I have but shewed, that sin is a strong king: but this is not enough to drive men to Christ; which is my principal scope. It is further required, that men be convinced of being under this power of sin. The first use then which I shall shew you may be made of this doctrine, is, for the conviction and trial of the reign of sin in ourselves. For the more distinct expediting whereof, I shall produce these three cases to be resolved: First, Whether sin may reign in a regenerate man so, as that this power and kingdom of sin shall consist with the righteousness of Christ? Secondly, How wicked men may be convinced, that sin reigns in them; and what difference there is between the power of sin in them, and in the regenerate? Thirdly, Why every sin doth not reign in every unregenerate man?

For the first of these, we must remember in the general, that sin doth then reign, when a man doth 'obey it in the lusts thereof;' when he doth yield up himself to execute all the commands of sin; when he is held under the power of Satan[a] and of darkness:[b] and for the regenerate, we must likewise note what St. Paul and St. John have spoken in general of this point: "Sin shall not have dominion over you; for ye are not under the law, but under grace," saith St. Paul.[c] When a man is delivered from the obligations of the law, he is then delivered from the strength of sin (for 'the strength of sin is the law'[d]); "And he that is born of God, sinneth not, neither can sin," saith St. John,[e] that is,

[z] Dan. iv. 24. [a] Acts xxvi. 18. [b] Col. i. 13. [c] Rom. vi. 14.
[d] 1 Cor. xv. 56. [e] 1 John iii. 9.

cannot obey sin in all the lusts and commands thereof, as a servant to sin; from which service he hath ceased by being born of God; for no man can be God's son and sin's servant: for we are to distinguish between doing the work of sin, and obeying sin in the lusts thereof. As a man may do divine works, and yet not ever in obedience to God; so a man may be subject as a captive, in this or that particular tyranny of sin, who is not obedient as servant to all the government of sin: for that takes in the whole will, and an adequate submission thereof to the peaceable and uncontrolled power of sin. Let us then enquire, how far the power of sin may discover itself in the most regenerate. First, The best have flesh about them; and that flesh, wherever it is, worketh and rebelleth against the Spirit of Christ, "so that they cannot do the things which they would." Secondly, This flesh is of itself indifferent to great sins as well as to small: and therefore by some strong temptation it may prevail to carry the saints unto great sins, as it did David, Peter, and others. Thirdly, This flesh is as much in the will as in any other part of regenerate men; and therefore when they commit great sins, they may commit them with consent, delight, and willingness of heart. Fourthly, This flesh is in their members as well as in their wills; and therefore they may actuate, and execute those wills of sin, which they have consented unto. Fifthly, We confess, that, by these sins thus committed, the conscience of a regenerate man is wasted and wounded, and overcome by the power of sin,—and such a particular grievous guilt contracted, as must first be washed away by some particular repentance, before that man can be again qualified to take actual possession of his inheritance, or be admitted unto glory. In which case that of the apostle[f] is most certain, that "the very righteous shall scarcely be saved." For we are to note, that as some things may indispose a man for the present use, or dispossess him of the comforts and emoluments, which yet are not valid enough to divest him of the whole right and state in a living; so some sins may be of so heavy a nature, as may unqualify a man for an actual admittance into Heaven, or possession of glory, which yet do not nullify his faith, nor ex-

[f] 1 Pet. iv. 18.

tinguish his title and interest unto it. Thus we see, that sin may, in the most holy, have great power: the examples whereof are all written for our learning, to teach us what is indeed within us, how circumspectly we should walk, how watchfully over our hearts, how steadfast in our covenant,—lest we fall after the example of those men, and so break our bones, as David did. For one great sin, presumptuously committed, will bring either such a hardness of heart, as will make thee live in a wretched security and neglect of thy service and peace with God; or such a woful experience of his wrath and heavy displeasure against sin, as will even bruise thy conscience, and burn up thy bowels, and make thee go drooping and disconsolate, it may be, all thy days.[s]

But yet, though sin may thus far proceed against a regenerate man, all this doth not amount to a complete reign. Though sin may have a victory in the faithful, and that even over their wills, yet it hath not a kingdom; which imports a complete and universal resignation of the whole will and man to the obedience of it. It is one thing to have the whole consent of the will, unto some one sin, stolen away by some particular temptation; and another, to be wholly addicted and devoted to the ways of sin, to have the whole heart universally married to lust, and filled with Satan, whereby it bringeth forth fruit unto death. Into the former of these, we grant the faithful may fall: and yet even in that case, the seed of God which abideth in them, though it did not operate to prevent sin, will yet undoubtedly serve to supply repentance in due time and though consent went before to conceive sin, yet it shall not follow after to allow it being committed; but they review their sin with much hatred, and self-displacency, with affliction of Spirit, humiliation of heart, admiration of God's patience and forbearance, with renewing their covenant, with complaints and heavy bewailings of their own frowardness, with a filial mourning for their ingratitude and undutifulness unto God. But that a regenerate man should totally addict himself to the ways of sin, is repugnant to the Scripture, and

s Admodum piè et (more suo) doctissimè controversiam hanc expedivit sus-vissimæ memoriæ Præsul *Robertus Abbot*, Episcopus Salisburiensis, Animad. in Thomsoni Diatrib. c. 21.

extremely contrary to that throne, which Christ hath in the heart of such a man.

For the second case, how unregenerate men may be convinced that sin doth reign in them, we must observe that the complete reign of sin denotes two things; First, that strength, power, sovereignty, and dominion of sin, which hath been already opened; Secondly, a peaceable, uncontrolled, willing, universal subjection of all the members unto the obedience of that king.

Now to measure the unregenerate by this adequate rule, we must know, that they first are of several sorts and stamps. Some are, apparently and 'in conspectu hominum,' outrageous sinners; upon whom every man that sees them, and is well acquainted with the trade and course of sin which they live in, may, without breach of charity, pass this sentence; —'There goes a man who declares himself, in the eyes of the world, to be a servant of sin.' I speak not this for liberty of censuring, but for evidence and easiness of discerning only. Every man that thinks it baseness, and below the strain of his spirit to tremble at God's word, to fear judgment against sin denounced; who, with a presumptuous and high hand, rejects the warnings which God sends him; who, in his practice and sinful conformities, makes more account of the course of the world, than of the curse of God; of the fashions of men, than of the will of the Spirit; of the estimation of men, than of the opinion of Christ. And such is every one that allows himself in the same excess of rage and riot, of swearing, swaggering, and uncleanness, with his devilish associates; in the name and authority of the Lord Jesus, I pronounce that man to be a servant of sin: and if he continue sin's servant, he shall undoubtedly have sin's wages; "The wages of sin is death," even the everlasting vengeance and wrath to come: and if he despise that warning, the word which I have spoken, shall rise against him at the last day.

Others there are of a more calm, civil, composed course, men much wiser, but not a dram holier than those before. And here mainly sticks the enquiry, and that upon three exceptions, with which they may seem to evade and shift off this power of sin.

First, In those men there appeareth not so sovereign and absolute a dominion of sin as hath been spoken of, inasmuch

as they seem to live in fair external conformity to the truths which they have learned. To which I answer, first in general, That there may be a reign of sin, where it is not perceived; and that insensibility is a main argument of it. For this is a certain rule,—the more tenderly and seriously any man is affected with sense and sorrow for the power of sin, the more he is delivered from it. The young man in the Gospel was fully persuaded that he had kept the whole law, and little thought that his own possessions were his king, and that he was a vassal to his own wealth,—till Christ convinced him of a mighty reign of covetousness in his heart. A ship may, in the midst of a calm, by reason of a great mist, and the negligence of the mariners to sound and discover their distance from land, split itself against a rock, as well as be cast upon it by some irresistible storm:—and so that man who never fathoms his heart, nor searcheth how near he may be to ruin, but goes leisurely and uniformly on in his wonted formal and pharisaical security, may, when he thinks nothing of it, as likely perish under the power of sin, as he in whom the rage thereof is most apparent. As there is a great strength in a river when it runs smoothest and without noise, which immediately discovers itself when any bridge or obstacle is set up against it; so when sin passeth with most stillness and undisturbance through the heart, then is the reign of it as strong as ever, and, upon any spiritual and searching opposition, will declare itself. The Pharisees were rigid, demure, saint-like men, while their hypocrisy was let alone to run calmly and without noise: but when Christ, by his spiritual expositions of the law, his heavenly conversation, his penetrating and convincing sermons, had stopped the current, and disquieted them in their course, we find their malice swell into the sin against the Holy Ghost. It is the light of the sun which maketh day, when itself lies shut under a cloud and is not seen: so, in every natural man, there is a power and prevalency of sin, which yet may lie undiscovered under some general moralities. Thus as the serpent in the fable had a true sting, while it lay in the snow, though it shewed not itself but at the fire; so there may be a regal power in sin, when, upon external reasons, it may, for a time, dissemble itself. Ahab and Jeroboam's wife were as truly princes in their disguise

as in their robes; and a sow as truly a swine when washed in a spring of water, as when wallowing in a sink of dirt. The heart of man is like a beast, that hath much filth and garbage shut up under a fair skin,—till the Word[h] like a sacrificing sword, slit open, and, as it were, unridge the conscience to discover it. "All the ways of man," saith Solomon,[i] "are clean in his own eyes; but the Lord weigheth the spirits." He is a discoverer of the secrets, and entrails of every action.

For the more particular opening of this point, it will be needful to answer some few questions, touching the reign of some particular sins, which haply are seldom so thought of. And the first is, touching small sins, Whether they may be said to be reigning sins? Unto which I answer, that it is not the greatness but the power of sin, which makes it a king. We know there are 'Reguli,' as well as 'Reges,' kings of cities and narrow territories, as well as emperors over vast provinces. Nay many times a sin may be great 'in abstracto,' as the fact is measured by the law; and yet 'in concreto,' by circumstances, it may not be a reigning sin in the person committing it: and on the contrary, a small sin in the nature of the fact, may be a reigning sin in the commission; as in a corporation a man not half as rich as another may be the chief magistrate,—and another, of a far greater estate, may be an underling in regard of government. As a small stone, thrown with a strong arm, will do more hurt than another far greater, if but gently laid on, or sent forth with a fainter impression; so a small sin, committed with a high hand, with more security, presumption, and customariness, than others, will more waste the conscience, than far greater, out of infirmity or sudden surprisal. As we see drops, frequently falling, will eat into a stone, and make it hollower than some few far heavier strokes could have done: or as water poured into a sieve with many small holes, or into a bottomless vessel, is equally cast away; a ship may as well perish upon sands as rocks. [k]Daily small expenses upon lesser vanities, may, in time, eat out a good estate, if there be never any accounts taken, nor proportion

[h] Heb. iv. 12, 13. [i] Prov. xvi. 2. [k] Λανθάνει ἐπιοῦσίουσα ἡ παρέκβασις ὥσπερ τὰς οὐσίας αἱ μικραὶ δαπαναὶ δαπανῶσι πολλάκις γινόμεναι. *Arist. Polit.* lib. 5. c. 8. Qui modica spernit, paulatim decidit. *Aug.* Confes. l. 9. c. 8.

observed, no provision made to bring in as well as to expend: so a man, otherwise very specious, may, by a course of more civil and moderate sins, run into ruin.

The second question is, Whether privy and secret sins which never break forth into light, may reign?—To which I answer, that of all other sins, those which are secret, have the chiefest rule; such as are privy pride, hypocrisy, self-justification, rebellion, malicious projects against the Word and worship of God, &c. The prophet[l] compares wicked men's hearts to an oven. As an oven is hottest, when it is stopped, that no blast may break forth; so the heart is oftentimes most sinful, when most reserved. [m]It was a great part of the pride and state of the Persian kings, that they were seldom seen by their subjects in public; and the kingdom of China, at this day, is very vast and potent, though it communicate but little with other people: so those "lodging thoughts," as the prophet calls them, which lie stifled within, may be most powerful, when they are least discovered. First, Because they are ever in the throne (for the heart is the throne of sin); and every thing hath most of itself, and is least mixed and altered where it first riseth. Secondly, Because they are in the heart, as a stone in the centre freest from opposition and disturbance,—which, breaking forth into act, they might be likely to meet withal. And this may be one of the depths and projects of Satan against the soul of man, to let him live in some fair and plausible conformity for the outward conversation; that so his rule in the heart may be the more quiet both from clamours of conscience, and from cure of the Word.

The third question is, Whether sins of ignorance may be reigning sins? To which I answer, that it is not man's knowledge of a king which makes him a king, but his own power. Saul[n] was a king, when the witch knew not of it. For as those multitudes of imperceptible stars in the milky way[o] do all contribute to that general confused light which we there see; so the undiscerned power of unknown sins doth add much to the great kingdom which sin hath in the hearts of men. A letter, written in an unknown language, or in dark

[l] Hos. vii. 6, 7. [m] Apud Persas, persona regis sub specie majestatis occulitur. *Just.* l. 1. Αὐτὸς μὲν γὰρ, ὡς λόγοι, ἴδρυτο ἐν Σουσοῖς καὶ Ἐκβατάνοις, πᾶσιν ἀόρατος. *Arist.* de mundo. [n] 1 Sam. xxviii. [o] *Arist.* Meteor. lib. 1. cap. 8.

and invisible characters, is yet as truly a letter, as that which is most intelligible and distinct; so though men make a shift to fill their consciences with dark and illegible sins,—yet there they are as truly, as if they were written in capital characters. Saint Paul's persecution was a sin of ignorance; that was the only thing which left room for the mercy of God: so he saith of himself, "I obtained mercy, because I did it ignorantly, through unbelief[o]." Which words we are not to understand causally, or by way of external motive to God's mercy, as if St. Paul's ignorance and unbelief had been any positive and objective reason why God shewed him mercy, but only thus;—'I was a grievous persecutor of the Church of Christ; that, had it not been for my ignorance only, I had been a subject incapable of mercy. If I had known Christ's spirit, and had been so convinced as the Scribes and Pharisees[p], to whom he used to preach, were,—and should, notwithstanding that conviction, have set myself with that cruelty and rage against him as I did,—there would have been no room for mercy left; my sin would have been not only against the members, but against the Spirit, of Christ, and so an unpardonable sin.' His persecution then was a sin of ignorance; and yet we may know what a reigning sin it was, by the description of it, that "he made havock of the church, and haled men and women into prison.[q]" And indeed ignorance doth promote the kingdom of sin, as a thief with a vizard or disguise will be more bold in his outrages, than with open face. For sin cannot be reproved, nor repented of, till, some way or other, it be made known. "All things that are reproved, are made manifest by the light[r]."

The fourth question is, Whether natural concupiscence may be esteemed a reigning sin?—To which I answer, That as a child may be born a king, and be crowned in his cradle[s], so sin in the womb may reign. And indeed concupiscence is, of all other, the sinning sin, and 'most exceeding sinful[t].' So that as there is, virtually and radically, more water in a fountain though it seem very narrow,

[o] 1 Tim. i. 13. [p] Τίνος οὖν ἕνεκεν καὶ ἄλλοι Ἰουδαίοις οὐκ ἐλεήθησαν, ὅτι οὐκ ἐξ ἀγνοίας, ἀλλὰ καὶ εἰδότες καὶ σφόδρα ἐπιστάμενοι ἔπραττον ἃ ἔπραττον. *Chrys.*
[q] Acts viii. 3. [r] Eph. v. 13. [s] Isai. xlii. 25. [t] Rom. vii. 13.

than in the streams which flow from it, though far wider,—because though the streams should all dry up, yet there is enough in the fountain to supply all again; so the sin of nature hath indeed more fundamental foulness in it, than the actual sins which arise from it, as being the adulterous womb, which is ever of itself prostituted to the injections of any diabolical or worldly temptations, and greedy to clasp, cherish, and organize the seeds of sin. So that properly the reign of sin is founded in lust; for they are our lusts, which are to be satisfied in any sinful obedience. All the subsidies, succours, contributions which are brought in, are spent upon lust[u]; and therefore not to mourn for and bewail this natural concupiscence, as David [x] and Paul [y] did, is a manifest sign of the reign of lust. For there is no medium: if sin, which cannot be avoided, be not lamented neither, it is undoubtedly obeyed.

The last question is, Whether sins of omission may be esteemed reigning sins? To which I answer, that the wicked in scripture are charactered by such kind of sins; "Pour out[z] thy vengeance upon the heathen that know thee not, and upon the families that call not upon thy name.—The wicked[a] through the pride of his heart will not seek after God; God is not in all his thoughts. There is no truth[b], nor mercy, nor knowledge of God in the land.—I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink; a stranger, and ye took me[c] not in, &c." As in matters of government, a prince's negative voice, whereby he hinders the doing of a thing, is oftentimes as great an argument of his royalty, as his positive commands to have a thing done (nay a prince hath power to command that to be done, which he hath no power to prohibit; as Josias 'commanded the people to serve the Lord'); so in sin, the power which it hath to dead and take off the heart from Christian duties, from communion with God, from knowledge of his will, from delight in his word, from mutual edification, from a constant and spiritual watch over our thoughts and ways, and the like, is a notorious fruit of the reign of Sin. So then as he said of the Roman Senate, that 'It was an as-

[u] Rom. iii. 14. James iv. 3. [x] Psalm li. 5. [y] 2 Cor. xii. 8. Rom. vii. 23.
[z] Jer. x. 25. [a] Psal. x. 4. [b] Hos. iv. 1. [c] Mat. xxv. 41.

sembly of kings,' so we may say of sinful lusts in the heart, that 'They are indeed a throng and a people of kings.'

The second exception wherewith the more moderate sort of unregenerate men seem to shift off from themselves the charge of being subject to the reign of sin, is, that sin hath not over them an universal dominion, inasmuch as they abhor many sins, and do many things which the rule requires. "All these things," saith the young man in the Gospel, "have I done from my youth [d]." And Hazael [e] to the prophet, "Is thy servant a dog," to rip up women, and dash infants to pieces? He seemed at that time to abhor so detestable facts as the prophet foretold. "Come," saith Jehu [f], "and see my zeal for the Lord of hosts." Ahab [g] humbled himself: Herod [h] heard John gladly, and did many things: the foolish virgins and apostates abstained from many pollutions of the world:—and, from such abstinences and performances as these, men seem invincibly to conclude that they are not under an universal reign of sin.

For clearing this exception, we must know that there are other causes, besides the power and kingdom of the Spirit of Christ, which may work a partial abstinence in some sins, and conformity in some duties.

First, The power of a general restraining grace; which, I suppose, is meant in God's withholding Abimelech [i] from touching Sarah. As there are general gifts of the Spirit [k], in regard of illumination, so likewise in order to conversation and practice. It is said [l] that Christ, beholding the young man, "loved him," and that even when he was under the reign of covetousness. He had nothing from himself worthy of love; therefore something, though more general, it was which the Spirit had wrought in him. Suppose we his ingenuity, morality, care of salvation, or the like. As Abraham gave portions to Ishmael, but the inheritance to Isaac; so doth the Lord, on the children of the flesh and the bond-woman, bestow common gifts [m]; but the inheritance and adoption is for the saints; his choicest jewels

[d] Mark x. 20. [e] 2 Kings viii. 13. [f] 2 Kings x. 16. [g] 1 Kings xi. 27. [h] Mark vi. 20. John v. 35. [i] Gen. xx. 6. [k] 2 Cor. xii. 7, 10. [l] Mark x. 21. [m] Habent nonnulla munera filii concubinarum, sed non perveniunt ad regnum promissum. *Aug.* de Civ. Dei, lib. 16. cap. xxxiv.

are for the king's daughter. There is great difference betwixt *restraining* and *renewing* grace; the one only charms and chains up sin; the other, crucifies and weakens it, whereby the vigour of it is not withheld only, but abated: the one turns the motions and stream of the heart to another channel; the other, keeps it in bounds only, though still it runs its natural course: the one is contrary to the *reign*,—the other, only to the *rage*, of sin. And now these graces being so differing, needs must the abstaining from sins, or amendment of life, according as it riseth from one or other, be likewise exceeding different. First, That which riseth from renewing grace, is internal in the disposition and frame of the heart: the law and the spirit are put in there to purify the fountain; whereas the other is but external in the course of the life, without any inward and secret care to govern the thoughts, to moderate the passions, to suppress the motions and risings of lust, to cleanse the conscience from dead works, to banish privy pride, speculative uncleanness, vain, empty, impertinent, unprofitable desires out of the heart. The law is spiritual; and therefore it is not a conformity to the letter barely, but to the spiritualness of the law, which makes our actions to be right before God. "Thy law is pure," saith David[n]; "therefore thy servant loveth it." And this spiritualness of obedience is discerned by the inwardness of it,—when all other respects being removed, a man can be holy there, where there is no eye to see, no object to move him, none but only he and the law together. When a man can be as much grieved with the foulness of his thoughts, with the disproportion which he finds between the law and his inner man, as with those evils, which, being more exposed to the view of the world, have an accidental restraint from men, whose ill opinions we are loth to provoke; when from the spiritual and sincere obedience of the heart doth issue forth an universal holiness, like lines from a centre, unto the whole circumference of our lives, without any mercenary or reserved respects, wherein men oftentimes, instead of the Lord, make their own passions and affections their ends, or their fears their God.

Secondly, That which riseth from renewing grace, is equal

[n] Psal. cxix. 140.

and uniform to all the law[o]; it esteemeth all God's precepts concerning all things, to be right,—and it hateth every false way. Whereas the other is only in some particulars[p], reserving some exceptions from the general rule, and framing to itself a latitude of holiness, beyond which, in their conceits, is nothing of reality, but only the fictions and chimera's, the more abstract notions and singularities of a few men, whose end is not to serve God, but to be unlike their neighbours. I deny not, but as oftentimes it falleth out in ill-affected bodies, that some one part may be more disordered and disabled for service than others, because ill humours, being by the rest rejected, do, at last, settle in that which is naturally weakest; so in Christians likewise, partly, by the temper of their persons,—partly, by the condition of their lives and callings,—partly, by the pertinacious and more intimate adherence of some close corruption,—partly, by the company and examples of men amongst whom they live,—partly, by the different administration of the Spirit of grace, who, in the same men, bloweth how and where he listeth,—it may come to pass, that this uniformity may be blemished, and some actions be more corrupt, and some sins more predominant and untamed in them than others. Yet still I say, *renewing grace* doth, in some measure, subdue all, and, at least, frame the heart to a vigilancy over those gaps which lie most naked,—and to a tenderness to bewail the incursions of sin, which are by them occasioned.

Thirdly, That which riseth from renewing grace is constant, grows more in old age, hath life in more abundance, proceedeth from a heart purged and prepared to bring forth more fruit; whereas the other grows faint and withers. An hypocrite will not pray always: a torrent will, one time or other, dry up and putrify. Water will move upward by art, till it be gotten level to the spring where it first did rise; and then it will return to its nature again: so, the corrupt hearts of natural men, however they may fashion them to a show of holiness, so far forth as will rise even to those ends

[o] Psal. cxix. 128. [p] Αὕτη τοίνυν ἡ πρώτη ἀγαθοποιΐα τοῦ τελείου, ὅταν μὴ διά τι χρείωδες τῶν εἰς αὐτὸν συντεινόντων γίνηται. Κρίνοντος δὲ ὅτι καλὸν τὸ ἀγαθὸν ποιεῖν ἐκτενῶς, ἡ ἐνεργεία φερομένη ἐν πάσῃ πράξει ἀγαθύνεται οὐκ ἐφ' ὧν μὲν, ἐφ' ὧν δ' οὔ· ἀλλὰ ἐν ἕξει εὐπορίας καταστᾶσα, &c. *Clem. Alex.* Strom. lib. 4.

[q] In hoc major offensa est, quod partem sententiæ sacræ pro commodorum nostrorum utilitate diligimus, partem pro Dei injuriâ præterimus. *Salv.* l. 3.

and designs for which they assumed it,—yet let them once go past that, and their falling down will make it appear, that whatever motions they had screwed up themselves unto, yet still, in their hearts, they did bend another way, and did indeed resist the power of that grace, whose countenance they affected. Even as Scipio and Hannibal, at Syphax's table, did compliment and discourse, and entertain one another with much semblance of affection; whereas other occasions, in the field occurring, made it appear, that, even at that time, their hearts were full of revenge and hostility.

Lastly, That which riseth from renewing grace, is with delight [q] and much complacency, because it is natural to a right spirit: it desires nothing more, than to have the law of the flesh quite consumed; whereas the other hath pain and disquietness at the bridle which holds it in, and therefore takes all advantages it can, to break loose again. For while natural men are tampering about spiritual things, they are out of their element; it is as offensive to them as air is to a fish, or water to a man. Men may peradventure, to cool and cleanse themselves, step awhile into the water; but no man can make it his habitation: a fish may frisk into the air to refresh himself, but he returns unto his own element. Wicked men may, for variety sake, or to pacify the grumblings of an unquiet conscience, look sometimes into God's law; but they can never suffer the Word to dwell in them: they are doing a work against nature; and therefore no marvel, if they find no pleasure in it. Nay, [r] they do in their hearts wish, that there were no such law at all to restrain their corrupt desires; that there were no such records extant to be produced against them at the last: and as soon as any oc-

[q] Ἡδὺ τὸ κατὰ φύσιν, τὸ δὲ βία ὀὐ λυπηρόν. *Arist.* Rhet. l. 1.—Ut perfectæ fidei et obsequelæ est obedientiam diligere, et id quod quis agit affectu charitatis implere, et necessitatem agendi amantis voluntate præcurrere; ita et magnæ innocentiæ est iniquitates non modo non agere, sed odisse, quia interdum nos [legendum *nos*] ab his metus et terror avertit. *Hilar.* in Psal. cxix. mem.

[r] Quis coram Deo innocens invenitur, qui vult fieri quod vetatur, si subtrahas quod timetur? quantum in ipso est, mallet non esse justitiam peccata prohibentem atque punientem. Qui gehennas metuit, non peccare metuit, sed ardere; ille autem peccare metuit, qui peccatum ipsum sic ut gehennas odit. *Aug.* ep. 144. —Mallet, si fieri posset, non esse quod timeat, ut liberè faciat, quod occultè desiderat. *Id.* de nat. et grat. cap. lvii.—Non fit in corde quod fieri videtur in opere, quando mallet homo non facere, si posset impunè. *Id.* cont. 2. Ep. Pelag. l. 2. cap. ix. & lib. 1. cap. ix. & lib. 3. cap. iv.

casion calls them unto sensual and sinful delights, they steal away [s] the law from their own consciences; they suppress and imprison the truth in unrighteousness; they shut their eyes by a voluntary and affected ignorance [t], that they may, more securely and without check or perturbation, resign themselves to their own ways.

Secondly, A deep, desperate, hypocritical affectation of the credit of Christianity, and of the repute and name of holiness, like that of Jehu, "Come, see my zeal for the Lord of hosts." And this is so far from pulling down the reign of sin, that it mightily strengthens it, and is a sore provocation of God's jealousy and revenge. The prophet compares hypocrites to a deceitful bow [u], which though it seem to direct the arrow in an even line upon the mark, yet the unfaithfulness thereof carries it at last into a crooked and contrary way. And a little after, we find the similitude verified; "Israel shall cry unto me, My God, we know thee [x]." Here seems a direct aim at God, a true profession of faith and interest in the Covenant: but observe presently the deceitfulness of the bow; "Israel hath cast off the thing that is good;" though he be well contented to bear my name, yet he cannot bear my yoke; though he be pleased with the privileges of my people, yet he cannot away with the tribute and obedience of my people, and therefore God rejects both him and his half-services: "The enemy shall pursue him.—They have sowed the wind, and they shall reap the whirlwind," saith the Lord, in the same prophet. My people are like a husbandman, going over ploughed lands, and casting abroad his hands as if he were sowing seed: but the truth is, there is nothing in his hand at all but wind, nothing but vain semblances and pretences; the profession of a seedsman, but the hand of a sluggard. And now mark what a harvest this man shall have; "That which a man soweth, that shall he also reap;"—"he soweth the wind, and he shall inherit the wind," as Solomon speaks. Yet you may ob-

[s] Παρασλέπτουσι τὸν νόμον. *Clem. Alexand.* [t] Tanta est vis voluptatum, ut ignorantiam provelet in occasionem, &c. *Tert.* de spectac. c. 1.—Malunt nescire quia tam oderunt. *Apol.* c. 1.—Nolunt intelligere sensum Domini, &c. De fuga in persecut. c. 6. Βουλητὴ ἄγνοια, *Just. Mart.* Quæst. et Resp. qu. 140. —Ἄγνοια ἐκ προαιρέσεως. *Arist. Ethic.*—Οὐ γὰρ οἶδεν τὰ μεθ' ἡμᾶς, οὐδὲ θέλει μαθεῖν. *Clem. Alex.* Strom. l. 4. [u] Hos. vii. 16. [x] Hos. viii. 2, 3.

serve that there is some difference. As in harvest ordinarily there is an increase; he that sows a peck, may haply reap a quarter;—so the hypocrite here sows wind, but he reaps a whirlwind; he sowed vanity, but he shall reap fury:—for the fury of the Lord is compared to a whirlwind. God will not be honoured with a lie: "Shall a man lie for God?" This argument the apostle useth to prove the resurrection [y]; because "else," saith he, "we are found false witnesses of God:" and God doth not stand in need of false witnesses to justify his power or glory. "Why takest thou my word into thy mouth, seeing thou hatest to be reformed [z]?" We read [a], that in one of the states of Greece, if a scandalous man had lighted upon any wholesome counsel for the honour and advantage of the country, yet the commonweal rejected it as from him, and would not be beholding to an infamous and branded person. And surely Almighty God can as little endure to be honoured by wicked men, or to have his name and truth by them usurped in a false profession. When the Devil, who useth to be the father of lies, would needs confess the truth of Christ, "I know who thou art, even Jesus the Son of the living God;" we find our Saviour as well rebuking him for his confession, as, at other times, for his temptations: because, when the Devil speaks a lie, he speaks 'de suo,' he doth that which becomes him: but when he speaks the truth, and glorifies God, he doth that which is improper for his place and station, (for "who shall praise thee in the pit [b]?") he speaks then 'de alieno,' of that which is none of his own; and then he is not a liar only by professing that which he hates, but a thief too. And surely, when men take upon them the name of Christ, and a show of religion, and yet deny 'the power' thereof,—they are not only liars in professing a false love, but thieves too in usurping an interest in Christ, which indeed they have not; and are like to have no happier success with God, (who cannot be mocked) than false pretenders have with men, who, under assumed titles of princes deceased, have laid claim to kingdoms. God will deal with such men, as we read that Tiberius [c] dealt with a base pretender to a crown; when, after

y 1 Cor. xv. z Psal. l. 16, 17. a *A. Gellius*, Noct. Attic. l. 18. c. iii.
b Psal. lxxxviii. 11. c Ὅλον τὸ σῶμα σκληρότερόν τε καὶ δουλόφανες καταμαθὼν, [illegible] τὸ σύνταγμα. *Joseph.* de Bello Judaico, l. 2. cap. v.

long examination, he could not catch the impostor tripping in his tale, at last he consulted with the habit and shape of his body; and finding there not the delicacy and softness of a prince, but the brawniness and servile fashion of a mechanick, he startled the man with so unexpected a trial, and so wrung from him a confession of the truth. And, surely, just so God will deal with such men, as usurp a claim unto his kingdom, and prevaricate[d] with his name; he will not take them on their own words, or empty professions, but examine their hands: if he find them hardened in the service of sin, he will then stop their mouth with their own hand, and make themselves the argument of their own conviction.

Thirdly, The power of pious and virtuous education; for many men have their manners, as the collier had his faith, merely by tradition, and upon credit from their forefathers. So St. Paul, before his conversion, lived, as touching the law, unblameably in his own esteem, because he had been a Pharisee of the Pharisees. Many times we may observe amongst men, that contrariety of affections proceeds from causes homogeneal and uniform, and that the same temper and disposition of mind will serve to produce effects in appearance contrary. When two men contend with much violence to maintain two different opinions, it may easily be discerned by a judicious stander-by, that it is the same love of victory, the same contentious constitution of spirit, which did foster those extreme discourses; and many times men would not be at such distance in tenets, if they did not too much concur in the pride and vain-glory of an opinionative mind. And surely so it is in matters of religion and practice; many times courses, extremely opposite, are embraced out of the self-same uniform frame and temper of spirit. A humour pertinaciously to adhere to the ways, which a man hath been bred in, may, upon contrary educations, produce contrary effects, and yet the principal reason be the same; as it is the same vigour and virtue of the earth, which from different seeds, put into it, produceth different fruits. So then, a man may abstain from many evils, and do many good things, merely out of respect to

[d] Christi nomen induere, et non per Christi viam pergere, quid aliud est quam prævaricatio divini nominis? *Cypr.* de zelo et livore.

their breeding, out of a native ingenuity, and fair opinion of their fathers' piety, without any such experimental and convincing evidence of the truth, or spiritual and holy love of the goodness, by which the true members of Christ are moved unto the same observances.

Fourthly, The legal and affrighted power which is in the Word, when it is set on by a skilful Master of the Assemblies. For though nothing but the evangelical virtue of the Word begets true and spiritual obedience, yet outward conformity may be fashioned by the terror of it. As nothing but vital, seminal, and fleshly principles can organize a living and true man; yet the strokes and violence of hammers and other instruments, being moderated by the hand of a cunning worker, can fashion the shape of a man in a dead stone. As Ahab was humbled by the Word in some degree, when yet he was not converted by it.

Fifthly, The power of a natural illightened conscience, either awakened by some heavy affliction, or affrighted with the fear of judgment, or, at best, assisted with a temper of generousness and ingenuity, a certain nobleness of disposition, which can by no means endure to be condemned by its own witness, nor to adventure on courses which do directly thwart the practical principles to which they subscribe. For, as I observed before, many men, who will not do good obedientially[e] with faith in the power, with submission to the will, with aim at the glory of him that commands it, will yet do it rationally, out of the conviction and evidence of their own principles. And this the apostle[f] calls "a doing by nature the things contained in the law," and a "being a law to a man's self." Now though this may carry a man far, yet it cannot pull down the kingdom of sin in him; and that for these reasons: First, it doth not subdue all sin,—all filthiness of the flesh and spirit, and so perfect holiness in the fear of God.[g] Drive a swine out of one dirty way, and he will presently into another, because it was not his disposition, but his fear which turned him aside. Where there are many of a royal race, though hundreds be destroyed, yet if any one that can prove his descent, do remain

[e] Ne in iis, in quibus obtemperant, obsequuntur. *Salv.* lib. iii. [f] Rom. ii. 14.
[g] 2 Cor. vii. 1.

alive, the title and sovereignty runs into him, (as we see in the slaughter which Athaliah[h] made): so is sin; if any one be left to exercise power over the conscience without control, the kingdom over a man's soul belongs unto that sin. Secondly, Though it were possible (which yet cannot be supposed) for a natural conscience to restrain and kill all the children of sin, yet it cannot rip up, nor make barren the womb of sin, that is, lust and concupiscence, in which the reign of sin is founded. Nature cannot discover, much less can it bewail or subdue it. As long as there is a Devil to cast in the seeds of temptations, and lusts to cherish, form, quicken, ripen them,—impossible it is but sin must have an offspring to reign over the soul of man. Thirdly, All the proficiencies of Nature cannot make a man's endeavours good before God; though they may serve to excuse a man to himself, yet not unto God. "If one bear holy flesh in the skirt of his garment, and with his skirt doth touch flesh, shall it be clean?" saith the Lord in the prophet[i]: "And the priest answered, No. But if one who is unclean by a dead body, touch any of these, shall it be unclean? And the priest answered, It shall be unclean. So is this people, and so is this nation before me, saith the Lord, and so are all the works of their hands before me; they are unclean." They think, because they are the seed of Abraham, and dwell in the land of promise, and have my worship, and oracles, and sacrifices, not in their hearts, but only in their lips and hands, which are but the skirts of the soul, that therefore doubtless they are clean; but whatever they are before themselves, in their own eyes and estimation, —yet before me, neither the privilege of their persons, Abraham's seed,—nor the privilege of their nation, the Land of Promise,—nor the privilege of their mere outward obedience, the works of their hands,—nor the privilege of their ceremonies and worship, that which they offer before me,—can do them any good; but they, and all they do, is unclean in my sight. Offerings and sacrifices in themselves were holy things; but yet unto them, saith the Lord, to a revolting and disobedient people, they shall be "as the bread of mourners,"[k] that is, unclean. And the prophets[l] elsewhere

[h] 2 Chr. xxii. 23. [i] Hag. ii. 11, 14. [k] Hos. ix. 4. [l] Amos v. 21, 22. Jer. vi. 20.

intimate the reason; "I hate, I despise your feast-days, I will not smell in your solemn assemblies: though you offer me your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Your burnt-offerings are not acceptable, nor your sacrifice sweet unto me." Though the things be done, by God's institution, yet the evil performance of them makes them ours[m]; that is, sinful and unclean. Mercy itself without faith, which ought to be the root of all obedience, is a sinful mercy; mercy in the thing, but sin to the man.

Sixthly, The sway and bias of self-love[n], and particular ends. When a man's disposition looks one way, and his ends carry him another, that motion is ever a sinful motion; because though it be suitable in outward conformity to the rule, yet it is a dead motion,—like that of poppets or inanimate bodies, which have no principle of motion in themselves, but are carried about by the spring or weight which hangs unto them (for a man's ends are but his weights): and so the obedience which comes from them, is but a dead obedience, which the apostle[o] makes the attribute of sinful works,—and St. James[p], of a diabolical faith. The act of Jehu[q], in rooting out the house of Ahab, and the priests of Baal, was a right zealous action in itself, and by God commanded; but it was a mere murder, as it was by Jehu executed, because he intended not the extirpation of idolatry, but only the erecting and establishing of his own throne. To preach the word, is in itself a most excellent work; yet to some there is a 'reward' for it, to others only a 'dispensation,' as the apostle[r] distinguisheth; and he gives us, as there, so elsewhere[s], the reasons of it, drawn from the several ends of men; "Some preach Christ out of envy; and others, out of good will." To give good counsel, for the prevention of approaching danger, is a work of a noble and charitable disposition, as we see in Jonathan towards David[t]: but in Amaziah, the priest of Bethel, who dissuaded Amos[u] from preaching at the court, because of the king's displeasure,

[m] Vestra dicit quæ secundum libidinem suam, non secundum religionem Dei celebrando, sua jam, non Dei, fecerant. *Tert.* cont. Marc. l. 2. cap. 22.
[n] Vitium est infidelitate misereri. *Aug.*
[o] Heb. vi. 14.
[p] Jam. ii. 17.
[q] 2 Kings ix. 6, 7.
[r] 2 Cor. ix. 17.
[s] Phil. i. 15.
[t] 1 Sam. xix. 2, xx. 37, 42.
[u] Amos vii. 10, 13.

and the evil consequences which might thereupon ensue (of all which, himself was the principal, if not sole author), this was but a poor courtesy ; for it was not out of love to the prophet, but only to be rid of his preaching. To seek God, to return, to enquire early after him, to remember him as a rock[x] and a redeemer, are in themselves choice and excellent services: but not to do all this out of a straight and steadfast heart, but out of fear only of God's sword,—not to do it because God commands them, but because he slays them ; this end makes all but lying and flattery, like the promises of a boy under the rod. To fear God[y] is the conclusion of the matter, and the whole duty of the man ;—but not to fear the Lord and his goodness[z], but to fear the Lord and his lions (as the Samaritans did[a]), this is indeed not to fear the Lord at all.

Lastly, The very antipathy[b] of sins must necessarily keep a man from many. For there are some sins so dissident and various, that they cannot consist together in the practice of them. Though the same root of original corruption will serve for both, yet the exercises of them are incompatible: as the same root will convey sap to several boughs, which shall bear fruits so different, as could not grow out of the same branch. The apostle[c] gives a distinction of spiritual and fleshly filthiness, between many of which there is as great an opposition, as between flesh and spirit. Ambition, pride, hypocrisy, formality, are spiritual sins ; drunkenness, uncleanness, public, sordid, notorious intemperance, are fleshly sins :—and these two sorts cannot ordinarily stand together ; for the latter will speedily blast the projects[d], disappoint the expectations, wash off the daub and varnish which a man, with much cunning and pains, had put on. Pilate and Herod did hate one another ; and this, one would have thought, should have advantaged Christ against the particular malice of either of them against him (as in a case something parallel, it did St. Paul[e], when the Pharisees and Sadducees were divided); but their malice[f] against

[x] Psal. lxxviii. 34, 37. [y] Eccles. xii. 13. Hos. iii. 5. [z] Psal. cxxx. 4. [a] 2 Kings xvii. 33, 34. [b] Scelera dissident. *Senec.* [c] 2 Cor. vii. 1. [d] Cum faciunt hæc homines sine fide, non peccata coercentur, sed aliis peccata vincuntur. *Aug.* de Nupt. et Conc. lib. 1. cap. 3. [e] Acts xxiii. 6, 7. Acts iv. 27. [f] Luke xxiii. 12.

Christ being not so well able to wreak itself on him during their own distances, was a means to procure a reconciliation more mischievous than their malice. "Ephraim against Manasseh, and Manasseh against Ephraim, but both against Judah[g];" one sin was put out to make the more room for another. Many men have some master-sin, which checks and abates the rest. The ancient Romans[h] were restrained from intemperance, injustice, violence, by an extreme affectation of glory, and an universal sovereignty. As, many times, men cure heats with heats, and one flux of blood with another[i]; so some sins, though not cured, yet are forborne upon the predominancy of others. The Pharisees hated Christ, and feared the people; and many times this fear restrained[k] the manifestation and execution of the other.

The third and last exception is this: Unregenerate men of a more calm and civil temper, may conceive themselves delivered from the reign of sin, because they have many conflicts with it, and reluctancies against it, and so afford not such a plenary and resolved obedience to it, as so absolute a power requireth. To this I answer, that this is no more sufficient to conclude an overthrow of the reign of sin, than the sudden mutiny of Cæsar's soldiers, which he easily quelled with one brave word, *Quirites*, could conclude the nullifying of his government. For when we mention uncontrolledness as an argument of sin's reign, we mean not, that a bare natural conviction (which the apostle[l] calls 'an accusation') which imports a former yielding to the lust, and no more; but that a spiritual expostulation with a man's own heart, joined with true repentance[m], and a sound and serious lusting[n] against the desires and commands of the flesh, are the things which subdue the reign of sin. The whole state then of this point, touching the royalty of sin, will be fully opened, when we shall have distinctly unfolded the differences betwixt these two conflicts with sin; the con-

g Isa. ix. 21. h Cæteras cupiditates hujus unius ingenti cupiditate presserunt. *Aug.* de Civit. l. 5. cap. 12. Vid.—Plu. i Calores caloribus onerando deprimimus, et sanguinis fluxum defusâ insuper venulâ revocamus. *Ter. et Aug.* de nat. et grat. c. 28. k Mat. xxvii. 46. John vii. 3. l Rom. ii. 15. m Jer. viii. 6. n Gal. v. 17.

flict of a natural accusing conscience, and the conflict of a spiritual mourning and repenting conscience.

First, They differ in the principles whence they proceed: —the one proceeds from a spirit of fear and bondage; the other, from a spirit of love and delight. An unregenerate man considers the state of sin as a kingdom, and so he loves the services of it; and yet he considers it as 'regnum sub graviore regno,' as a kingdom subject to the scrutinies and inquiries of a higher kingdom; and so he fears it, because the guilt thereof, and day of accounts, affrights him. So that this natural conflict riseth out of the compulsion of his judgment, not out of the propension of his will; not from a desire to be holy, but only to be safe and quiet. He abhorreth the thoughts of God and his justice: whereas the faithful hate sin, with relation to the purity and righteousness of God,—desire to walk in all well-pleasing towards him,—hunger after his grace,—are affected with indignation, self-displacency, and revenge against themselves for sin,—mourn under their corruptions,—bewail the frowardness of their slippery and revolting hearts,—set a watch and spiritual judicature over them,—cry out for strength to resist their lusts,—and praise God for any grace, power, discipline, severity, which he shews against them. In one word, a natural conscience doth only shew the danger of sin, and so makes a man fear it; but a spiritual conscience shews the pollution of sin, the extreme contrariety which it bears to the love of our heart, the rule of our life, the law of God; and so makes a man hate it, as a thing contrary, not only to his happiness, but to his nature [o], of which he hath newly been made partaker. A dog will be brought by discipline to forbear those things which his nature most delights in, not because his ravine is changed into a better temper, but the following pains make him abstain from the present bait: so the conflict of the faithful is with the unholiness of sin; but the conflict of other men is only with the guilt and other sensual incommodities of sin. And though that may make a man forbear and return, yet not unto the Lord: "They have not cried unto me," saith the Lord, "with their heart, when they howled upon their beds [p]." Their

[o] 1 Pet. i. 4. [p] Hosea vii. 14.

prayers were not cries, but howlings, brutish, and mere sensual complaints, because they proceeded not from their hearts, from any inward and sincere affection, but only from fear of that hand which was able to cast them upon their beds. As a sick man eats meat, not for love of it, which he takes with much reluctancy and disrelish, but for fear of death, which makes him force himself (as Saul [q] said to Samuel) against his will;—whereas a healthy man eats the same meat with hunger and delight; so a natural conscience constrains a man to do some things which his heart never goes along with, only to avoid the pain which the contrary guilt infers. In a tempest, the mariners will cast out all their wares, not out of any hatred to the things (for they throw over their very hearts into the sea with them); but because the safety of their lives, and preservation of their goods will not stand together; 'non sub intuitu mali, sed minoris boni,' not under the apprehension of any evil in the things, but only as a lesser good which will not consist with the greater: and therefore they never throw them over but in a tempest; whereas, at all other times, they labour at the pump to exonerate the ship of the water, which settles at the bottom, not only for the danger, but stench and noisomeness of it too. Thus a natural conscience throws away sin as wares; and therefore never forbears it, but in a tempest of wrath and sense of the curse, and quickly returns to it again: but a spiritual conscience throws out sin as corrupt and stinking water; and therefore is uniformly disaffected to it, and always laboureth to be delivered from it. A scullion or collier will not dare to handle a coal when it is full of fire, which yet, at other times, is their common use; whereas a man of more cleanly education, as he will not then, because of the fire,—so not at any time, because of the foulness: so here a natural conscience forbears sin sometimes, when the guilt and curse of it doth more appear, which yet, at other times, it makes no scruple of: but a spiritual conscience abstains always, because of the baseness and pollution of it. The one fears sin, because it hath fire in it to burn; the other hates sin, because it hath filth in it to pollute, the soul.

Secondly, These conflicts differ in their seats and stations.

[q] 2 Sam. xiii. 12.

The natural conflict is in several faculties, as between the understanding and the will, or the will and the affections; and so doth not argue any universal renovation, but rather a rupture and a schism, a confusion and disorder in the soul. But a spiritual conflict is in the same faculty; will against will, affection against affection, heart against heart, because sin dwells still in our mortal body. Neither do the spirit and the flesh enter into covenant to share and divide the man, and so to reside asunder in several faculties, and not molest one another's government. There can be no agreement between the strong man and him that is stronger. Christ will hold no treaty with Belial; he is able to save to the uttermost, and therefore is never put to make compositions with his enemy; he will not disparage the power of his own grace, so much as to entertain a parley with the flesh. So then they fight, not from several sorts only, but are ever struggling, like Esau and Jacob, in the same womb. They are "contrary to one another," saith the apostle; and contraries meet in the same subject, before they exercise hostility against one another. Flesh and spirit are in a man, as light and darkness in the dawning of the day, as heat and cold in warm water,—not severed in distinct parts, but universally interweaved and coexistent in all. There is the same proportion in the natural and spiritual conflict with sin, as in the change of motion in a bowl. A bowl may be two ways altered from that motion, which the impressed violence from the arm did direct it to; sometimes by an external cause, a bank meeting and turning the course; ever by an internal, the sway and corrective of the bias, which accompanies and slackens the impressed violence throughout all the motion: So is it in the turning of a man from sin; a natural man goes on with a full consent of heart, by bias in the will or affections, to moderate or abate the violence; only sometimes by chance he meets with a convicted judgment, or with a natural conscience, which, like a bank, turns the motion, or disappoints the heart in the whole pleasure of that sin; but in another, where haply he meets with no such obstacle, he runs his full and direct course. But now a spiritual man hath a bias and corrective of grace in the same faculty where sin is, which doth much remit the violence, and at length turn the course of it. And this

holds in every sin; because the corrective is not casual, or with respect only to this or that particular, but is firmly fixed in the parts themselves, on which the impressions of sin are made.

Thirdly, They differ in the manner or qualities of the conflict; for, first, a natural conflict hath ever treachery mixed with it; but a spiritual conflict is faithful and sound throughout; and that appears thus: A spiritual heart doth ever ground its fight out of the Word; labours much to acquaint itself with that, because there it shall have a more distinct view of the enemy, of his armies, holds, supplies, trains, weapons, stratagems. For a spiritual heart sets itself seriously to fight against every method, deceit, armour of lust, as well against the pleasure as the guilt of sin. But a natural heart hath a secret treachery and intelligence with the enemy; and therefore hates the light, and is willingly ignorant of the forces of sin, that it may have that to alledge for not making opposition. There is in every natural man in sinning, a disposition very suitable to that of Vitellius[r], who used no other defences against the ruin which approached him, but only to keep out the memory and report of it with fortifications of mirth and sottishness, that so he might be delivered from the pains of preserving himself. Thus the natural conscience, finding the war against sin to be irksome, that it may be delivered from so troublesome a business, labours rather to stifle the notions, to suppress and hold under the truth in unrighteousness,—to strive, resist, dispute with the Spirit,—to be gladly gulled and darkened with the deceits of sin, than to live all its time in unpreventable and unfinishable contentions. Secondly, a natural conflict is ever particular, and a spiritual, universal against all sin, because it proceedeth from hatred, which is ever πρὸς τὰ γένη, as the philosopher speaks[s], against the whole kind of a thing. A natural man may be angry with sin, as a man with his wife or friend, for some present vexation and disquietness which it brings, and yet not hate it; for that reacheth to the very not being of a thing. And for a natural man to have

[r] Præterita, instantia, futura pari oblivione dimiserat:—Mirum apud ipsum de bello silentium: prohibiti per civitatem sermones, nec quidquam nisi jucundum et læsurum accepit. Vid. *Tacit.* Hist. lib. 3. [s] *Arist.* Rhetoric. lib. 2. cap. iv.

his lusts so overcome, as not at all to be,—would doubtless be unto him as painful as mutilation or dismembering to the natural body: and therefore if it were put to his choice in such terms, as might distinctly set forth the painfulness and contrariety of it to his present nature, he would undoubtedly refuse it, because he would be destitute of a principle to live and move by: and every thing naturally desires rather to move by a principle of its own, than by violent and foreign impressions, such as are those, by which natural men are moved to the ways of God. And therefore the natural conscience doth ever bear with some sins, if they be small, unknown, secret, or the like, and hearkens not after them. But the Spirit holds peace with no sins, fights against the least, the remotest, those which are out of sight:—Paul [t] against the sproutings and rebellions of natural concupiscence; David [u] against his secret sins, as Israel against Jericho, and Ai, and those other cities of Canaan; it suffers no accursed thing [x] to be reserved; it slays as well women and children, as men of war; lest that which remains, should be a snare to deceive, and an engine to induce more. The natural conscience shoots only by aim and level against some sins, and spares the rest, as Saul [y] in the slaughter of the Amalekites. But the spiritual shoots not only by level against particular notorious sins,—but at random too, against the whole army of sin; and by that means doth peradventure wound and weaken lusts, which it did not distinctly observe in itself, by complaining unto God against the body of sin, by watching over the course and frame of the heart, by acquainting itself out of the Word with the armour and devices of Satan, &c. The opposition then between the natural conscience and sin, is like the opposition between fire and hardness in some subjects; the conflict between the spiritual conscience and sin, is like the opposition between fire and coldness. Put metal into the fire, and the heat will dissolve and melt it: but put a brick into the fire, and that will not melt nor soften (because the consistency of it doth not arise 'ex causa frigida,' but 'sicca' [z]): but put either one or other into the fire, and the coldness of it will be removed:

[t] Rom. vii. 23. 2 Cor. xii. 8. [u] Psal. xix. 12. [x] Josh. vi. 19, 21.
[y] 1 Sam. xv. [z] Vid. *Arist.* de Meteor. l. 4. c. vii.

and the reason is, because between fire and hardness, there is but a particular opposition in some cases; namely, where a thing is hard out of a dominion of cold, as in metals; not out of a dominion of dry qualities, as in brick and stones; but between fire and coldness there is an universal opposition: So a natural conscience may, peradventure, serve to dissolve or weaken, in regard of outward practice, some sins, but never all; whereas a spiritual reacheth to the remitting and abating every lust, because the one is only a particular, the other an universal opposition. Thirdly, the natural conscience fights against sin with fleshly weapons, and therefore is more easily overcome by the subtilty of Satan; such as are servile fear, secular ends, carnal disadvantages, general reason, and the like: but the spiritual conscience ever fights with spiritual weapons out of the Word, faith, prayer, hope, experience, watchfulness, love, godly sorrow, truth of heart, &c.

Fourthly, They differ in their effects; First, a natural conflict consists with the practice of many sins unquestioned, unresisted; but a spiritual changeth the course and tenour of a man's life, that as by the remainders of the flesh, the best may say, We cannot do the things which we would [a]; so by the first-fruits of the Spirit, and the seed of God, it may be truly said, They cannot sin [b]. For though they do not attain a perfection in the manner, yet, for their general current and course of their living, it is without eminent, visible, and scandalous blame. Secondly, the natural is only a combat, there is no victory follows it. Sin is committed with delight, and persisted in still; but the spiritual diminisheth the power and strength of sin. Thirdly, the natural, if it do overcome, yet it doth only repress or repel sin for the time; like the victory of Saul over Agag, it is yet alive, and hath no hurt done it; but the spiritual doth mortify, crucify, subdue sin. Some plaisters skin, but they do not cure; give present ease, but no abiding remedy against the root of the disease: so some attempts against sin may only for the present pacify, but not truly cleanse the conscience from dead works. Fourthly, the natural makes a man never a whit the stronger against the next assault of temptation;

[a] Gal. v. 17. [b] 1 John iii. 9, 20.

whereas the spiritual begets usually more circumspection, prayer, humiliation, growth, acquaintance with the depth and mysteries of sin, skill to manage the spiritual armour, experience of the truth, power, and promises of God, &c.

Lastly, They differ in their end. The natural is only to pacify the clamours of an unquiet conscience, which ever takes God's part, and pleads for his service against the sins of men. The spiritual is with an intent to please and obey God, and to magnify his grace, which is made perfect in our weakness.

Now for a word of the third case,—Why every sin doth not reign in every wicked man?—for answer whereunto, we must first know that properly it is original sin which reigns. And this king is very wise; and therefore sends forth into a man, members and life, as into several provinces, such vice-roys, such actual sins, as may best keep the person in peace and encouragement, as may least disquiet his estate, and provoke rebellion. Secondly, we are to distinguish between the reign of sin, actual and virtual, or 'in præparatione animi;' for if the state of the king requires it, a man will be apt to obey those commands of lust, which now haply his heart riseth against, as savage and belluine practices, as we see in Hazael. Thirdly, though original sin be equal in all, and to all purposes; yet actual sin, for the most part, follows the temper of a man's mind, body, place, calling, abilities, estate, conversings, relations, and a world of the like variable particulars. Now as a river would of itself, 'cæteris paribus,' go the nearest way unto the sea, but yet,—according to the qualities and exigencies of the earth, through which it passeth, or by the arts of men,—it is crooked and wried into many turnings; so original sin would, of itself, carry a man the nearest way to Hell, through the midst of the most devilish and hideous abominations; but yet, meeting with several tempers and conditions in men, it rather chooseth, in many men, the safest than the speediest way, carries them in a compass, by a gentler and a blinder path, than through such notorious and horrid courses, as wherein having Hell still in their view, they might haply be brought some time or other to start back and bethink themselves. But lastly, and principally, the different administration of God's general restraining grace (which, upon unsearchable

and most wise and just reasons, he is pleased, in several measures, to distribute unto several men) may be conceived a full reason, why some men are not given over to the rage and frenzy of many lusts, who yet live in a more voluntary and plenary obedience unto many others.

To conclude: By all this which hath been spoken, we should be exhorted to go over unto Christ, that we may be translated from the power of Satan; for he only is able to strike through these our kings in the day of his wrath. Consider the issue of the reign of sin, wherein it differs from a true king, and sympathizeth with tyrants; for it intendeth mischief and misery to those that obey it. First, Sin reigns unto death; that which is here called the reign of sin, is before called 'the reign of death,' and the reign of sin 'unto death[c].' Secondly, Sin reigneth unto fear and bondage, by reason of the death which it brings[d]. Thirdly, Sin reigneth unto shame, even in those who escape both the death and bondage of it. Fourthly, It reigneth without any fruit, hope, or benefit; "What fruit had ye then in those things, whereof ye are now ashamed[e]?" Lastly, The reign of sin is but momentary: at the length, both itself and all its subjects shall be subdued. "The world passeth away, and the lusts thereof; but he that doth the will of God, abideth for ever[f]." Of Christ's kingdom, there is no end. We shall reap, if we faint not. Our combat is short, our victory is sure, our crown is safe, our triumph is eternal: his grace is all-sufficient here to help us, and his glory is all-sufficient hereafter to reward us.

[c] Rom. v. 17, 21. Rom. vi. 16. [d] Heb. ii. 15. [e] Rom. vi. 21. [f] 1 Joh. ii. 17.

THE

POLLUTION OF SIN,

AND

USE OF THE PROMISES.

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2 COR. VII. 1.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

HAVING set forth the state, guilt, and power of sin, I shall now, in the last place, for the further opening of the exceeding sinfulness thereof, discover the pollution and filthiness, which therefrom both the flesh and spirit, the body and soul, do contract.

The apostle, in the former chapter, had exhorted the Corinthians to abstain from all communion with idolaters, and from all fellowship in their evil courses. Several arguments he useth to enforce his exhortation. First, from the inequality of Christians and unbelievers, "Be not ye unequally yoked together with unbelievers," ver. 14. It hath a relation to the law of Moses, which prohibited to plough with an ox and an ass, or to put into one yoke things disproportionable.—Secondly, from their contrariety, and, by consequence, uncommunicableness to each other: there is as everlasting and irreconcileable an hatred between "Christ and Belial, righteousness and unrighteousness, as between light and darkness," ver. 14, 15.—Thirdly, from those precious and excellent promises, which are made to Christians; they are "the temples of God, his people, and peculiar inheritance; he is their Father, and they his sons and daughters," ver. 16, 17, 18.—And there are many reasons in this one argument drawn from the promises, to infer the apostle's conclusion. First, By that unction and consecration, whereby they are made 'temples unto God,'—they are separated

from profane uses, designed to divine and more noble employments, sealed and set apart for God himself; and therefore they must not be profaned by the unclean touch of evil society. Secondly, By being God's temples, they are lifted to a new station [a]; the eyes of men and angels are upon them; they offend the weak, they blemish and deface their Christian reputation; they justify, comfort, encourage, settle the wicked in their sinful courses, by a deep policy of the deceitful heart of man, apt to build ungrounded presumptions of safety to itself, by the fellowship of such whom it conceives to be in a good condition. Thirdly, They involve themselves in the common calamities with those, with whom they communicate. If Israel had not separated themselves from Egypt by the blood of the Paschal Lamb, but had communicated with them in their idolatry, they should have felt the sword of the destroying angels in their houses, as well as the Egyptians. If, upon hostility [b] between nations, warning be given by an adversary to all strangers, to avoid the place which he cometh against, and they take not the summons,—though of themselves they be no way engaged upon the quarrel, yet, being promiscuously mingled with the conquered people, they also shall share in the common calamity, and become captives with the rest: so good men, by communion with the wicked, are involved in the general miseries of those, with whom they communicate. Fourthly, They betray the safety and tranquillity of the church and state wherein they live: for they under Christ are the foundations of the commonwealth; their prayers establish the prince's throne; their cries hold God fast, and will not let him alone to destroy a people. If the salt be infatuated, every thing must be unsavoury: if the foundations fail, what can the people do?

Now lastly, in the words of the text, the apostle shews the aptness of the promises to cleanse and purify; and that therefore they to whom they are made, do misemploy and neglect them, if they purify not themselves from all that filthiness of flesh and spirit, which, by communion with the wicked, they are apt easily to contract.

[a] Discamus ex hac parte sanctam superbiam; sciamus nos esse illis meliores. *Hieron.* Ep. Psal. iv. 3. [b] *Greg. Tholos.* de Repub. lib. 11.

I shall not trouble you with any division of the words, but observe out of them the point I have proposed, touching the pollution and filthiness of sin,—and infer other things in the text by way of corollary, and application unto that.

The Wise Man saith, that "God made all things beautiful in their time;" and then much more man, whom he created after his own image in righteousness and holiness, with an universal harmony and rectitude in soul and body. He never said of any of the creatures, "Let us make it after our own image," as he did of man: and yet the creatures have no more beauty in them, than they have footsteps of the power, wisdom, and goodness of him that made them. How much more beautiful then was the soul of man, for whose service this whole glorious frame was erected, and who was filled with the knowledge and love of all God's revealed will! Now sin brought confusion, vanity, disorder, both upon the whole creation, and upon the image of God in men and angels. What thing more glorious than an angel? what more hideous than a devil? and it was nothing but sin which made an angel a devil. What thing more beautiful and benign than Heaven? what more horrid and merciless than Hell? and yet it was sin, which drew a 'Hell out of Heaven[c],'—even fire and brimstone upon God's enemies. What more excellent and befitting the hands of such a workman, than an universal fulness and goodness in the whole frame of nature? what more base and unserviceable, than emptiness and disorder! And it is sin which hath put chinks into all the creatures to let out their virtue, and hath brought vanity and vexation of spirit upon all things under the sun. In one word, what more honourable, than to obtain the end for which a thing is made? what more abhorred than to subsist in a condition infinitely more woful, than not to be? and it is sin only, which shall, one time or other, make all impenitent sinners wish rather to be hurried into that fearful gulf of annihilation, and to be swallowed up in everlasting forgetfulness, than live with those marks of vengeance, under those mountainous and insupportable pressures, which their sins will bring upon them.

When we look into the Scriptures, to find out there the

[c] Gehenna de Cœlo. *Salvian.* Ἐννόησον ἡλίκον ἐστι τὸ ἁμάρτημα, ὥστε βάσασθαι καὶ πρὸ καιροῦ τὴν γέενναν φανῆναι. *Chrysost.* in Rom. 1. Hom. iv.

resemblances of sin, we find it compared to the most loathsome of things:—to the 'blood and pollution of a new born child,' before it be cut, washed, salted, or swaddled [d]: to the rottenness of a man in his grave; "The whole world lieth in mischief and sin [e]," even as a dead man in the slime and rottenness of his grave: to that noisome steam and poisonous exhalation, which breathes from the mouth of an open sepulchre; "Their throat is an open sepulchre [f]," that is, out of their throat proceedeth nothing but stinking and 'rotten communication,' as the apostle calls it [g]: to the nature of vipers, swine, and dogs [h]: to the dung or garbage [i], the poison [k], sting, excrements, vomit of these filthy creatures: to a root of bitterness which defileth many [l]: to thorns and briars, which bring forth no other fruit but curses [m]:' to the excrements of metals, 'dross, and reprobate silver [n]:' to the excrements of a boiling pot, 'a great scum [o]:' to the worst of all diseases, 'sores [p],' 'rottenness [q],' 'gangrenes' or leprosies [r], 'plague and pestilence [s];' the 'menstruousness of a removed woman [t]:' to 'a vessel in which there is no pleasure,' which is but the modest expression of that draught into which nature emptieth itself [u]. And which is the sum of all uncleanness, sin in the heart is compared to the 'fire of Hell [x].' So that the 'pure eyes of God do loathe to see, and his nostrils to smell it [y].' It makes all those that have eyes open, and judgments rectified, to abhor it in others. "The wicked is an abomination to the righteous [z]." When desperate wretches pour out their oaths and execrations against Heaven, scorn and persecute the Word of Grace, count it baseness and cowardice not to dare to be desperately wicked,—then every true heart mourns for their pride, compassionates their misery, defies their solicitations,—declines their companies and courses, even as most infectious, serpentine, and hellish exhalations, which poison the air, and putrify the earth upo which they tread. And when God gives a man eyes t look inward, unridgeth the conscience, unbowelleth the hea

[d] Ezek. xvi. 6. [e] 1 Joh. v. 19. [f] Rom. iii. 13. [g] Ephes. iv.
[h] Luke iii. 7. 2 Pet. ii. 20. [i] Phil. iii. 8. [k] Rom. iii. 13. Jam. ii
[l] Cor. xv. 56. Jam. i. 21. 2 Pet. ii. 20. [l] Heb. xii. 15. [m] Heb. v
[n] Jer vi. 28. Ezek. xxii. 18. [o] Ezek. xxiv. 11, 12. [p] Isai. i. 6. [q] 2
iii. 8. [r] 2 Tim. ii. 17. [s] 1 Kings viii. 38. [t] Ezek. xxxvi. 17. [u] J
viii. 8. [x] Jam. iii. 6. [y] Zach. xi. 8. Amos v. 21. [z] Prov. xxix. 27

stirreth up, by his Word, the sink which is in every man's bosom, makes him smell the carrion of his own dead works, the uncleanness of his evil conscience, the filthiness of his nature,—every man is then constrained to abhor himself, to be loathsome in his own sight, and to stop his nose at the poison of his own sores[a].

For the more particular discovery of this truth, let us first look upon the best works of the best men. Though we say not that they are sins, and 'in natura rei' culpable, as our adversaries charge us; yet so much evil doth adhere unto them by the mixture of our corruptions, by passing through our hands, as when sweet water passeth through a sink, as that God might justly turn away his eyes[b] from his own graces in us, not as his graces, but as in us. It is true, the spiritual offerings and sacrifice of the saints, as they come from God's grace, are clean and pure, a sweet savour[c], acceptable, well-pleasing[d] and delightful unto God.[e] But yet, as they come from us, they have iniquity in them, as not being done with that thorough and most exact conformity to God's will, as his justice requires; and therefore, if he should enter into judgment, and mark what is done amiss, he might reject our prayers, and throw back the dung of our sacrifices into our faces, for abusing and defiling his grace; "For cursed is every one, that continueth not in every thing that is written in the law, to do it." Clean then and acceptable they are; First, comparatively, in regard of wicked men's offerings, which are altogether unclean. Secondly, by favour and acceptance[f]; because God spareth us, as a father his son, that desires to please him. Thirdly, (which is the ground of all) by participation with Christ, being perfumed with his incense, being strained through his blood, being sanctified upon his altar. "When he[g] shall sit as a refiner and purifier of gold to purify the sons of Levi, and purge them as gold and silver, then shall they offer unto the Lord an offering in righteousness, then shall the offerings of Judah and Jerusalem be pleasant unto the Lord." But, in itself, our best righteousness is as a menstruous rag.[h] If God should lay righteousness to the line, and judgment to the plummet, should take

[a] Ezek. xxxvi. 31. [b] Mal. i. 10. [c] Phil. iv. 18. [d] Heb. xiii. 16.
[e] Prov. xv. 8. [f] Ephes. i. 6. [g] Mal. iii. 3, 4. [h] Isai. lxiv. 6.

such exceptions as he justly might, at the most holy action that any saint can offer to him; if he should shew the conscience, how short it falls of that total perfection which his pure eye requires,—how many loose thoughts, how much deadness, weariness, irreverence, diffidence, vitiateth our purest prayers; how many by-ends, corrupt respects, ignorances, oversights, forgetfulness, worldly intermixtures deface and blemish our brightest actions; how much unbelief consists with the strongest faith; how many thorns, stones, birds, do haunt and cover the best ground, the most honest and good heart, to stifle and steal away the Word from it; how many weeds do mingle with the purest corn; how much ignorance in the sublimest judgments; how much vanity in the severest and exactest minds; how much looseness, and digressions in the most sad and composed thoughts; how many impertinences and irregularities in the most bridled and restrained tongue; how much mispense of the seasons and opportunities of grace in the most thrifty redemption of our time; how much want of compassion and melting affections in our greatest alms; of love to the truth, and right acceptation of the beautiful tidings of peace in our largest contributions; how much self-allowance and dispensation to iterate and reiterate our smaller errors; if, in these and a world of the like advantages, God should be exact to mark what is done amiss, who were able to stand in his presence, or abide his coming? Say the Papists what they will, of merit of condignity, commensurate to eternal life, and proportionable to the justest and severest scrutiny of the most pure and jealous God; yet let the conscience of the holiest of them all be summoned to single out the most pure and meritorious work which he ever did, and with that to join issue with God's justice, to perish or be saved, according as that most perfect of all his works shall appear righteous or impure; and I dare presume none of them would let their salvation run a hazard upon that trial. So then there is pollution by way of adherency of contract, in the best works of the best men.

How much more then in the best works of unregenerate men! 'Their sacrifices unclean' and abominable before God, being offered upon the altar of a defiled conscience[1]:

[1] Prov. xv. 8. Tit. i. 15.

"Their prayers and solemn meetings hateful," loathsome, impious.[k] For either they are but the 'howlings of afflicted men,' that cry out for pain, but not out of love[l]; or the 'babbling of careless and secure men,' that cry 'Lord, Lord,' and mumble a few words without further notice, like Balaam's ass[m]; or the wishings and wouldings of inordinate men, that pray for their lusts, and not for their souls[n]; or lastly, the bold and unwarranted intrusions of presumptuous men, who, without respect to the Word, promises, or conditions of God, would have mercy from him without grace, and forgiveness of sin without forsaking of sin. Their mercies are 'cruel mercies;' their profession of religion but 'a form of godliness.'[o] All, as I said before, but the embalming of a carcase, which abates nothing of the hideousness of it in the sight of God.

And now if the best works of wicked men are so unclean and full of filthiness in God's eyes, where then shall appear their confessed sins? If their prayers and devotions stink, how much more their oaths and execrations! If their sacrifices and that which they offer to God, is unclean, how unclean is their sacrilege and that which they steal from him! If their mercies be cruel, how cruel their malice, murders, briberies, oppressions! If there be so much filthiness in their profession, how much more in their persecution, in their reviling and scorning of the ways of God! If their fastings and maceration be sinful, and 'not unto the Lord,'[p] what is their drunkenness, their spewing and staggering, their clamours and uncleanness, all their cursed compliments and ceremonies of damnation!

O consider this, all ye that have hitherto forgotten God! Remember that His eyes are purer than always to behold iniquity. Remember that his Spirit will not always strive with flesh! Admire his bottomless patience, which hath thus long suffered thee, an unclean vessel, to pollute thyself and others, and forborne thee with more patience than thou couldest have done a toad, or serpent, than which notwithstanding in his sight thou art far more unclean. And remember that his patience is salvation, and should lead

[k] Isai. i. 13, 14, 15. [l] Hos. vii. 14. [m] Mat. vii. 21. [n] Jam. iv. 3. [o] 2 Tim. iii. 5. [p] Zech. vii. 5.

thee to repentance! Consider that the law of the Lord is pure, and his fear clean, and his holiness beautiful; the garments with which he clothed his priests, garments of comeliness and praise, made for glory and beauty; he comes with fire and soap, with water and blood to heal our sores, to purge our uncleanness. But now if there be lewdness in our filthiness, obstinacy in our evil ways; if it suffice us not to have thus long wrought the will of the Gentiles, let us with fear consider those woful denunciations: "Let him that is filthy, be filthy still[q]: Ephraim[r] is joined to idols, let him alone: Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy sins any more, till I have caused my fury to rest upon thee."[s]

We have considered the 'quod sit,' that sin is full of filthiness and pollution; I will but name the 'quid sit,' what this filthiness is. It hath two things belonging to the nature of it. First, A privation of the beauty, which the image of God brought into the soul with it.[t] A deformity to the holiness and brightness of the law. The law was both holy and good; not only the rule, but the beauty, of our life and nature. So that as evil is a declination and swerving from the law as a rule, so it is sin; and as it is a swerving from the law as our beauty, so it is the stain and pollution of the soul. Secondly, It notes a positive foulness, an habitual (both natural and contracted) defiledness of mind and conscience, an introducing of the image of Satan, hideous marks of hellishness and deformity in the soul, body, and conversation: every desire, motion, and figment of the heart being nothing but the exhalations of an open sepulchre, the damp and steam of a rotten soul.

Now, in the last place, let us see the 'quale sit,' those evil properties which accompany this pollution; four woful qualities belong unto it. First, It is a deep pollution of a crimson dye, of a scarlet tincture that will not wear out.[u] 'Like the spots of a leopard, or the blackness of an Ethiopian,' which is not by way of accidental or external adherency, not innate and contempered, belonging to the constitution.[x] It is engraven upon the heart, written with an

[q] Rev. xxii. 11. [r] Hosea iv. 13. [s] Ezek. xxiv. 13. [t] *Aquin.* 1. 2 æ. qu. 16. artic. 1. [u] Isa. i. 18. [x] Jer. xiii. 23.

iron pen, and the claw of a diamond, and so fashioned even in the very substance of the soul.[y] It is an iniquity marked, which cannot be washed away with nitre and much soap, no more than marks imprinted and incorporated in the substance of a vessel.[z] The whole inundation and deluge of Noah could not wash it off from the earth, but it returned again. A shower of fire and brimstone from Heaven hath not so cleansed it out of the country of Sodom, but that the venom and plague of it doth still there appear in a poisonous and stinking lake. The plague which came amongst the Israelites for the abominations of Baal Peor, had not cleansed the filthiness all away, but many years after the stain remained[a]; nay the very flames of Hell shall not in all eternity be able to eat out the print, or to fetch away the stains of the smallest sins from the nature of man. Nay, which is yet stronger than all this, though grace be of itself apt to wipe out, and conquer sin, yet that measure and proportion of grace which here the best receive, though it may shorten, weaken, abate, yet it doth not utterly root it out. "Who can say, I have made my heart clean, I am free from my sins?" The best of us have yet our sores running upon us, and stand in need of a garment to cover our pollutions.

Secondly, It is an universal pollution. "I said unto thee when thou wast in thy blood, Live."—We are, by nature, all overdrowned and plunged in the filthiness of sin. The apostle here calls it 'filthiness of flesh and spirit,' to note the compass of the stain of sin. For notwithstanding some sins belong principally to the spirit, as pride, heresy, idolatry, superstition, &c. and others to the flesh, as drunkenness, gluttony, uncleanness, &c. yet certain it is, that every sin defiles both flesh and spirit, by the reason of their mutual dependance[b] in being and working, and of the contagious quality of sin. Sins of the flesh soak and sink, and eat into the bottom of the spirit, to drown that with hardness, insensibility, error, security, inconsiderateness, contempt of God, &c.; and the sins of the spirit break out like

[y] Jer. xvii. 1. [z] Jer. ii. 22. [a] Josh. xxii. 17. [b] Adeo non sola anima transigit vitam, ut nec cogitatus, licet non ad effectus per carnem deductos, auferamus à collegio carnis—sine opere, et sine effectu, cogitatus carnis est Actus. *Tert.* de Resurrect. carnis, cap. 14.

plague-sores into the flesh, pride into the eye, malice into the hand, heresy into the tongue, superstition and idolatry into the knee, &c. The soul and body have so near communion, that one can no more sin alone without the contagion of the other, than one wheel in an engine move without the motion of the other.

Thirdly, It is a spreading pollution. A leprosy, a gangrene, a plague, that diffuseth poison and infection upon others. First, It spreads in a man's self. An evil lust will infect the thoughts; and they, the desires; and they, the words and actions; and they grow into habits, and reflect back again upon the heart and conscience, to harden and defile them. Secondly, This infection stays not in a man's self only, but runs forth upon others, to lead and misguide them; We will certainly do as we have done, "we and our kings, our princes, and our fathers, in the cities of Judah, and in the streets of Jerusalem."[c]—To drive and compel them; "Why compellest thou the Gentiles to live as do the Jews?"[d]—To comfort and hearten them; "Thou hast justified, and art a comfort to thy sisters Sodom and Samaria."[e]—To exasperate and enrage them; "Thou hast given occasion to the enemies of the Lord to blaspheme."[f]—To deceive and seduce them; as the old prophet of Bethel[g] did the prophet of the Lord by his lie.—To teach and instruct them; the Israelites, by their idolatry, 'taught their children to walk after Baalim.'[h] And by how much the more authority over the persons of men, or eminency of place, or reputation of piety any man hath, by so much the more spreading and infectious are his sins, being taken with the more trust and assurance. If a minister be loose and scandalous,—a magistrate, careless and rusty,—a gentleman, rude and unclean,—a man that professeth the power of godliness, unjust and worldly,—strange it is how the lower and more ignorant rank of men, who believe that such men as these are not by their places so far from, or by their learning and studies so unacquainted with God, will be hereby strengthened in their deadly and formal courses. Thirdly, (which is yet worse) the very godly are apt to be infected

[c] Jer. xliv. 17. [d] Gal. ii. 14. [e] Ezek. xvi. 52, 54. [f] 2 Sam. xii. 14. [g] 1 Kings xiii. 18. [h] Jer. ix. 14.

by the sins of the wicked. It is not so strange to see a godly man, misguided and seduced by the errors of others like himself, the estimation of whose persons may overrule the opinion of their actions, and so make a man take them upon trust from them. But that a holy man should catch infection from the example of another who is in the gall of bitterness, is a thing that wonderfully sets forth the corruption of our nature, and the contagion of sin. The sons of God saw the daughters of men, and were polluted; the people of Israel saw the Midianitish women, and were ensnared. A holy man's conversing with loose, carnal, and formal men, diswonts him from the ways of God, brings a deadness of spirit and insensible decay of grace upon him secretly; and therefore the more dangerously conveys a mediocrity and compliancy of spirit, with forms only of godliness and pharisaical outsides, begets much dispensation and allowance in many errors, that he may keep pace, and not seem too austere, censorious, and ill-conceited of the men whom he walks with. Therefore David[i] would not suffer a wicked man to be in his presence, nor any wicked thing to be before his eyes, 'lest it should cleave unto him.' "Take heed," saith the apostle[k], "lest any root of bitterness, springing up, trouble you, and thereby many be defiled." Fourthly, It spreads not only upon men, but defiles and curses the good creatures of God about us; it puts a leprosy into the stone in the wall, and the beam[l] in the house, barrenness into the earth, mourning into the elements, consumption into the beasts[m] and birds, bondage[n], vanity, grief, and, at last, combustion[o] and dissolution upon the whole frame of nature.

Fourthly, It is a mortal and poisonous pollution, the pollution of deadly sores and putrefactions. "I said unto thee in thy blood, Live; yea, I said unto thee in thy blood, Live."[p] It notes that that estate wherein they were in their sins, was so deadly, that the cure of them was very difficult; it required the repetition of God's power and mercy. If a child, new born, should lie exposed in its blood to the injury of a cold air, nor have the navel cut, nor the body

[i] Psal. ci. 3. [k] Heb. xii. 15. [l] Zach. v. 4. [m] Jer. xii. 4.
[n] Rom. viii. 20, 21. [o] 2 Pet. iii. 10, 11. [p] Ezek. xvi. 6.

wrapped, or washed, or tended at all,—how quickly would it be, that, from the womb of the mother, it would drop into the womb of the earth! The state of sin is an estate of nakedness, blood, impotency, obnoxiousness to all the temptations and snares of Satan, to all the darts of Death and Hell. The ancients compare it to falling into a pit full of dirt and stones; a man is not only polluted, but he is bruised and wounded by it. To conclude; there is no deformity nor filthiness extant, which did not rise from sin. It is sin which puts bondage into the creature, which brings discords and deformities upon the face of nature. It is sin, which put devilishness into the angels of Heaven, and hurried them down from their first habitation. It is sin, which put a sting into death, without which, though it kill, yet it cannot curse. It is sin, which puts fire into Hell, and supplies, unto all eternity, the fuel and material for those unextinguishable flames. It is sin, which puts Hell into the conscience, and arms a man with terrors and amazements against himself. It is sin, which puts rottenness and dishonour into the grave; he that died without sin, rose up without corruption. It is sin, which wrings out those clamours and groans of brute creatures, which wrestle under the curse of Adam's fall. It is sin, which enrageth and maddeth one beast against another, and one man against another, and one nation against another. It is sin, which brought shame and dishonour upon that nakedness, unto which all the creatures in paradise did owe awe and reverence. It is sin, which turned Sodom into a stinking lake,—and Jerusalem, the glory of the earth, into a desolation and haunt for owls and bitterns. It is sin, which so often staineth Heaven and earth with the marks of God's vengeance, and which will one day roll up in darkness, and devour with fire, and reduce to its primitive confusion, the whole frame of Nature. It is sin, which put horror into the law, and makes that which was at first a law of life and liberty, to be a law of bondage and death, full of weakness, unprofitablenesses, hideousnesses, and curses. It is sin, which puts malignity and venom into the very Gospel, making it 'a savour of death unto death,' that is, of another deeper death and sorer condemnation, which, by trampling upon the blood of Christ, we draw upon ourselves, unto that death under which we lay before by the maledic-

tion of the law. And lastly, (which is the highest that can be spoken of the venom of sin) it is sin which, in a sort, and to speak after the manner of men, hath put hatred into God himself,—hath moved the most merciful, gracious, and compassionate Creator to hate the things which he made, and not to take pity upon the works of his hands. If God had looked round about his own works, he could have found nothing but goodness in them, and therefore nothing but love in himself. But when sin came into the world, it made the Lord repent, and grieve, and hate, and destroy his own workmanship.

And the consideration hereof should drive us all, like lepers and polluted wretches, to that fountain in Israel which is opened for sin and for uncleanness, to buy of him 'white raiment that we may be clothed,' and the shame of our nakedness may not appear. For which purpose, we must first find out the pollution of sin in ourselves; and that is, by using the glass of the law, which was published of purpose to make sin appear exceeding sinful. For as 'rectum' is 'sui judex et obliqui,' so 'purum' is 'sui judex et impuri;' That which is right and pure, is the measure and discovery of that which is crooked and impure. Now the law is "right, pure, holy, just, good, lovely, honourable, clean;" and therefore very apt to discover the contrary affections and properties in sin. And having gotten, by the law, acquaintance with ourselves, there is then fit place for the apostle's precept, "To cleanse ourselves from all filthiness of spirit." First, the Lord discovered the preposterousness of Israel's services unto him, when they came before him in their uncleanness, and lifted up hands full of blood; and then comes the like precept to the apostle's here, "Wash ye; make ye clean; put away the evil of your doings from before mine eyes,[q] &c.

But can an unclean thing cleanse itself? Can that which is intrinsecally, naturally, inherently unclean, purify itself? It may pollute any thing which toucheth it; but how can it cease from that which belongs to its nature, or wipe out that which hath eaten in, and is marked in its very substance? It is true, 'of ourselves we cannot cleanse our-

[q] Isa. i. 15, 18.

selves;' it is Christ's office to sanctify his church, and it is his comeliness[r] with which we are adorned; without him we can do nothing: but yet having him, we must wash ourselves. For God worketh not upon men as a carver[s] upon a stone, when he would induce the shape and proportions of a man, but yet leaves it a stone still and no more; but as himself did work upon earth in paradise, when he breathed into it the soul of man, and so made it a living creature. It is true, a natural man is as dead to grace, as a stone is to natural life; and therefore if only man should work upon him, he would continue as dead still: but he who of dead earth made a living man, is able "of stones to raise up children unto Abraham;" and the work of conversion is a work of vivification. Now then being quickened, we must walk and work ourselves. "I will take away, saith the Lord, the stony heart out of their flesh, and I will give them an heart of flesh, that they may walk in my statutes,"[u] &c. So then God commands us to cleanse ourselves, when yet it is his own work. First, to teach us what he doth, is not out of duty or debt, but of grace and favour; for when he doth that which he commands, it is manifest that ours was the duty; and therefore his the greater mercy, to give us money wherewith to pay him the debt we owed. "Thou workest all our works for us,"[x] saith the prophet. The work, as it is a duty, is ours; but as a performance, it is thine. Secondly, he doth it to shew, that though he be the author and finisher of our faith[y], though he who beginneth our good works, doth also perform them until the day of Christ[z]; yet he will not have us abide always under his hand as dead stones,—but being quickened and healed by his spirit, and having our impotencies removed, we likewise must co-operate and move to the same end with him; for he doth not so work for us, but he withal gives us a will and a deed to concur with him to the same actions: "As we have received Christ, so we must walk in him."[a]—Thirdly, to shew us where we must fetch our cure,—to teach us that he will be sought unto by us, and that we must rely upon his power

r Ezek. xvi. 14. s *Aug.* de peccat. merit. et remis. l. 2. c. 5. u Ezek. xi. 19, 20. x Isa. xxvi. 12. y Heb. xii. 1. z Phil. i. 6. a Phil. ii. 13.

and promises. Therefore "He commandeth us the things which we cannot do, that we might know of whom to beg them:"[b] for it is faith alone which obtaineth by prayer that which the law requireth only, but cannot effect, by reason of the weakness of it. In one place, the Lord commandeth[c], "Cast away from you all your transgressions, and make you a new heart and a new spirit." In another place, he promiseth, "I will sprinkle clean water upon you, and you shall be clean; from all your filthiness and from all your idols, will I cleanse you: a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh." How can these things consist together? He commands us to do that which he promiseth to do himself; but only to shew that God gives what he requires. The things which he bids us do, (as if they were to be the works of our own will, and being, indeed, the duties which we owe) yet he promiseth to do in us, to shew that they are the works of his grace, and that his promises are the foundation of all our performances. For we, by working, do not cause him to fulfil his promises; but he, by promising, doth enable us to perform our works.[d] So then we cleanse ourselves by the strength of his promises; they are the principles of our purification. This the apostle expresseth in the text; "Having therefore these promises, dearly beloved, let us cleanse ourselves."

This, then, is the next thing we must enquire into, wherein the strength of this argument lies,—and how a man ought to make use of the promises, to infer and press upon his conscience this duty of cleansing himself. Here then, first, we must note, that promises do contain the matter of rewards, and are, for the most part, so proposed unto us. Abating only the first promise of calling unto the obedience of faith, which, I conceive, is rather made unto Christ in our behalf ("Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,") than unto us formally, be-

[b] Ideo jubet, quæ non possumus, ut noverimus quid ab illo petere debeamus. Ipsa enim est fides, quæ orando impetrat, quod lex imperat. *Aug.* de Gra. et Lib. Arb. cap. 15. [c] Ezek. xviii. 30. [d] Nos non facimus, ut ille faciat, quæ promisit; sed ille facit, ut nos faciamus, quæ præcepit. *Aug.*

cause the seed of Abraham are the subject of the promises; I say, excepting only that, I conceive all other promises to bear in them the nature of a reward, and so to carry relation to presupposed services. For benefits have usually burthens and engagements with them; so that promises being the representation of rewards, and rewards the consequents of service, and all services being generally comprehended in this of 'cleansing ourselves from all filthiness, and of finishing holiness in God's fear,' manifest it is, that the promises are, in this regard, fit arguments to induce our duty. The Gospel, which is the Word of promise, hath an obedience annexed unto it, which the apostle[e] calls "the obedience of the Gospel:" and faith being the hand to receive the promises, hath an obedience annexed unto it likewise, which the same apostle[f] calls "the obedience of faith;" for it is not only a hand to receive, but a hand to work. To live to ourselves, and yet lay claim to the promises, is to make God a liar[g],—not to believe the record which he gives of himself, that will not cast away precious things upon swine. His promises are free 'in fieri,' made only out of grace, but conditional 'in facto esse,' performed and accomplished with dependance upon duties in us. "God is faithful," saith the apostle, "who shall stablish you and keep you from evil;"—there is the promise: "and we are confident that ye will do the things which we command you;"—there is the duty which that promise calls for. When we pray 'Give us our daily bread,' by saying, 'give us,' we acknowledge that it is from God: but when we call it ours, we shew how God gives it, namely, in the use of means. For bread is ours, not only in the right of the promise, "I will not fail thee, nor forsake;" but by service and quiet working in an orderly calling.[h]

Secondly, Promises are apt to purify, not only as arguments to induce it, but likewise as efficient causes and principles, being by faith apprehended, of our holiness. And so the force of the reason is the same, as if a rich man, having given a great estate unto his son, should add this exhortation,—'Having received such gifts as these, and having now wherewithal to live in quality and worth, keep yourself in fashion like the son of such a father.'

[e] 2 Thes. i. 8. [f] Rom. i. 5, 16, 23. [g] 2 Thes. iii. 3, 4. [h] 2 Thes. iii. 11, 12.

Efficients they are, First, As tokens and expressions of God's love; for all God's promises are grounded in his love His justice, truth, and fidelity, are the reasons of fulfilling promises, because in them he maketh himself our debtor[l]: therefore (saith the apostle[k]) "there is laid up for me a crown of righteousness, which God, the righteous judge, shall give unto me." And again[l]; "God is faithful, who will not suffer you to be tempted;" and "Faithful is he that hath promised, who will also do it."[m]—And St. John[n]; "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." One would think a man should rather fear the revenge, than expect the forgiveness of sins by God's justice; but God is as just in performing the mercy which he promiseth, as in executing the vengeance which he threateneth. So, then, justice and fidelity are the reasons of fulfilling promises; but God's love and mercy is the only reason of making promises. "The Lord did not set his love upon you, nor choose you," saith Moses to Israel,[o] "because ye were more in number than any people; but because the Lord loved you;"—that is the ground of making the promise: and "because he would keep the oath which he had sworn to your fathers;" that was the ground of performing his promise.—"For thy Word's sake, according to thine own heart," saith David[p], "hast thou done all these great things."—"According to thine own heart," that is, 'ex mero motu,' out of pure and unexcited love, thou didst give thy Word and promise; and for thy Word sake, thou hast performed it, not for any thing that was in me (for "who am I, O Lord, or what is my house?") hast thou brought me hitherto. "Thou wilt perform," saith the prophet[q], "the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—Why truth to Jacob, and mercy to Abraham? We must note, the promise after a sort began in Abraham (therefore he is called 'the father of the faithful'), and when God makes a promise, it is only out of mercy; but the promise was continued unto Jacob, who, being Abraham's seed, was an heir

[i] Promittendo, se fecit debitorem. *Aug.* [k] 2 Tim. iv. 8. [l] 1 Cor. x. 13. [m] Heb. x. 23. [n] 1 Joh. i. 9. [o] Deut. vii. 7, 8. [p] 2 Sam. vii. 18, 21. [q] Micah vii. 20.

of the promise, and so the inheritance which was out of mercy given unto Abraham, did, of truth and fidelity, descend unto Jacob, the seed of Abraham; and therefore we shall find covenant, mercy, and oath, joined together in the Scripture, to note unto us both the ground of making the covenant, mercy; and the ground of performing the covenant made, the truth and fidelity of God. "Thy God shall keep unto thee the covenant and the mercy, which he sware unto thy fathers," saith Moses[r]:—"To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham," saith Zachary[s] in his song. Thus we see, that the promises are the tokens and fruits of God's mere love. And in that regard they are apt to cleanse, or to move us to any duty which God requires of us. For love and mercy, being by faith apprehended, are strong arguments to love and fear God again. "We love him, because he loved us."[t]—"And they shall fear the Lord and his goodness[u]:" the goodness of the Lord begetteth fear, and that is all one as to cleanse and purify; for "the fear of the Lord is clean and pure."[x] There is an unclean fear, like that of the adulteress, who feareth her husband, lest he should return[y] and deprehend her in her falseness to him: but the true fear of the Lord is clean, like that of a chaste spouse, who feareth the departure of her love. There are none so destitute of humanity, as not to answer love for love.

Secondly, Promises are the efficient causes of our purification, as they are the grounds of our hope and expectations. We have no reason to hope for any thing which is not promised, or upon any other conditions than as promised. Hope is, for this reason, in Scripture, compared to an anchor both sure and steadfast[z]; because it must have something of firmness and stability to fasten upon, before it can secure the soul in any tempest. To hope without a promise, or upon any promise otherwise than it stands, is but to let an anchor hang in the water, or catch in a wave, and thereby to expect safety to the vessel. This argument the apostle useth[a], why we should not "cast away our con-

[r] Deut. vii. 12. [s] Luke i. 72, 73. [t] 1 John iv. 19. [u] Hos. iii. 5. [x] Psal. xix. 9. [y] Illa dicit, 'Timeo virum ne veniat,' id est, 'Timeo virum ne discedat.'—Illa, 'Timeo ne damnet,' illa, 'Timeo ne deferat.' *Aug.* in Ep. Johan. [z] Heb. vi. 19. [a] Heb. x. 35, 36.

fidence," or slacken our hope; because there is a promise, which 'by patience, and doing the will of God,' we may in due time receive, and which is a firm foundation for our confidence to rest upon. So Abraham is said to have "believed against hope in hope, that he should be the father of many nations[b]:" and the ground of that hope is added, "according to that which was spoken," to that word of promise, "So shall thy seed be." And elsewhere he is said to have "looked for a city, which had foundations[c];" that is, a city, which was built upon the immutable stability of God's oath and promise. Thus we see promises are the grounds of our hope, and hope is of a cleansing nature. "The grace of God," saith the apostle[d], "teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world:" the reason whereof is presently enforced, "Looking for that blessed hope, and the glorious appearing of the great God."—And again, "He that hath this hope in him," saith St. John[e], namely, to be like him at his coming, "purifieth himself even as he is pure." He that hopeth to be fully like Christ hereafter, and to come to the measure of the stature of his fulness,—will labour, to his uttermost, to be as he was in this world. For a man hopes for nothing 'de futuro,' which he would not presently compass, if it were in his power. No man is to be presumed to hope for the whole, who hates any part; or to expect the fulness, who rejects the first-fruits of the Spirit. "He that loveth not his brother, whom he hath seen,—how can he love God, whom he hath not seen[f]?" That is, He that cannot endure nor look on that little glimpse and ray of holiness which is in his brother, in one and the same passions, infirmities and corruptions with himself,—will much less be able to abide the light of the Sun of righteousness, and that most orient, spotless, and vast holiness which is in him. The same reason holds here;—he that cannot endeavour to purify himself here, doth never truly hope to be like Christ hereafter. He that directs his course towards York, can never be presumed to hope, that he shall by that journey get to London, when he knows, or might easily be informed,

[b] Rom. iv. 18. [c] Heb. xi. 10. [d] Tit. ii. 11, 12, 13. [e] 1 John iii. 3. [f] John iv. 20.

that it is quite the other way. And the truth is, no wicked man hath any true, or, as St. Peter[g] calls it, "lively hope" to come to Heaven. Blind presumptions, ignorant wishings and wouldings, he may have, but no true hope at all. For that ever supposeth some knowledge and pre-apprehension of the goodness of that which is hoped for; and there is nothing in Heaven which wicked men do not hate as very evil to them: the presence of the most holy God, the purity and brightness of his glory, the company of Christ Jesus and his saints, &c. If they might be suffered first to have a view of it, and see what is there doing, what divine and holy employments take up all the thoughts, desires, and powers of the blessed company there, they would abhor no place more. Hope begets love: "Whom having not seen, ye love," saith the apostle[h]. Hope to be like Christ hereafter, will work a love and desire to express so much as we can of his image here. He that longs for a thing, will take any present occasion to get as much of it as he may together. Notably doth St. Paul[i] set forth this purifying property of hope in the promises; "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus:" I am already apprehended of Christ; he hath in his body carried me in hope unto Heaven with him, and made me "sit together in heavenly places;" and this hope to come to him at last, to attain to that "prize of the high calling of God in Christ Jesus," makes me press, and pull, and strive by all means to attain to perfection, to express a 'heavenly conversation' in earth, because from thence 'I look for a Saviour, the Lord Jesus Christ.'—Hope, as we said, is an anchor. Our anchor is fixed in Heaven, our vessel is upon earth: now as, by the cable, a man may draw his vessel to the anchor,—so the soul, being fixed by hope unto Christ, doth hale and draw itself nearer and nearer unto him.

Thirdly, Promises are the efficient causes of our purification, as they are the objects of our faith: for we dare not believe without promises. "Therefore Abraham[k] staggered not through unbelief, but gave glory to God, because he was fully persuaded, that what he had promised, he was able to perform." It is not God's power simply, but with

[g] 1 Pet. i. 3. [h] 1 Pet. i. 8. [i] Phil. iii. 13, 10. [k] Rom. iv. 19, 21.

relation to his promise, which secures our faith.' So Sarah is said [l] "through faith to be delivered of a child, being past age, because she judged him faithful that had promised." Now by being objects of faith, the promises must needs cleanse from filthiness; for faith also hath a cleansing property: it purifieth the heart, and worketh by love, and looketh upon the things promised as desirable things, rejoiceth in them, and worketh homogeneal and suitable affections unto them. Again, we must note, that sin comes seldom without promises to pollute us,—begets vast expectations and hopes of good from it. Balaam was whet and enlivened by promises to curse God's people: the strumpet in the Proverbs [m], that said to the young man, "Come, let us take our fill of loves," conceived most adequate satisfaction to her adulterous lusts by that way. This was the delusion of the rich fool [n] in his epicurism; "Soul, take thine ease, eat, drink, and be merry, for thou hast much laid up for many years:"—of the Jews, in their idolatries to the Queen of Heaven, because that would afford them plenty [o] of victuals, and make them see no evil:—of Gehazi's [p] foolish heart, who promised to himself olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants, by his officious lie. And this was one of the Devil's masterpieces, when he tempted Christ; "All these will I give thee, if thou wilt fall down and worship me." Thus we see, sin seldom comes without promises to seduce and pollute the soul. And yet the truth is, these promises cannot hold up the hope of any man. When a man hath [q] wearied himself in the pursuit of them, yet still there is less hope at last than at first. But now faith fixing upon sure mercies [r], upon promises which cannot be abrogated or disannulled [s] (being made irreversible by the oath [t] of God, who, after he hath sworn, cannot repent) and seeing not only stability, but preciousness in the promises, and, through them, looking upon the great goodness of the things contained in them, as already subsisting and present to the soul, and by this means overcoming [u] the world (whose only prejudice and advantage

[l] Heb. xi. 11. [m] Prov. vii. 18. [n] Luke xii. 19. [o] Jer. xliv. 17. Hos. ii. 5. [p] 2 Kings v. 26. [q] Isa. lvii. 10. Rom. vi. 21. [r] Acts xiii. 34. [s] Gal. iii. 15, 16. [t] Heb. vi. 17, 18. Psal. cx. 4. [u] 1 John v. 4.

against Christ is this, that the things which he promiseth, are long hence to come,—whereas that which it promiseth, it likewise presenteth to the view of sense; which difference faith destroyeth, by giving a subsistence and spiritual presence of things hoped for to the soul:) By this means, I say, faith doth mightily prevail to draw a man unto such holiness, as becometh the sons and heirs of so certain and precious promises. Till a man, by faith, apprehends some interest in the promises, he will never, out of true love, endeavour conformity unto God in Christ. "By them," saith St. Peter [x], "we are made partakers of the divine nature, and do escape the corruption, that is in the world through lust." What is it to be made partaker of the divine nature? It notes two things: First, a fellowship with God in his holiness; that purity which is 'eminenter,' and infinitely in God's most holy nature, is 'formaliter,' or 'secundum modum creaturæ,' so far as the image of his infinite holiness is expressible in a narrow creature, fashioned in, and communicated unto us by our union with Christ. Secondly, a fellowship with God in his blessedness; namely, in that beatifical vision and brightness of glory, which from the face and fulness of Jesus Christ (who, as a second Adam [y], is made unto us the author and fountain of all heavenly things) shall, at last in fulness, and doth even now in flashes and glimmerings, shine forth upon his members. And all this we have from those great and precious promises, which are made unto us, of holiness and of blessedness. For as we say of the Word in general, so more especially of the promises;—they are 'operative' words, and do produce some real effects, being received by faith. As a man when he receiveth a deed signed, sealed, witnessed, and delivered, doth not only take parchment or wax, or empty words, but hath thereby some fundamental right created unto the things, in the deed mentioned to be conveyed; so that the deed is declaratory and operative of some real effects. So, in the Word and promises of God, sealed by the blood of Christ, ratified by the oath of the Covenant, testified by the Spirit of truth, delivered by the hand of mercy, and received by the hand of faith, there doth not only pass empty breath and naked

[x] 2 Pet. i. 4. [y] 1 Cor. xv. 48, 49.

words, but also some real effects, by the intendment of God, are thereby produced; namely, the cleansing of our sinful nature from the pollutions of the world, and the transforming thereof into the image and purity of the divine nature.

Fourthly, Promises are the efficient causes of our purification, as they are the rays and beams of Christ the Sun of righteousness, in whom they are all founded and established. They are "All in him Yea, and in him, Amen[a]." Every promise, by faith apprehended, carries a man to Christ, and to the consideration of our unity with him, in the right whereof we have claim to the promises; even as every line in a circumference, though there never so distant from another, doth, being pursued, carry a man at the last to one and the same centre, common unto them all. For the promises are not made for any thing in us, nor have their stability in us; but they are made in and for Christ unto us, unto Christ in our behalf, and unto us only so far forth as we are members of Christ. For they were not made to "seeds, as many,—but to seed, namely[a], to Christ," 'in aggregato,' as comprehending the head and the members in the unity[b] of one body. So then every promise, carrying us to that unity which we have with Christ by his Spirit, (who is therefore called 'a Spirit of adoption,' because he vesteth us with the sonship of Christ, and 'a Spirit of holiness and renovation,' because he sanctifieth us by the resurrection of Christ) doth thereby purify us from dead works, and conform the members to the head, building them up in a holy[c] temple, and a habitation of God through the Spirit, by whom we are in Christ. In one word, Our interest in the promise is grounded upon our being in Christ, and being one with him; and our being in him is the ground of our purification. "Every branch[d] in me that bringeth forth fruit, my Father purgeth, that it may bring forth more fruit." And, in this respect, the promises may be said to purify, as still carrying us to our interest in Christ, in whom they are founded.

Fifthly and lastly, The promises are causes of our purification, as exemplars, patterns, and seeds of purity unto us.

[a] 2 Cor. i. 20. [a] Gal. iii. 16. [b] Caput et corpus unus est Christus. *Aug.*
[c] Eph. ii. 21. [d] John xv. 2.

For the promises are in themselves exceeding great and precious.[e] Every word of God is pure[f], and tried like gold[g] seven times in the fire; it is right, and clean, and true, and altogether righteous; and therefore very lovely and attractive, apt to sanctify and cleanse the soul. "Sanctify them by thy truth, saith Christ[h]; thy Word is truth." And again, "Now ye are clean through the word, which I have spoken unto you." For the word is seed; and seed assimilates earth and dirt into its own pure and clean nature. So by the word there is a trans-elementation[i] and conforming of our foul and earthly nature to the spiritualness of itself. Therefore the apostle[k] useth this for an argument, why the regenerate cannot sin, (namely, in that universal and complete manner as others do) because they have "the seed of God abiding in them;" that is, his word, spirit, and promises abating the strength of lust, and swaying them to a contrary point. For thus the word of promise makes a man's heart to argue; 'Hath God, of mere grace, made assurance of so precious things to me, who, by nature, am a filthy and unclean creature, obnoxious to all the curses and vengeance in his book? Hath he wrought so great deliverance, and laid up such unsearchable riches for my soul? and should I again break his commandments[l], and join in the abominations of other men? Would he not be angry till he had consumed me, so that there should be no escaping? Should I not rather labour to feel the comforts and power of these promises, encouraging me to walk worthy of so great a mercy, and so high a calling? to walk meet for the participation of the inheritance of the saints in light? Shall I that am reserved to such honour, live in the mean time after the lusts of the Gentiles, who have no hope?[m] Hath God distinguished me by his Spirit and promises from the world, and shall I confound myself again? Shall I requite evil for good to the hurt of mine own soul?'—These and the like are the reasonings of the heart from the beauty and purity of the promises.

Thirdly and lastly, Promises are arguments to infer our

[e] 2 Pet. i. 4. [f] Prov. xxx. 5. [g] Psal. xii. 6. and xix. 8, 9. and cxix. 140. [h] Joh. xvii. 17. and xv. 3. [i] Σύγκρασις καὶ ἀναστοιχείωσις. [k] 1 Joh. iii. 9. [l] Ezra ix. 13, 14. [m] Quid nos pro Domino tam bono facere convenit, cum ille pro malis servis tanta fecerit? *Salvian.* l. 4.

purification, because, in many of them, that is the very matter of which they consist; and so the power and fidelity of God is engaged for our purification. "I will cleanse them from all their iniquity, whereby they have sinned against me [n], saith the Lord."—And again [o], "I will sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols will I cleanse you," &c. And again [p]; "They shall not defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them, and I will cleanse them." And again [q]; "I will heal their backslidings, I will love them freely."—"The Lord will wash away the filth of the daughter of Sion, and purge the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning." [r] Which promises, bringing along the fidelity and power of God to our faith, do settle our hearts, amidst all the corruptions and impotencies of our nature. When the conscience is once thoroughly acquainted with the sight of its own foulness, with the sense of that life and power which is in concupiscence, —it finds it then a great difficulty to rest in any hope of having lusts either subdued or forgiven. The psalmist, "when his sore ran and ceased not, refused to be comforted;" thought himself to be cast out of God's favour, as if his mercies were exhausted, and his promises come to an end, and his compassions were shut up, and would shew themselves no more. Therefore, in this case, the Lord carries our faith to the consideration of his power, grace, and fidelity, which surpasseth not only the knowledge, but the very conjectures and contrivances of the hearts of men. The apostle saith [s], that "Christ was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." That Spirit which raised him from the dead, is therefore called 'a Spirit of holiness,' because the sanctifying of a sinner is a resurrection; and requires the same power to effect it, which raised Christ from the dead.' [t] When St. Paul [u] had such a bitter conflict 'with the thorn in his flesh,' the vigour of concupiscence within

[n] Jer. xxxiii. 8. [o] Ezek. xxxvi. 25. [p] Ezek. xxxvii. 23. [q] Hos. xiv. 4. [r] Isa. iv. 4. [s] Rom. i. 4. and vi. 4. Eph. i. 19, 20. [t] Col. ii. 12. [u] 2 Cor. xii. 9.

him, he had no comfort but only in the sufficiency of God's grace, which was able to purge out his lusts. And the prophet [x] makes this an argument of God's great power above all other gods, that 'he subdueth iniquities, and blotteth out transgressions.' [y] Though we know not how this can be done, that such dead bones [z], souls even rotten in their sins, should be cleansed from their filthiness, and live again, yet *he* knows; and when we are at a stand, and know not what to do to cure our lusts, then we may by faith fix our eyes on him [a], whose grace, power, wisdom, fidelity, is, in all his promises, engaged for our purification.

Thus we see how promises, in general, do work to the cleansing of us from filthiness of flesh and spirit. The same might at large be shewed in many particulars. I will but name those in the words before the text, to which it refers. The Lord promiseth to dwell in us as "in spiritual temples;" and this proves, that we ought to keep ourselves clean, that we may be fit habitations for so dove-like and pure a Spirit. "Flee fornication," saith the apostle [b]; why? "Know ye not that your body is the temple of the holy Ghost which is in you?"——"Therefore glorify God in your bodies and spirits, for they are God's." And again [c]; "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." He promiseth to be our father, and make us his people. And this also is a strong argument why we should purify ourselves,—and as obedient children [d], not fashion ourselves according to the former lusts in ignorance; but as he who hath called us, is holy, so should we be holy in all manner of conversation. And if we call him father, who, without respect of persons, judgeth according to every man's works, we should pass the time of our sojourning here in fear.—Ye are a chosen generation, (saith St. Peter [e],) a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the virtues of him, who hath called you out of darkness into his marvellous light. When ye were of the world, ye were then strangers to the covenant [f], aliens from the house and Israel of God; but now being become God's

[x] Mic. vii. 18, 19. [y] Isa. xliii. 25. [z] Ezek. xxxvii. 3. [a] 2 Chro. xx. 12. [b] 1 Cor. vi. 18, 19, 20. [c] 1 Cor. iii. 16, 17. [d] 1 Pet. i. 14, 17. [e] 1 Pet. ii. 9, 11. [f] Eph. ii. 12, 19.

household, ye are strangers and pilgrims in the present world, and should therefore abstain from the lusts of the flesh, which are sensual and worldly things.[g] Those that are a peculiar people, are a purged people too: "He will purify to himself a peculiar people, that they may be zealous of good works.[h]"

The consideration of which things should make us labour to settle our hearts to believe, love, and prize the promises; to store up, and hide the word in our hearts; to have it dwell richly in us; that, in evil times and days of temptation, we may have some holdfast to rely upon. In times of plenty, security, and peace, men go calmly on without fear or suspicion: but when storms arise, when God either hides his face, or lets out his displeasure, or throws men upon any extremities; then there is no hope but in our anchor; no stay nor relief but in God's promises, which are settled and sure[i], established in Heaven, and therefore never reversed or cancelled in the earth: and if this faithful and sure Word had not been David's delight and comfort; if he had not, in all the changes and chances of his own life, remembered, that all God's promises are made in Heaven, where there is no inconstancy nor repentance, he had perished in his affliction. Though David, by a prophetical spirit, foresaw, that God would not make his house to grow, but to become a dry and withered stock[k] of Jesse; yet herein was the ground of all his salvation[l], and of all his desire,—that the Lord had made with him an everlasting covenant[m], ordered in all things, and sure; that he had sworn by his holiness, that he would not fail David: so that it was as impossible for God to be unholy, as for the word of promise, made unto David, to fall to the ground, and be untrue.

Now that we may the better apply the promises to ourselves, and establish our hearts in the truth and fidelity of God by them, we may make use of these few rules, amongst divers others, which might be given.

First, Promises are generally made, and so 'in medio' for all, or particularly to some, or by the grounds of them

g 1 Joh. ii. 16. h Tit. ii. 14. i Psal. cxix. 89, 92. k 2 Sam. xxiii. 5. l Isa. xi. 1. m Psal. lxxxix. 35, 36.

equally appliable to any in any condition, unto which the promises are suitable. All the promises are but as one in Christ; as lines, though several in the circumference, do meet as one in the centre. Take any promise, and follow it to its original, and it will undoubtedly carry to Christ, in whom alone it is 'yea and amen,' that is, hath its truth, certainty, and stability all from him. Now the promises, meeting in Christ, cannot be severed, or have a partition made of them to several men (for every believer hath all Christ; 'Christ is not divided'), any otherwise than the exigence of men's present estates doth diversify them, and so fit them for such promises as now to others, or at other times to themselves, would be unseasonable and unappliable. The Lord, in assenting to Solomon's[n] prayer, made a general promise to any man, or to all the people, that "what prayer or supplication soever should be made towards his temple, he would hear in Heaven, and forgive," &c. Jehoshaphat[o] being after in distress, applied this general to his own present condition, when the children of Ammon, Moab, and Mount Seir came to turn Israel out of their possessions. The Lord made a particular promise unto Joshua[p], that he would be with him to bless his enterprises against the Canaanites, and to carry him through all the difficulties and hazards of that holy war:—and St. Paul[q] applies the promise to all the faithful, in any straits or distresses of life, as the Lord himself had before applied it from Moses to Joshua; "Let your conversation be without covetousness"——for as God was with Joshua, so will he be with thee, "He will not fail thee, nor forsake thee." Christ made a particular promise unto Peter, "I have prayed for thee, that thy faith fail not[r];" and the same in effect he applies to all his, "I pray that thou wouldest keep them from the evil[s];" and the consequent words to St. Peter make it good, "When thou art converted, strengthen thy brethren;" that is, Comfort and revive them by thine own experience, that when they are brought into the like case with thee, they may have the benefit of the same Intercessor, and the sympathy and compassion of the same Saviour who delivered thee.—As our Saviour saith in matter of duty, "What I say unto you, I say

[n] 1 Kings viii. 37, 40. [o] 2 Chro. xx. 8, 10. [p] Josh. i. 5, 6. [q] Heb. xiii. 5. [r] Luke xxii. 32. [s] Joh. xvii. 15.

unto all;" so we may say of him in matter of mercy, 'What he promiseth unto any, he promiseth to all in an equal estate.' It is good, therefore, to observe the truth of God in his promises to others; and when we find ourselves reduced unto their condition, to apply it unto ourselves, that we, "through patience and comfort of the Scriptures, may have hope[t]". This is the counsel of St. James, "Take, my brethren, the prophets for an example of suffering affliction and patience.—Ye have heard of the patience of Job, and ye have seen the end of the Lord, that the Lord is very pitiful and of tender mercy[u]". And St. Paul assures us, that for this cause God comforted him in his tribulation, that "he might be able to comfort them who might be in any trouble, with the comfort wherewith he himself had been comforted by God[x]." A poor Christian might object, "Alas, if I were an apostle, if I had such graces, such services, such ways of glorifying God as Paul had, I might hope for the same power and providence of God in my afflictions, as he finds:—but I am a poor, ignorant, unfruitful, and unserviceable creature, who do more blemish than adorn my profession of the Gospel of Christ; and shall I look for such care from God as St. Paul?"—Beloved, the members of the body should not so argue: "If I were an eye, or a tongue, one of the noblest parts of the body, haply some compassion and remedy might be shewed me in my distempers; but I am but a joint of the foot, or a mean, dishonourable, and less serviceable member; therefore though I am tormented with a gout, or stone, the tongue will not speak, the head will not work, the hand will not distribute any thing for me."—The children in a family would not so argue: "My father is careful to provide physick, and cure the diseases of my brother, because he is grown up to do him credit, and his country service; but I am but a child, that lie upon him, and do no work; I am unable for any employments, and therefore I shall perish in my disease without care or regard."—Surely if the members of a body, or the children of men, who are evil, would not thus argue, how much less reason have any of Christ's, who have a head entrusted with the care of his meanest members, and a father

[t] Rom. xv. 4. [u] Jam. v. 10, 11. [x] 2 Cor. i. 4.

tender of the falls and failings of his weakest children? Thus rather should the soul resolve; "Though Paul had more grace than I, yet he had no more merit than I: all the compassion which was shewed unto him, was out of favour and mercy, not out of debt or duty; and my wants and miseries make me as fit for mercy as he was; and the compassion of a father is most commended toward the unworthiest and most unprofitable child."

Secondly, Promises in themselves are certain; but the ways of performances are often undiscernible and hidden: therefore we must live by faith, and not by reason,—and measure the truth of God's word by the strength of his power, and not by our own conceits or apprehensions. When we look upon God in his promises, we must conceive of him as a God infinite in wisdom to contrive, and in power to bring about, the execution of his own will. There is a promise made of calling the Jews unto Christ, and causing them to turn from their transgressions: "The Redeemer shall come unto Sion, and unto them that return from transgression in Jacob[y]." But he who should consider the extreme obstinacy and stubbornness of that people against the Gospel, would think it impossible, that they should ever be pulled out of the snare of the Devil: therefore the apostle makes God's power the ground and certainty in this promise; "They also shall be grafted in again, for God is able to graft them in——As it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob[z]". The Sadducees and Gentiles derided the doctrine and promise of the resurrection from the dead; and our Saviour carrieth the one from their own prejudice unto God's power; "Ye err, not knowing the Scriptures, nor the power of God[a]". And St. Paul the other, from their reason unto faith in God; "Why should it be thought a thing incredible with you, that God should raise the dead[b]?" Therefore we shall find men's unbelief in Scripture hath risen, partly, from apprehension of power in those whom they fear,—and, partly, from apprehension of impotency in those whom they should trust. When the Israelites heard of giants and sons of Anak in the promised land, presently they murmured against the Lord

[y] Isa. lix. 20. [z] Rom. xi. 23, 26. [a] Matth. xxii. 29. [b] Acts xxvi. 8.

and his servants, and provoked him by their unbelief of his mighty power, which they had had so frequently experience of; "How long will this people provoke me? how long will it be ere they believe me, for all the signs which I have shewed amongst them[c]?" They provoked him again by infidelity in the wilderness, when they asked meat for their lust; and that was by calling the power of God in question: "They spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock that the waters gushed out, and the streams overflowed; but can he give bread also, can he provide flesh for his people[d]?" They measured God by their own reason, and charged God with that impotency which they found in themselves. This was the sin of that nobleman, who attended upon the king of Israel, in the great famine at Samaria: when the prophet foretold a marvellous plenty, which should suddenly come to the place, he measured God's power by his own conceits of possibility in the thing; "If the Lord would make windows in Heaven, this thing could not be[e]." There was a promise made unto Israel, to restore them out of that great captivity of Babylon; and this seemed to them as incredible, as for men to be raised out of their graves after so many years' consumption; "Therefore they said, Our bones are dried up, and our hope is lost, and we are cut off for our parts:" We have no more reason to believe any promise, or to rest upon any expectations of deliverance, than dead bones have to revive again. Therefore the Lord acquainteth them with his power, together with his promises: "O my people, ye shall know that I am the Lord,"—that is, that my ways and thoughts are infinitely above your shallow apprehensions, "when I shall have brought you out of your graves[f]." Though there should be famine and mountains between God's people and his promises;—famine to weaken their feet, that they could not crawl away,—and mountains to stop their passage, which they could not climb over, nor overpass; yet when there was no might nor power left in them, the Spirit of the Lord should be their strength, their feet should be like hinds' feet, to skip over the mountains, and the moun-

[c] Numb. xiv. 1, 11. [d] Psal. lxxviii. 19, 20. [e] 2 Kings vii. 2.
[f] Ezek. xxxvii. 11, 13.

tains should be as a plain before them[g]. All doubts and distrusts arise from this,—that men make their own thoughts the measure of God's strength, and have low and unworthy conceits of his power. This, therefore, in all difficulties we must frame our hearts unto,—to look off from second causes, from the probabilities or possibilities which are obvious to our reason,—and admire the unsearchableness of God's power and wisdom, which is above all the thoughts of man. If a rich man should promise a beggar a great sum of money, and he should discomfort himself with such plodding scruples as these: "Alas, these are but the words of a man who means well, and takes compassion on my poverty; but how can he possibly make good his promise? If I should engage myself thus to another poor man, I should be sure to fail his expectations, and flatter him with wind;" what quiet or comfort could he have?—but he would have more wisdom than to measure rich men by his own poverty and baseness. So should we do in any difficulties and distresses, either from sins, afflictions, or temptations. As Abraham did; "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded, that what he had promised, he was able to perform[h]". And after; "He offered up his son in faith, because he knew that God was able to raise him even from the dead; from whence he had before in a figure received him;" namely, from a dead and barren womb[i]. This was Job's only comfort upon the dunghill, that "that God who would, after worms had consumed his flesh, raise him up at the last day, and make him with those very eyes to see his Redeemer," had power enough in his due time to deliver him from that woful calamity, into which he had cast him, and to revive his strength and estate again[k]. A man, haply, is haunted and pursued with such or such an unclean affection, is wearied in wrestling with it, and cannot prevail; as indeed there is nothing that cleaves more pertinaciously, or is more inexpugnable, than a strong and importunate lust. What must he now do? sink under the weight? is there nor emedy, nor way of escape? God forbid.—When his own strength

[g] Hab. iii. 17, 18, 19. Zach. iv. 6, 7. [h] Rom. iv. 19, 20. [i] Heb. xi. 29.
[k] Job. xix. 25. 26, 27.

and wisdom fails him, let him look off from himself unto the power and promises of that God, who is all-sufficient to save to the uttermost, those that come unto him by Christ. He is a 'refiner,' 'a sun of righteousness,' that can cure the barrenness of our hearts, by the healing virtue of his wings, and purge away our dross and corruptions from us. That promise which God made to Paul, in the stirrings and conflicts of his concupiscence, is made unto all of his temper, "My grace is sufficient for thee:" and there are two things in that promise; grace, to make it,—and sufficiency, to fulfil it. "Lay aside," saith the apostle, "every weight, and the sin which doth so easily beset you."—Alas, may the soul answer, "If it be a weight, how shall I move it? if it be a besieging and encompassing sin, that doth so easily occupate and invade all my faculties, how shall I repel or drive it off?"—"Well," saith the apostle, "if you cannot quit yourselves of your clog and burden, yet 'run with patience the race which is set before you;' be content to draw your chain, and to lug your lusts after you."—But how can the soul be patient under such heavy and such close corruptions? under the motions, importunities, and immodest solicitations of so many and so adulterous lusts? "Look," saith he, "unto Jesus, the author and finisher of your faith: consider him——lest ye be wearied and faint in your minds." He doth not any of his works by halves; "He is a perfect Saviour, he finisheth all the works which are given him to do:" If he have begun a good work in you, he is able to perfect it; if he be now the author, he will in due time be the accomplisher, of your faith.

We must note, All the promises are made in Christ, being purchased by his merits; and they are all performed in Christ, being administered by his power and office. And in Christ we must note, there is, First, A will that we should be holy, expressed in his prayer to his Father: "Sanctify them by thy truth."[l] Secondly, A power to execute that will; "he is able to save those that come unto God by him[m];" and "he quickeneth whom he will."[n] Thirdly, Both will and power are backed and strengthened with authority and an office so to do; for he was sanctified[o] and

[l] John xvii. 17. [m] Heb. vii. 25. [n] John v. 21. [o] John x. 36.

sealed [p] by his Father unto this purpose. Fourthly, He is furnished with abundance of wisdom to contrive, and of fidelity to employ both his will, power, and office for fulfilling all God's promises of grace and mercy. In him there were treasures of wisdom [q], and he is a merciful [r] and faithful high priest. Fifthly, To all this he is further engaged by his consanguinity with us; he is our brother [s], by his sympathy and compassion towards us; he hath felt the weight of sin [t] in the punishment thereof, and the contradiction of sinners.[u] And lastly, By his propriety unto us, he should defraud himself, if he should not fulfil all his promises to the church; for the church is his own house."[x]—"All the promises are made to him," *in aggregato*, with his church: "To the seed of Abraham," that is, to Christ, namely, to the head and members together. As when any evil befalls the church, he is afflicted,[y]—so, in all the advancements of the church, he is honoured; and, in a sort, further filled; for the church is his fulness.[z] Though as God, as man, as mediator, he be full by himself; yet as head, he accounteth himself maimed and incomplete without his members. So that when Christ pleads and prays for the church, he is an Advocate and Intercessor in his own business; for the affairs of the church are his.

Thirdly, Promises are, many times, subordinate to one another, and are performed in an order, succession, and dependency: therefore we must not anticipate, nor perturb the order which God hath put in his promises, but wait upon him in his own way. "Grace [a] and glory will he give," but first, grace before glory; no man must snatch at this promise, till he have interest in that. Godliness hath the promises of this life, and of that to come; but we must note the order which our Saviour puts, "First seek the kingdom and righteousness of God, and then all these things shall be added unto you."—The Lord promiseth to call men unto Christ; "Nations that knew thee not, shall run unto thee."[b] The apostle [c] tells us whereunto he calls: "God hath not called us unto uncleanness, but unto holiness." Therefore

p John vi. 27. q Col. ii. 3. r Heb. ii. 17. s Heb. ii. 11.
t Heb. iv. 15. u Heb. xii. 3. x Heb. iii. 6. y Isai. lxiii. 9.
z Eph. i. 23. a Psal. lxxxiv. 11. b Isai. lv. 5. c 1 Thes. iv. 7.

in the next place, he promiseth to sanctify and cleanse his church: "I will put my law in their hearts, and in their inward parts."[d] The qualification of this holiness is, that it be whole and constant: "The very God of peace sanctify you, and preserve you blameless unto the coming of our Lord Jesus Christ," is the apostle's[e] prayer for the Thessalonians. Therefore in the next place, God promiseth perseverance: "I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."[f] But this perseverance is not so certain, but that it admits of falls, slips, and miscarriages: therefore in that case, he promiseth[g] healing and restoring: "I will heal their backslidings, I will love them freely."—"I will bind up that which is broken, and will strengthen that which was sick."[h] And after all this, comes the promise of glory and salvation. Now then we must wait upon the promises in their own order. When God hath called us to the knowledge of Christ, we must not skip over all the intermediate links, and look presently for the accomplishment of God's promise of salvation, or perseverance by God's sole power, and, in the mean time, omit all care of holiness in our conversation. When we are sanctified, we must not resolve then to sit still, as if all our works were at an end, and expect salvation to drop into our laps. But we must make it our care, and esteem it our own duty, "to continue faithful unto the end, that so we may receive a crown of life:" For God doth not fulfil his promises *in* us only, but *by* us too: and those things which, in regard of his word, are his promises,—are also, in regard of his command, our duties. And therefore we must take the promises in that connexion and dependency, which they have amongst themselves.

Fourthly, Promises, though always necessary, are yet most useful in extremities; and therefore it is best for us to store up of all sorts. Though we see no present use of some particulars, yet we know not what time may bring forth, what ways God may please to try us by. Secondly, It is best to acquaint our hearts with those which are most general, precious, fundamental, wherein God's power and

[d] Jer. xxxi. 33. [e] 1 Thess. v. 23. [f] Jer. xxxii. 40. [g] Hos. xi. 3. and xiv. 4. [h] Ezek. xxxiv. 16.

goodness is principally seen; and from them it will be easy to infer the rest. As Job [i] argues from the final resurrection, to a deliverance from the dunghill. And David [k] from the deliverance of his 'soul from Hell,' to the deliverance of his 'feet from falling.' And Habakkuk [l] from the deliverance out of Egypt, and the wilderness, to the deliverance out of Babylon. And Abraham [m] from a miraculous generation in a dead womb, to a miraculous restitution of Isaac from the dead again. And Paul [n] from a deliverance out of the mouth of the lion, to a deliverance from every evil work. Some notable act of God's mercy and providence may be appliable to several more particulars, because "experience worketh hope." [o] Thirdly, It is good to bring a man's self to a view of extremities in himself,—to keep fresh in his eye, the nakedness, poverty, and utter disability that is in him to further his own happiness; and that will fit him to go with patience and faith through any other exigencies, which he may be brought to. There is as little ground why a sinner should believe and trust in God for the forgiveness of his sins, as hope for any comfort and support in his distresses. If a man can, therefore, now keep before him a distinct view of the filthiness of his sins, and that anguish and extremities which it brings, and live by faith in the remission of them,—he will be much the more fitted to trust and lean on God, in the midst of any other distresses. There is not so much evil, so much unremoveableness, and unmitigableness in any extremity or misery, as there is in sin: and therefore if we can trust God for pardon, purging, and extinguishing of sin, we may much more trust him for the supporting of us under, or delivering us from, any other evil.

Fifthly, Experience of God's wisdom, truth, and power in some promises, will settle and establish the heart in dependance, and expectation of the like in others: sense doth corroborate and confirm faith. And this we shall observe to be a very frequent argument in Holy Scripture, to conclude God's favour for the present or future, by his proceedings past. When the Israelites were afraid of the Anakims

[i] Job xix. 25, 27. [k] Psal. lvi. 13. [l] Hab. iii. 3, 16, 17. [m] Heb. xi. 19. [n] 2 Tim. iv. 17, 18. [o] Rom. v. 4.

and giants of the land, this was Moses's argument[p]: "Dread not, neither be afraid of them: the Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderness," &c. And again[q], "I commanded Joshua, saith he, at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest." —So David[r] argued against Goliah: "The Lord did deliver me from a lion and a bear; therefore, he will deliver me from this Philistine."—And St. Paul[s]: "The Lord hath delivered from a sentence of death, and doth deliver; therefore I trust that he will deliver."—So the faithful argue in the prophet[t]: "Art not thou he that didst cut Rahab, and wound the dragon; that didst dry the sea, the waters of the deep, and madest a passage through the depths of the sea, for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Sion," &c. These and sundry the like examples, were written for our learning, that we also, through comfort of the Scriptures, might have hope; that we might learn to store up the passages of God's providence in our lives, that they may be for precedents and rules in after-times. Men are apt to sink under the present sense of any evil that presseth them, because they do not look backward to God's former ways of mercy towards them; whereas, if men could thus argue, 'I have known a famine, and felt a pinching season so long agone, and I did then outlive it, and God's providence cared for me, and carried me through that plunge and distress. I have felt a sore disease, and been in the mouth of the grave, and yet I live to praise God's power. The buffets of Satan have heretofore bruised my soul, and I have been even drenched in mine own sorrows, and swallowed up of despairing and uncomfortable thoughts, and yet out of them all the Lord hath delivered me, and let his countenance shine upon me again: and he is the same God still, and full of compassion to commiserate my calamities; as full of power to effect, as full of wisdom to contrive, as full of fidelity to

[p] Deut. i. 29, 31. [q] Deut. iii. 21. [r] 1 Sam. xvii. 35, 37. [s] 2 Cor. i. 9, 10. [t] Isai. li. 9, 11.

perform, his own promises, as he was before: and therefore I will wait upon him in the ways of his own mercy, and rest in the constancy, immutability, indeficiency, of that God with whom there is no variableness, neither shadow of changing;'—I say, if men could thus learn to comfort their hearts by their experiences, and review of God's former proceedings, they might, with the more quietness and silent affections, expect the salvation of the Lord again.

Sixthly, The same thing in temporal and inferior blessings may belong to one man, only 'ex largitate,' out of that general providence, which causeth the sun to shine on the good and the bad alike: and to another 'ex promisso,' out of God's promise; because godliness hath the promises of this life, as well as of that to come. Now there is a vast difference between these two, to have a thing only out of patience and forbearance, and to have it out of engagement and promise. For, by the promise, there is a discharge of all the forfeitures, encumbrances, vexations, perplexities which attended the same thing: as in temporal, so in spiritual and theological respect, there is a great difference in tenures touching the same things. The wicked, in the earthly things they enjoy, are wholly tenants at will; they have no engagement at all from God, they may be thrust out every hour; for all their right was forfeited in Adam, and restored unto them only by a general providence during God's good pleasure; as a condemned malefactor, till the time of his execution, hath something allowed him out of favour, but may, at pleasure, be cut off from it. But the faithful have all things by inheritance, by the right of Christ's purchase, and by covenant in him. Not only things present, but things to come are theirs: they have the truth of God pawned for their preservation and supplies so long as they continue in his way: a way of piety, industry, and honesty; and they have them for themselves and their seed. The promises were to Abraham and his seed: "I never saw the righteous forsaken, nor his seed begging their bread."—The wicked have earthly things only as dispensations and employments, nay, as vexations and toils of life; as idols, snares, and thorns, things that entangle their hearts, and take them off from God. As a cloud, exhaled by the sun, hides the light of the sun which drew it up; as a

worm [w] eats out the wood, and rust consumes the iron which breeds it; as water in a vessel, raised by the fire, puts out the fire which raised it;—so the great estates [x] and temporal blessings of God unto evil men, serve but to intercept the thoughts, and to blot out the notions and remembrance of him that gave them. "I spake unto thee in thy prosperity, but thou saidst, I will not hear. And this hath been thy manner from thy youth, saith the Lord [y]." But the faithful have earthly things as rewards of their righteousness; as an accession, advantage, and overplus unto the kingdom of God; as testimonies of God's love, and care of them; as exercises of their thankfulness, charity, mercy, &c.

But it may be objected, Why then have not the faithful more abundance of these things than worldly men?

I answer, First, "A little that the righteous hath, is better than great possessions of the ungodly."—For first, they have the main substance of these things as well as the other; they live, and eat, and are clothed as well as they. And, secondly, they have the comforts more, less anguish of heart, vexation and contention of mind, than the others have. And to them it is all one, whether they go into Heaven through the gate, or through the wicket. As a bird with a little eye, and the advantage of a wing to soar up withal, may see far wider than an ox with a greater; so the righteous with a little estate, joined with faith, tranquillity, and devotion, may have more pleasure, feel more comfort, see more of God's bounty and mercy, than a man of vast possessions, whose heart cannot lift itself above the earth.

Secondly, As Nature, when she intendeth a farther and more noble perfection, is less curious and elaborate in inferior faculties, (as man is exceeded by the eagle for sight, and the hound for scent, and the hare for swiftness; because Nature, intending in him a more spiritual and divine soul, chose to be less delicate and exact in the senses;) so God, intending to bestow upon the faithful a far more exceeding and abundant weight of heavenly glory, doth not alway so fully enlarge his

[w] Καθάπερ ὁ σκώληξ ἀπὸ τοῦ ξύλου τίκτεται, καὶ κατεσθίει τὸ ξύλον. *Chrys.* ad Pop. Antioch. Hom. Πῦρ γὰρ ὕλης γέννημα, καὶ δαπανᾷ τὴν ὕλην, ὡς τοὺς κακοὺς ἡ κακία, καὶ τῇ τροφῇ συναπέρχεται. *Naz.* Orat. 13. [x] Deut. viii. 12, 14. Hos. xiii. 5, 6. [y] Jere. xxii. 21.

hand towards them in these earthly things, as to those who have no other portion but in this life. We see, then, how much it concerns us to look unto the ground of our tenure, to observe in what service we hold our estate; whether as appurtenances to God's kingdom, or as merely the pastures of a beast, which do only fatten against the day of slaughter.

Seventhly, and lastly, God's promises to us must be the grounds of our prayers to him. Whenever God makes a promise, we must make a prayer. And there are two things in this rule to be observed.

First, That we can make no prayer in boldness, faith, or comfort, but for things promised: for if we will have God hear us, we must pray according to his [x] will; we must ask in [a] faith; we must see the things we ask, made ours in some promise and engagement, before we must presume to ask them. This (as we have before observed) encouraged [b] David, Jehoshaphat, and Daniel, to pray unto God, because he had made promises of the things they desired; and therefore they were certain, that they prayed according to his will. This was Nehemiah's ground in his prayer for the reparation of Jerusalem: "Remember, I beseech thee, the word which thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad: but if ye turn unto me, and keep my commandments, and do them, though they were of you cast out unto the uttermost part of the Heaven, yet will I gather them from thence," &c. "Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand; O Lord, I beseech thee, let thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name," &c.

Secondly, That God will not perform promises, till, by prayer, they be sought for from him: till in our humble desires we declare, that we account his promises exceeding great and precious things. The Lord hath promised deliverance unto Israel; yet saith the Lord, "For this I will be enquired of by the house of Israel to do it for them."—"Thus saith the Lord, After seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in

[x] 1 John v. 14. [a] Jam. i. 6. [b] 2 Sam. vii. 27.

causing you to return to this place. For I know the thoughts that I think towards you; thoughts of peace, and not of evil, to give you an expected [c] end." But how shall this excellent promise of God be effected? It follows, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you," &c. So again [d], the Lord maketh a promise of forgiveness of sins, "I, even I am he that blotteth out thy transgression for mine own sake, and will not remember thy sins." But for the execution of this promise, God will be sought unto: "Put me in remembrance," saith he, "and let us plead together."—For when we pray unto God to fulfil his promises, we testify, First, That they are promises of mercy, and not of duty or debt; because God is not bound to tender them unto us, but we to beg them of him. Secondly, We declare our need, and, by consequence, estimation of them, and dependence upon them. And lastly, We subscribe to the truth, and acknowledge the wisdom, power, fidelity, and ways that God hath to make good all his own words unto us. We have no reason, therefore, to esteem any thing a blessing, or fruit of God's promise, which we do not receive from him upon our knees, and by the hand of prayer. As promises are the rule of what we may pray for in faith; so prayer is the ground of what we may expect with comfort.

Thus we see what use we are to make of the promises, "To cleanse us from all filthiness of flesh and spirit."—And the same use we may make of them likewise to perfect our holiness in the fear of God. For as the exceeding great and precious promises of God do cleanse our natures, and make us escape the corruptions or filthiness which is in the world through lust; so do they serve to add one grace to another, and to make them abound in us, till we come to charity, which is the bond of perfection, as St. Peter [e] shews: And again [f], "Grow," saith he, "in grace, and in the knowledge of our Lord Jesus Christ." The more a man doth abound in the knowledge of Christ, who is the sum, fountain, seal, treasury of all [g] the promises, the more will he grow in grace and unto perfection. For as some promises are in our

[c] Jere. xxix. 10, 13. [d] Isai. xliii. 25, 29. [e] 2 Pet. i. 4, 8. [f] 2 Pet. iii. 18. [g] 2 Cor. i. 20.

hand, and performed already as rewards for our service past; so others are still before our eyes, to call and allure us, as the price [h] unto which we pass. "Be ye steadfast, and unmoveable, and abound always in the work of the Lord," saith the apostle [i]; "for as much as ye know, that your labour is not in vain in the Lord." Holding fast, and going on hath a crown [k] attending it: The more we proceed in holiness, our salvation is still the nearer [l] unto us.—If we lose not the things which we have wrought, we shall receive a full reward [m].

[h] Phil. iii. 14. [i] 1 Cor. xv. 58. [k] Rev. iii. 10, 11. Heb. x. 23. [l] Rom. xiii. 11. [m] 2 John v. 8.

THE

USE OF THE LAW.

ROM. VII. 13.

Was that, then, which is good, made death unto me? God forbid. But sin [namely, was made death unto me] *that it might appear sin, working death in me by that which is good: That sin by the commandment might become exceeding sinful.*

Here we find the original discovery of all that sinfulness of sin, which we have hitherto insisted upon, namely, the manifesting and working property, which is in the law of God. It will be, therefore, very requisite by way of appendix to the preceding treatise, and of manuduction to the consequent, to unfold out of these words, *The use of the Law.* By which we shall more distinctly understand the scope and purpose of the Holy Ghost, in loading the spirit of man with the vanity of the creature, and in shutting up the conscience under the sinfulness of sin; both which have respect unto the law; that, as an effect of the cursing,—and this, of the convincing power thereof; and yet in both, nothing intended by God but peace and mercy.

The apostle, in the beginning of the chapter, shews, that we are by nature subject to the law and death, which is an unavoidable consequent of the breach thereof; even as the wife is to her husband as long as he liveth. And that by Christ we are delivered from that subjection, who hath slain our former husband, and "taken him out of the way [a]," as the apostle elsewhere speaks. Now because this doctrine of justification by faith in Christ, and deliverance from the law by him, was mainly opposed by the Jews, and was indeed that chief stumbling-block [b] which kept them from Christianity, (which, I take it, was the reason why the false brethren [c]

[a] Col. ii. 14. [b] 1 Cor. i. 23. Rom. ix. 32. [c] Acts xv. 1, 5.

under pretence, the better to work on that people, to pacify affections, and reconcile parties, and ferruminate the churches together, would have mingled the law with Christ in the purpose of justification, as the Papists now upon other reasons do): therefore the apostle (who was very zealous for the salvation of his brethren and kinsfolk according to the flesh [d]) labours to clear this doctrine from two main objections in this chapter, which (it seems) the Jews did use against it.

The ground of both is tacitly implied, and it is the same general hypothesis or supposition,—that all deliverance is from evil, and carries necessary relation to some mischief which it presupposeth. Therefore if that doctrine be true which teacheth deliverance from the law,—then it must be granted, that the law is evil: for to be unsubjected to that which is good, is no deliverance, but a wild and brutish looseness. Now evil is but twofold, either sin or death: so then if the law be evil, it must be either sin or death.

The former objection is made, verse 7. "What shall we say then? Is the law sin," that we should now hear of a deliverance from it? Doth not the Scripture [e] account the law a privilege, an honour, an ornament to a people? and from the justness and holiness of the law, conclude the dignity and greatness of a nation? "What nation is so great," saith Moses, "which hath statutes and judgments so righteous, as I set before you this day?"—"He sheweth his word unto Jacob, His statutes and judgments unto Israel: He hath not dealt so with any nation," saith David [f].—I sent unto them 'honorabilia legis,' saith the Lord, "the honourable and great things of my law, but they were counted as a strange thing [g]."—And is that which Moses and the prophets esteemed a privilege and honour, become now a yoke and burthen? Shall we admit a doctrine, which overthrows the law and the prophets? To this the apostle answers,—"God forbid. The law is not sin; for I had not known sin, but by the law." It is true, "Sin took occasion by the law, to become more sinful," verse 8. but this was not 'occasio data,' but 'arrepta;' no occasion naturally offered by the law, but perversely taken by sin, whose venomous property it is to suck poison out of that

[d] Gal. ii. 3, 4. [e] Deut. iv. 8. [f] Psal. cxlvii. 19, 20. [g] Hos. viii. 12.

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[a] Col. ii. 14. [b] 1 Cor. i. 23. Rom. ix. 32. [c] Acts xv. 1, 5.

made impotent and invalid by the sin of man, which now it cannot prevent or remove, but only discover and condemn.

Both these conclusions, that the law is neither sin nor death, I find the apostle [h] before in this epistle excellently proving. "Until the law, sin was in the world; but sin is not imputed where there is no law: nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression:" That is, as I conceive, over those who did not sin against so notable and evident characters of the law of nature, written in their hearts, as Adam in Paradise did: for sin had, between Adam and Moses, so obliterated and defaced the impressions of the moral law, that man stood in need of a new edition and publication of it by the hand of Moses. That place serves thus to make good the purpose of the apostle in this,—'Sin was in the world before the publication of the law; therefore the law is not sin.'—But sin was not imputed, where there was no law. Men were secure and did flatter themselves in their way, were not apt to charge or condemn themselves for sin, without a law to force them unto it; and therefore the law did not come anew to beget sin, but to reveal and discover sin. Death, likewise, not only was in the world, but "reigned even over all men" therein, before the publication of the law; therefore the law is not death neither. There was death enough in the world before the law; there was wickedness enough to make condemnation reign over all men; therefore neither one nor other are natural or essential consequences of the law. It came not to beget more sin; it came not to multiply and double condemnation; there was enough of both in the world before: sin enough, to displease and provoke God,—death enough, to devour and torment men. Therefore if the law had been useful to no other purposes, than to enrage sin, and condemn men; if God's wisdom and power had not made it appliable to more wholesome and saving ends, he would never have new published it by the hand of Moses.

Here then the observation which from these words we are to make, (and it is a point of singular and special consequence to understand *the use of the law*) is this: That the

[h] Rom. v. 13, 14.

law was revived and promulgated anew on Mount Sinai, by the ministry of Moses, with no other than evangelical and merciful purposes. It is said in one place [i], that "The Lord hath no pleasure in the death of him that dieth."—But it is said in another place [k], that "The Lord delighteth in mercy." Which notes, that God will do more for the salvation, than he will for the damnation of men. He will do more for the magnifying of his mercy, than for the multiplying of his wrath: for if that require it, he will revive and new publish the law; which, to have aggravated the sins, and so doubled the condemnation of men, he would never have done.

Before I further evidence the truth of this doctrine, it will be needful to remove one objection, which doth, at first proposal thereof, offer itself:—If God will do more for his mercy, than for his wrath and vengeance, why then are not more men saved than condemned? If Hell shall be more filled than Heaven, is it not more than probable, that wrath prevaileth against grace, and that there is more done for fury, than there is for favour?

To wave the solution given by some [l], that God doth intentionally and effectually will and ordain every man to be saved; but few of that *every* will have themselves to be saved: (an explication purposely contradicted by St. Austin [m] and his followers, whose most profound and inestimable judgment the orthodox churches [n] have, with much admiration and assent, followed in these points,) I rather choose thus to resolve that case:—It will appear at the last great day, that the saving of a few is a more admirable and glorious work than the condemning of the rest. The apostle saith, that "God shall be glorified in his saints, and admired in those that believe." For, First, God sheweth more mercy in saving some, when he might have judged all, than

[i] Ezek. xviii. 32. [k] Micah vii. 18. [l] *Massilienses* in Epist. Prosperi ad Aug., et in Epist. Petri Diaconi ad Fulgent. cap. vii. [m] *Aug.* de peccat. Merit. et Remiss. lib. 1. cap. xxviii.—De Nupt. et Concupiscent. lib. 2. cap. xxvii.—Contra Julian. Pelag. l. 4. c. viii. et lib. 6. cap. xxiv.—De Prædestinat. Sanctorum, ad Prosper. et Hilar. l. 1. c. viii.—de Corrupt. et Grat. cap. xiv.—Epist. 107. ad Vitalem.—Enchirid. c. xcvii. et c. ciii.—*Prosper.* de vocat. Gent. l. 1. cap. iii. iv. v. lib. 2. cap. i. x.—Idem Epist. ad Ruffin. et ad Capitula Gallor. cap. viii.—*Fulgent.* de Incarnat. et Grat. Christi, cap. xxix. xxx. xxxi.—Author Hypognostic. l. 6. cap. 8. [n] Vide Judicium Ecclesiæ Lugdun. in Histor. Gotteschal. à celeberrimo hujus ævi Theologo nuper conscripta, p. 63, 66, 71. c. ii. Thes. i. 10.

justice in judging many, when he might have saved none. For there is not all the justice, which might there have been, when any are saved; and there was more mercy than was necessary to have been, when all are not condemned.—Secondly, The mercy and grace of God in saving any, is absolute, and all from within himself, out of his unsearchable riches; not as essential in him, yet as operative towards us; is not absolute, but conditional, and grounded upon the supposition of man's sin.—Thirdly, His mercy is unsearchable in the price which procured it; he himself was to humble and empty himself, that he might shew mercy: his mercy was to be purchased by his own merit; but his justice was provoked by the merit of sin only.—Fourthly, Glory, which is the fruit of mercy, is more excellent in a few, than wrath and vengeance is in many; as one bag, full of gold, may be more valuable than ten of silver. If a man should suppose, that God's mercy and justice, being equally infinite and glorious in himself, should therefore have the same equal proportion observed in the dispensation and revealing of them to the world; we might not there-hence conclude, that that proportion should be arithmetical, that mercy should be extended to as many as severity. But rather as, in the payment of a sum of money in two equal portions, whereof one is in gold, the other in silver, though there be an equality in the sums, yet not in the pieces by which they are paid;—so, inasmuch as glory, being the communicating of God's own blessed vision, presence, love, and everlasting society, is far more honourable and excellent than wrath; therefore the dispensation of his mercy in that amongst a few, may be exactly proportionable to the revelation of his justice amongst very many more in the other. Suppose we a prince, upon the just condemnation of a hundred malefactors, should profess, that as in his own royal breast mercy and justice were equally poised and tempered,—so he would observe an equal proportion of them both towards that number of malefactors, suffering his justice to condemn, and his mercy to spare just so many as might preserve his attributes in æquilibrio, that the one might not overweigh the other;—certainly, in this case there would be more mercy in saving ten out of favour, than in punishing and condemning all the rest of their just demerit.—Fifthly, and lastly, Let me proble-

matically, and by way of query only, propose this question: Why may it not be justly said, that there shall be in Heaven as much glory distributed amongst those few which shall be saved, as wrath in Hell amongst those many which perish? I dare not speak where the Scripture is silent; yet this by way of argument may be said: The proportion of wrath is measured by the finite sins of men; the proportion of glory, from the infinite merits of Christ. There is more excellency and virtue in the merit of Christ, to procure life for his few, than vileness or demerit in sin, to procure death for many. As there may be as much liquor in ten great vessels, as in a thousand smaller; so there may be as much glory by the merit of Christ in a few that are saved, as wrath from the merit of sin in multitudes that perish.

But to return to that from whence I have digressed. Manifest it is, that God will do more for the magnifying of his mercy, than for the multiplying of his wrath, because to be merciful he will new publish the law, which for enlarging his judgments he would not have done, but would have left men unto that reign of sin and death, which was in the world between Adam and Moses. Notable to this purpose is that place which I have before cursorily touched, and shall now desire again more particularly to unfold, with submission of my judgment therein unto the better learned. It is Gal. iii. beginning at the 15th verse: "Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereunto." The apostle before mentioned the covenant of promise and grace made to Abraham, and in him as well to the Gentiles as to the Jews; unto which the consideration of the law's insufficiency to justify, and by consequence to bless, had led him. In these words, he doth, by an allusion unto human contracts, prove the fixedness and stability of the covenant of mercy, even from the courses of mutable men. If one man make a grant and covenant to another, do engross, sign, seal, take witness, and deliver it to the other for his benefit and behoof, it becomes altogether irreversible and uncancellable by the man which did it. If a man make a testament, and then die, even amongst weak and mutable men, it is counted sacred; and impiety it is for any man to add, diminish, or

alter it. But now, saith the apostle, God is infinite in wisdom, to foresee all inconveniences and evil consequences, which would follow upon any covenant of his; and so, if need be, to prevent the making of it. Things, future in their execution and issuing out of second causes, are yet all present to the intuition of God: and so any thing which might after happen to disannul or void the covenant was present and evident to his omniscience before; and therefore would then have prevented the making of it. If then men, whose wills are mutable, whose wisdoms may miscarry, who may repent and be willing to revoke their own covenants again, do by their hand, seal, and delivery, disable themselves to disannul their own act, when it is once past;—much more God, who is not like man that he should repent, when he makes a covenant, doth make it sure and stable, constant and irreversible, especially since it is a covenant established by an oath[n], as the apostle elsewhere shews; and when God swears, he cannot repent[o]. Thus the apostle proveth the covenant of mercy and grace to be perpetual, from the immutability and wisdom of him that made it; and if it be perpetual, then all other subsequent acts of God do refer some way or other unto it.

It followeth, verse 16,—"Now to Abraham and his seed were the promises made: he saith not, And to seeds, as of many,—but as of one, And to thy seed, which is Christ:" Where by 'one,' we understand one mystically, and in aggregato, not personally, or individually; and by 'Christ,' the whole church, consisting of the head and members, as he is elsewhere taken, 1 Cor. xii. 12. Now these words do further ratify the stability of the covenant: for though a covenant be in itself never so constant and irreversible, yet if all the parties which have interest in or by it, should cease, the covenant would of itself, by consequence, expire and grow void: but here, as the covenant is most constant in regard of the wisdom and unvariableness of him that made it, so it can never expire for want of a seed to whom it is made: for as long as Christ hath a church and members upon earth, so long shall the promise be of force.

Verse 17; "And this I say, that the covenant, which was confirmed before of God in Christ,—the law which was four-

[n] Heb. vi. 17, 18. [o] Psalm cx. 4.

hundred and thirty years after, cannot disannul, that it should make the promise of none effect." These words are a prolepsis or prevention of an objection which might be made. A man might thus argue:—'When two laws are made, whereof the one is expressly contradictory to the other, the latter doth, in common presumption, abrogate and disannul the former; else men should be bound to contraries, and so punishments would be unavoidable: but here we find, that, four hundred and thirty years after the promise to Abraham, there was a law published, extremely contrary unto the promise: a law without mercy or compassion, a law both impossible and inexorable, which can neither be obeyed, nor endured: therefore it should seem that some cause or other had happened to make God repent, and revoke his former covenant.'—The apostle retorts this objection; and his meaning I thus apprehend:—'If there be a covenant made by a law-giver, in wisdom infinite, to foresee beforehand, and to prevent any inconveniencies which might follow upon it, any reasons which might fall out to abrogate it; a law-giver, in all his ways, constant and immutable, (as being by no improvidence, disappointments, or unexpected emergencies ever put to repent;) and this covenant made to a man and his seed for ever, and that without dependence upon any condition (being all of grace and promise) save only that Abraham have a seed, and Christ a body;—then if it happen, that another law be after made, which 'primâ facie,' and in strict construction, doth imply a contradiction to the terms and nature of the former law (for abrogation notwithstanding whereof, there have no other reasons at all 'de novo' intercurred, than only such as were actually in being when it was made; namely, the sins of the world, and yet were not then valid enough to prevent the making; and therefore by consequence have no force to alter or disannul it;) then it is certain, that this latter law must be understood in some other sense, and admit of some other subordinate use, which may well consist with the being and force of the former covenant, and not in that which 'primâ facie' seems to contradict, and by consequence to abrogate it.'

Now in the next words, vers. 18, "For if the inheritance be of the law, it is no more of promise: but God gave it to

Abraham by promise," the apostle shews, what the purpose of the covenant to Abraham was, namely, to give life and salvation by grace and promise; and therefore what the purpose of the latter covenant by Moses was not, neither could be, namely, to give the same life by working; since, in those respects, there would be contradiction and inconsistency in the covenants, and so, by consequence, instability and unfaithfulness in him that made them. The main conclusion, then, which hitherto the apostle hath driven at, is this,—That the coming of the law hath not voided the promise,—and that the law is not of force towards the seed to whom the promise is made, in any such sense as carries contradiction unto, and, by consequence, implies abrogation of the promise before made: therefore if it be not to stand in a contradiction, it follows, that it must in subordination to the gospel, and so to tend to evangelical purposes.

This the apostle proceeds to shew, vers. 19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels, in the hand of a mediator." To what end, saith the apostle, should there be a publication of a law, so expressly contrary to the covenant formerly made?—In his answer to this doubt, there are many things worthy of especial observation.

First, Προσέθετο, "it was added," or put to. It was not 'set up alone,' as a thing in gross by itself, as any adequate, complete, solid rule of righteousness (as it was given to Adam in paradise), much less was it published as a thing to void and disannul any precedent covenant: but so far was it from abrogating, that it was added to, the promise. Now when one thing is made an appendant or additament to another, it doth necessarily put the being of that to which it is appendant, and presuppose a strength and vigour in it still. But how then was it added? Not by way of ingrediency as a part of the covenant, as if the promise had been incomplete without the law; for then the same covenant should consist of contradictory materials, and so should overthrow itself; ("For if it be of works, it is no more grace; else grace is no more grace") but it was added by way of subserviency and attendance, the better to advance and make

effectual the covenant itself. In Adam's heart the law was set up solitary, and as a whole rule of righteousness and salvation in itself: but though the same law were by Moses revived, yet not at all to the same purpose, but only to help forward and introduce another and a better covenant.

Secondly, It was added "because of transgressions."—To make them appear, to awaken the consciences of men, (who, without a law, would not impute nor charge their sins upon themselves,) and make them acknowledge the guilt of them, and own the condemnation which was due unto them; to discover and disclose the venom of our sinful nature; to open the mouth of the sepulchre, and make the heart smell the stench of its own foulness.

Thirdly, "Till the seed should come, unto whom the promise was made."—There were two great promises made to Abraham and his seed. The one, "In thy seed shall all the nations of the earth be blessed;" and this promise respects the person of Christ, (which yet seems to be a promise, not so much made to Christ, as in him to Abraham and all nations, who were Abraham's seed by promise, though not after the flesh, as St. Paul distinguisheth, Rom. ix.); the other, "I will be a God unto thee, and to thy seed after thee," which respecteth all nations who should believe. Now which way soever we understand these words, they confirm the point which we are upon, that the law hath evangelical purposes. If we understand by 'seed' the 'person of Christ,' then this shews that the law was put to the promise, the better to raise and stir up in men the expectations of Christ, the 'promised seed,' who should deliver them from that unavoidable bondage and curse, which the law did seal and conclude them under. If we understand by 'seed' the faithful (which I rather approve), then the apostle's meaning is this,—That as long as any are either to come into the unity of Christ's body, and to have the covenant of grace unto them applied; or to be kept in the body of Christ, when they are come in;—so long there will be use of the law, to discover transgressions; both in the unregenerate, that they may fly to Christ for sanctuary, and in those that are already called, that they may learn to cast all their faith and hope, and expectations of righteousness upon him still. For the same reason which compels men to

come in, is requisite also to keep them in; else why doth not God utterly destroy sin in the faithful? Certainly he hath no delight to see Christ have leprous members, or to see sin in his own people. Only because he will still have them see the necessity of righteousness by faith, and of grace in Christ, he therefore suffers concupiscence to stir in them, and the law to conclude them under the curse. This then manifestly shews, that there was no other intention in publishing the law, but with reference to the seed, that is, with evangelical purposes to shew mercy: not with reference to those that perish, who would have had condemnation enough without the law.

Fourthly, "It was ordained by angels," (who "are ministering spirits sent forth for the good of those that shall be saved") "in the hand," or by the ministry "of a mediator;" —Namely, of Moses (with relation unto whom Christ is called 'mediator of a better covenant'): for as Christ was the substantial and universal mediator between God and man; so Moses was to that people a representative, typical, or national mediator. "He stood between the Lord and the people[p], when they were afraid at the sight of the fire in the mount." And this evidently declares, that the law was published in mercy and pacification, not in fury or revenge:—for the work of a mediator is to negotiate peace, and treat for reconcilement between parties offended:—whereas if the Lord had intended death in the publishing of the law, he would not have proclaimed it in the hand of a mediator, but of an executioner.

Vers. 20; "Now a mediator is not a mediator of one, but God is one."—Two expositions I conceive may be given of these words, both which tend to clear that use of the law which we are upon.

First, Where there is a mediator, there must be parties at variance, that are two by their differences and disagreements, and not one. This then shews, first, for what reason the law was promulgated; namely, to convince men of their offences which had separated between them and God, who were, at the first, one in peace and mutual affections towards each other. Secondly, the words following shew, why the

[p] Deut. v. 5.

law was published in the hand of a mediator, because God is one. Though the law serve to convince men thus of their sinful variance with God, yet they should not thereupon despair, and sink under the fear of his wrath; for as he made a covenant of promise to Abraham and his seed, so he is the same God still; one in his grace and mercy towards sinners. As a mediator doth shew, that men by sin are at variance with God, so doth he shew likewise, that God by grace is at unity with men. For when the party offended, sends a mediator to him who had done the offence, to parley and make tender of a reconcilement, two things do herein manifestly appear: first, That before this there was a breach, or else there would have been no need of a mediator: secondly, That notwithstanding that breach, yet the party offended (from whom the mediator comes) is at unity and peace again. So that though a mediator is not of one, but of disagreeing parties,—yet God is one; that is, He, in sending this mediator, doth declare to mankind, that he is at peace and unity with them again, if they will accept of the reconcilement.

A second exposition may be thus: "A mediator is not of one:"—By *one* here may haply be understood, not one party, but one matter, business, or covenant. And then the meaning runs thus,—As the Lord hath published two covenants, a promise to Abraham, and a law to Israel; so he hath appointed two mediators of those covenants or businesses, which he had to communicate to men: Moses the mediator of the law, (for "the law came by Moses;") and Christ the mediator of the promise or better covenant, (for "grace came by Jesus Christ:") Moses the representative, and Christ the substantial and real mediator. But now though there be two covenants, and two mediators, and they so much in appearance contrary unto one another, as that God may in them seem inconstant, and to have by one cancelled and repented for the other,—yet all this while God is one; that is, 'He is the same in both covenants,' carries the same purpose and intention both in the law and in the gospel; namely, a benevolence and desire of reconcilement with men.

Vers. 21: "Is the law then against the promises of God? God forbid: For if there had been a law given which could

have given life, verily righteousness should have been by the law."—Here we have an objection of the Jews;—'If God be one, then he doth not speak one thing, and mean another; pronounce the law in some words, and require them to be otherwise understood; and then it will follow, that the law is against the promises; for, in the common construction and sense of the words, it is manifestly contrary.'—This objection the apostle doth retort upon them: 'Inasmuch as the law would be against the promise, if it should stand for a rule of justification by itself, and not for a manuduction unto Christ; therefore God being one and the same, constant in his promise for righteousness which he made to Abraham,—they were in a manifest error who sought for righteousness from the law, because that would evidently infer one of these two things, either inconstancy in God's will, or inconstancy in his acts.'—The substance and strength of the apostle's answer I take to be this: Contrariety is properly in the nature of things considered by themselves. Now though there be in the law an accidental contrariety to the gospel, by reason of the sin of man which hath brought weakness upon it, so that the law now curseth, and the gospel blesseth—the law now condemneth, and the gospel justifieth, yet of itself it is not contrary. For if any law would have given life and righteousness, this would have done it. That which is 'ex se,' considered in itself, apt to carry to the same end whereunto another thing carries, is not of itself contrary thereunto. But the law is of itself apt to carry unto life and righteousness as now the gospel doth; therefore of itself it is not contrary to the gospel, but that difference which is, is from the sin of man which hath weakened the law. But now the law in the hand of a mediator, is not only not against, but it is for, the promises. Suppose we two ways unto one city, whereof the one is accidentally, either by bogs or enclosures, or some other reasons, become utterly unpassable; the other smooth and easy: these are not contrary ways considered in themselves, (for of themselves they point both unto one place) but only contrary in respect of travellers, because the one will 'de facto' bring to the city, which the other by accident is unable to do. So here, the law is one way to Heaven,—the gospel, another; but sin hath made the law weak and un-

passable, which, otherwise, of itself would have sufficed unto righteousness. And yet even thus the law is not against the promises; for the impossibility which we find in the law, enforceth us to bethink ourselves of a better and surer way to bring us unto righteousness and salvation. And this the apostle shews in the next words:—

Vers. 22. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Though sin have made the law contrary to the promise, in that it curseth and condemneth, and concludeth men under sin and wrath; yet such is the mercy of God, that he hath subordinated all this, and made subservient unto the gospel, that the promise thereby may be applied and advanced. For it is all ordered to no other purpose, but that men might believe, and inherit the promises. But what? Doth the law make men believe, or beget faith? Formally it doth not, but by way of preparation and manuduction it doth: as when a man finds one way shut up, he is thereby induced to enquire after another. To sum up all that hath been spoken touching the use of the law, in plain similitude: suppose we a prince should proclaim a pardon to all traitors, if they would come in and plead it; and, after this, should send forth his officers to attach, imprison, examine, convince, arraign, threaten and condemn them: is he now contrary to himself? Hath he repented of his mercy? No, but he is unwilling to lose his mercy; he is desirous to have the honour of his mercy acknowledged unto him; and therefore he bringeth them unto these extremities, that when their mouth is stopped, and their guilt made evident, they may, with the more humility and abhorrency of their former lewdness, acknowledge the justness of the law, which would condemn them, and the great mercy of the prince, who hath given them liberty to plead his pardon. The same is the case between God and us. First, to Abraham, he made promise of mercy and blessedness to all that would plead interest in it, for the remission of their sins. But men were secure and heedless of their estate; and though sin was in them, and death reigned over them, yet being without a law to evidence this sin and death unto their consciences, therefore they imputed them not to themselves; they would not own them, nor charge themselves with them;

and, by consequence, found no necessity of pleading that promise. Hereupon the Lord published by Moses a severe and terrible law, so terrible, that Moses himself did exceedingly fear and quake[q]; a law which filled the air with thunder, and the mount with fire; a law full of blackness, darkness, and tempest; a law which they who heard it, could not endure, but entreated that it might not be spoken to them any more: yet in all this, God doth but pursue his first purpose of mercy, and take a course to make his gospel accounted worthy of all acceptation; that when, by this law, men shall be roused from their security, shut up under the guilt of infinite transgressions, affrighted with the fire and tempest, the blackness and darkness, the darts and curses of this law against sin,—they may then run from Sinai unto Sion, even to Jesus the mediator of the new covenant, and by faith plead that pardon and remission, which in him was promised. Thus we see the point in the general cleared, That God, in the publication of the law by Moses on mount Sinai, had none but merciful and evangelical[r] intentions.—I shall farther draw down the doctrine of the use of the law into a few conclusions.

First, The law is not given 'ex primaria intentione,' to condemn men. There was condemnation enough in the world between Adam and Moses, before the law was new published. It is true, the law shall prove a condemning and judging law unto impenitent and unbelieving sinners: but to condemn or judge men by it, was no more God's intention in the publishing of it by the ministering of Moses, (I speak of condemnation not pronounced, but executed) than it was his purpose to condemn men by the gospel, which yet 'de facto[s]' will be a savour of death unto death, to all that despise it. It is said that Christ should be as well 'for the fall, as for the raising of many in Israel,' and that he should

[q] Heb. xii.

[r] Καὶ ἡμεῖς τοῦ νόμου μετελάβομεν εὐαγγελικῶς. *Greg. Naz.* Orat. 17.

[s] Καὶ τὰς ὑὰς τὸ βόρον λέγεται ὀνίγειν, καὶ τὸ φῶς τοὺς ἀσθενεῖς σκοτίζειν. *Chrysost.* in 2 Cor. Hom. 5.—Unguentum est unguentum, etiamsi id vultures defugiant. *Theodor.*— Τοῦτο τῆς δικαιοσύνης τὸ κήρυγμα ὑπακούουσιν εὐαγγέλιον, παρακούσασιν κριτήριον. *Clem. Alex.* in Protreptic.—Μία καὶ ἡ αὐτὴ στάθμη· ἀλλὰ φείδεται μὲν τοῦ ὀρθοῦ, περικόπτει δὲ τὸ περιττὸν, εἷς ἥλιος, ἀλλὰ φωτίζει μὲν τὴν ὑγιαίνουσαν ὄψιν, ἀμαυροῖ δὲ τὴν ἀσθενοῦσαν εἷς Χριστὸς, ἀλλ' εἰς πτῶσιν κεῖται καὶ ἀνάστασιν. πτῶσιν μὲν τοῖς ἀπίστοις, ἀνάστασιν δὲ τοῖς πιστεύουσιν. *Greg. Naz.* Orat. 17.

be 'a stone of stumbling, and a rock of offence;' yet he saith of himself, "I came not to condemn the world, but that the world by me might be saved."—The meaning is, The condemnation of the world was no motive nor impulsive cause of my coming, though it were an accidental event, consequent, and emergency thereupon. Even so the condemnation which, by the law, will be aggravated upon impenitent sinners, the pouring forth of more wrath and vengeance than reigned in the world between Adam and Moses, —was no motive in God's intention to publish the law by his ministry, but only the furtherance and advancement of the covenant of grace.

Secondly, The law was not published by Moses on mount Sinai, (as it was given to Adam in paradise) to justify or to save men. God never appoints any thing to an end, to which it is utterly unsuitable and improper: now the law by sin is become weak [t] and unprofitable [u] to the purpose of righteousness or salvation; nay, it was in that regard "against us," as St. Paul saith [x]; and therefore we are delivered from it as a rule of justification, though not as a rule of service and obedience.

Thirdly, The uses of the law are several, according to divers considerations of it. For we may consider it either 'per se,' in itself, according to the primary intention thereof in its being and new publication; or 'per accidens,' according to those secondary and inferior effects thereof. By accident, or secondarily, the law doth, first, irritate, enrage, exasperate lust [y], by reason of the venomous and malicious quality which is in sin. And this the law doth not by ingenerating or implanting lust in the heart,—but by exciting, calling out, and occasioning that which was there before: as a chain doth not beget any fury in a wolf, nor a bridge infuse any strength into the water, nor the presence of an enemy instil or create 'de novo' any malice in a man, but only occasionally reduce unto act, and call forth that rage which, though less discerned, was yet habitually there before.

Secondly, The law by accident doth punish and curse sin.

[t] Rom. viii. 3. [u] Heb. vii. 18. [x] Col. ii. 14. [y] Si lex jubens adsit, et spiritus juvans desit, per ipsam prohibitionem desiderio peccati crescente atque vincente, etiam reatus prævaricationis accedit. *Aug.* de Civ. Dei, l. 21. cap. 16. et 83. Quest. cap. 66.

I say 'by accident,' because punishment is, in no law, the main intention of the lawgiver; but something added thereunto, to back, strengthen, and enforce the obedience which is principally intended. Neither could the law have cursed man at all, if his disobedience had not thereunto made way; which shews that the curse was not the primary intention of the law, but only a secondary and subsequent act upon the failing of the principal. For I doubt not but the Lord accounteth himself more glorified by the active and voluntary services, than by the passive and enforced sufferings of the creature. "Herein," saith our Saviour [z], "is my father glorified, that ye bring forth much fruit."

Secondly, Consider the law by itself, and in its primary intention, and so there are two principal uses for which it serves. First, it hath 'rationem speculi;' it is as a glass [a] to manifest and discover sin and death, and thereupon to compel men to fly for sanctuary unto Christ, and, when they see their misery, to sue out their pardon. And this the law doth, first, by convincing the conscience of its own wideness (as the prophet David speaks, "I have seen an end of all perfection, but the law is exceeding broad"); by revealing the compass of sin in proportion to the wideness; and the filthiness of sin in proportion to the purity of that holy law; by discovering the depth and foulness, the deceitfulness and desperate mischief, of the heart by nature; and giving some evidences to the soul of that horrid, endless, and insupportable vengeance which is due to sin. "We know," saith the apostle [b], "that whatsoever things the law saith, it saith to those that are under the law; that every mouth may be stopped, and all the world may become guilty before God."

Secondly, By judging, sentencing, applying wrath to the soul in particular. For when it hath stopped a man's mouth, evidenced his guiltiness, concluded him under sin, it then pronounceth him to be a cursed and condemned creature [c], exposed, without any strength or possibility to evade or overcome, unto all the wrath which his sins have deserved. Therefore it is called the 'ministry of death and condem-

[z] John xv. [a] Ὁ νόμος οὐκ ἐποίησεν, ἀλλ' ἔδειξεν τὴν ἁμαρτίαν· προστάξας γὰρ ἀποιητέον, ἤλεγξε τὰ μὴ ποιητέα. Ἀγαθοῦ δὲ, τὸ μὲν σωτήριον ἐκδιδάξαι, τὸ δὲ δηλητήριον ἐπιδεῖξαι. *Clem. Alex.* Strom. lib. 7. [b] Rom. iii. 19. [c] Gal. iii. 10.

nation[d],' which pronounceth a most rigorous and unmitigable curse upon the smallest, and most imperceptible deviation from God's will revealed.

Thirdly, by awaking the conscience, begetteth a legal faith and spirit of bondage, to see itself thus miserable by the law, hedged in with thorns[e], and shut up under wrath. For the Spirit, First, by the law begetteth bondage and fear[f], pricks[g] the conscience, reduceth a man to impossibilities, that he knows not what to do, nor which way to turn,—before it worketh the spirit of adoption, or makes a man think with the prodigal, that he hath a father to deliver him. And by these gradations the law[h] leadeth to faith in Christ; so that though, in all these respects, the works of the law be works of bondage, yet the ends and purposes of God in them are ends of mercy.

Secondly, The law hath 'rationem fræni et regulæ,' to cohibit and restrain from sin, and to order the life of a man. And in this sense likewise, it is added to the gospel, as the rule is to the hand of the workman. For as the rule worketh nothing without the hand of the artificer to guide and moderate it, because of itself it is dead, and the workman worketh nothing without his rule; [i]so the law can only shew what is good, but give no power at all to do it; for that is the work of the Spirit by the gospel: yet evangelical grace directs a man to no other obedience than that of which the law is the rule.

Now then to make some use of all this which hath been said: this shews the ignorance and absurdity of those men, who cry down preaching of the law, as a course leading to despair and discontentment, though we find by St. Paul, that it leadeth unto Christ. To preach the law alone by itself, we confess, is to pervert the use of it; neither have we any power or commission so to do; for we have our power for edification, and not for destruction. It was published as an appendant to the gospel, and so must it be preached: it was published in the hand of a mediator, and it must be

[d] 2 Cor. iii. 9. [e] Hosea ii. 6, 7. [f] Rom. viii. 15. [g] Acts ii. 37.
[h] *Aug.* de Grat. Chri. l. 1. cap. viii. contr. 2. epist. Pelag. l. 4. c. v. de Perfect. Instit. c. v. 19. de Nat. et Grat. cap. xi. 16, 22. Epist. 144, 157, 200. [i] Fides efficit quod lex imperat. *Aug.* lib. 83. quæst. cap. lxvi.—Literâ jubetur, spiritu donatur. *Id.* Epist. 300.—Non sanata per legem infirmitas, sed convicta. Epist. 157.

preached in the hand of a mediator: it was published evangelically, and it must be so preached. But yet we must preach the law, and that in its own fearful shapes; for though it were published in mercy, yet it was published with thunder, fire, tempests, and darkness, even in the hand of a mediator: for this is the method of the Holy Ghost, to convince first of sin[k], and then to reveal righteousness and refuge in Christ. The law is the forerunner that makes room and prepares welcome in the soul for Christ. "I will shake all nations, and the desire of all nations shall come," saith the Lord[l]; to note unto us, that a man shall never desire Christ indeed, till he be first shaken. As in Elias's vision, the still voice came after the tempest, so doth Christ in his voice of mercy follow the shakings and tempests of the law. First, the spirit of Elias in the preaching of repentance for sin, and then 'the kingdom of God' in the approach of Christ, and evidences of reconcilement to the soul. And the reason is, because men are so wedded to their sins, that they will not accept of mercy on fair terms, so as to forsake sin withal; as madmen that must be bound, before they can be cured, so are men in their lusts; the law must hamper and shut them up, before the gospel and the spirit of liberty will be welcome to them. Now this is God's resolution, to humble the soul so low, till it can, in truth and seriousness, bid Christ welcome upon any conditions. His mercy and the blood of his Son is so precious and invaluable, that he will not cast it away, where no notice shall be taken of it; but he will make the heart subscribe experimentally to that truth of his, "That is a saying worthy of all acceptation, that Christ Jesus came into the world to save sinners."—And we know a man must be brought to great extremities, who can esteem as welcome as life the presence of such a man, who comes with a sword to cut off his members, or cut out his eyes: and yet this is the manner of Christ's coming, to bring a cross and a sword with him, to hew off our lusts (which are our earthly members) and to crucify us unto the world.

But what then? Must nothing be preached but damnation

[k] John xviii. 8. [l] Hag. ii. 7.

and Hell to men? God forbid. We have commission to preach nothing but Christ, and life in him; and therefore we never preach the law, but with reverence and manuduction unto him. The truth is, intentionally we preach nothing but salvation; we come with no other intention but that every man who hears us, might believe and be saved; we have our power only for edification, and not for destruction; but conditionally we preach salvation and damnation. "He that believeth, shall be saved; he that believeth not, shall be damned[m];" that is the sum of our commission. But it is farther very observable in that place, that preaching of the gospel is preaching both of salvation and of damnation upon the several conditions. So then, when we preach the law, we preach salvation to them that fear it:—as the Lord shewed mercy to Josiah[n], because his heart trembled, and humbled itself at his law:—and when we preach the gospel, we preach damnation to them that despise it. "How shall we escape, if we neglect so great salvation[o]?" The gospel is salvation of itself; but he that neglects salvation, is the more certain to perish, and that with a double destruction, death unto death[p]; to that wrath of God which abideth upon him before[q], will come a sorer condemnation[r], by trampling under foot the blood of the covenant, and not obeying the Gospel of our Lord Jesus Christ[s].

Here then are two rules to be observed; First, by the ministers of the word; that they so preach the law, as that it may still appear to be an appendant unto the Gospel, and not suffer the ministry to be evil spoken of by men, who watch for advantages. We must endeavour so to manage the dispensation of the law, that men may not thereby be exasperated, but put in mind of the sanctuary to which they should fly. The heart of man is broken as a flint with a hard and a soft together: A hammer and a pillow is the best way to break a flint: a prison and a pardon, a scourge and a salve, a curse and a saviour, is the best way to humble and convert a sinner. When we convince the hearers that all the terrors we pronounce, are out of compassion to them; that we have mercy and balm in store to pour into every wound

[m] Mark xvi. 16. [n] 2 Chro. xxxiv. 27. [o] Heb. ii. 2, 3. [p] 2 Cor. ii. 16. [q] John iii. 36. [r] Heb. x. 28, 29. [s] 2 Thes. i. 8.

that we make; that all the blows we give, are not to kill their souls, but their sins; that though our words bring fire and fury with them, yet they are still in the hand of a mediator; that the law is not to bring them unto desperation, but unto humiliation; not to drive them unto fury, but unto faith; to shew them Hell indeed, but withal to keep them from it; if we do not by these means save their souls, yet we shall stop their mouths, that they shall be ashamed to blaspheme the commission by which we speak.

Secondly, The people likewise should learn to rejoice, when the law is preached as it was published; that is, when the conscience is thereby affrighted, and made to tremble at the presence of God, and to cry unto the mediator, as the people did unto Moses[t], "Let not God speak any more to us, lest we die: speak thou with us, and we will hear."—For when sin is only by the law discovered and death laid open, to cry out against such preaching, is a shrewd argument of a mind, not willing to be disquieted in sin, or to be tormented before the time; of a soul, that would have Christ, and yet not leave her former husband; which would have him no other king than the stump of wood was to the frogs in the fable, or the molten calf unto Israel in the wilderness, a quiet idol, whom every lust might securely provoke and dance about. As the law may be preached too much, when it is preached without the principal, which is the gospel: so the gospel and the mercy therein may be preached too much (or rather indeed too little) because it is with less success, (if we may call it preaching, and not rather perverting of the gospel) when it is preached without the appendant which is the law.

This therefore should, in the next place, teach all of us to study and delight in the law of God, as that which setteth forth, and maketh more glorious and conspicuous, the mercy of Christ. Acquaintance with ourselves in the law, will, first, keep us more lowly and vile in our own eyes, make us feel our own pollution and poverty; and that will again make us the more delight in the law, which is so faithful to render the face of the conscience, and so make a man the more willing and earnest to be cleansed. "Their heart," saith

[t] Exod. xx. 19.

David [u], "is as fat as grease; but I delight in thy law." The more the law doth discover our own leanness, scraggedness, and penury,—the more doth the soul of a holy man delight in it, because God's mercy is magnified the more, who filleth the hungry [x], and refresheth the weary [y], and with whom the fatherless findeth mercy [z].

Secondly, It will make us more careful to live by faith, more bold to approach the throne of grace for mercy to cover, and for grace to cure our sores and nakedness. In matters of life and death, impudency and boldness is not unseasonable. A man will never die for modesty: when the soul is convinced by the law that it is accursed, and eternally lost, if it do not speedily plead Christ's satisfaction at the throne of grace, it is emboldened to run unto him: when it finds an issue of uncleanness upon it, it will set a price upon the meanest thing about Christ, and be glad to touch the hem of his garment. When a child hath any strength, beauty, or loveliness in himself, he will haply depend upon his own parts, and expectations to raise a fortune and preferment for himself: but when a child is full of indigence, impotency, crookedness, and deformity, if he were not then supported with this hope,—'I have a father, and parents do not cast out their children for their deformities,'—he could not live with comfort and assurance:—so the sense of our own pollutions and uncleanness, taking off all conceits of any loveliness in ourselves, or of any goodness in us to attract the affections of God, makes us rely only on his fatherly compassion. When our Saviour called the poor woman of Syrophœnicia 'dog,' a beastly and unclean creature, yet she takes not this for a denial, but turns it into an argument:—'The less I have by right, the more I have by mercy; even men afford their dogs enough to keep them alive, and I ask no more.'—When the angel [a] put the hollow of Jacob's thigh out of joint, yet he would not let him go; the more lame he was, the more reason he had to hold. The prodigal was not kept away, nor driven off from his resolution, by the fear, shame, or misery [b] of his present estate; for he had one word which was able to make way for him

[u] Psal. cxc. 73. [x] Luke i. 53. [y] Matth. xi. 28. [z] Hosea xiv. 3.
[a] Gen. xxxii. [b] 2 Kings vii. 4.

through all this, the name of Father. He considered, "I can but be rejected at the last, and I am already as low as a rejection can cast me; so I shall lose nothing by returning, for I therefore return because I have nothing: and though I have done enough to be for ever shut out of doors, yet it may be, the word *Father* may have rhetoric enough in it to beg a reconcilement, and to procure an admittance amongst my father's servants."

Thirdly, It will make us give God the glory of his mercy the more, when we have the deeper acquaintance with our own misery. And God most of all delighteth in that work of faith, which, when the soul walketh in darkness and hath no light, yet trusteth in his name, and stayeth [c] upon him.

Fourthly, It will make [d] our comforts and refreshments the sweeter, when they come. The greater the humiliation, the deeper the tranquillity. As fire is hottest in the coldest weather, so comfort is sweetest in the greatest extremities: shaking settles the peace of the heart the more. 'The Spirit is a comforter,' as well when he 'convinceth of sin,' as 'of righteousness and judgment;' because he doth it to make righteousness the more acceptable, and judgment the more beautiful.

Lastly, Acquaintance with our foulness and diseases by the law, will make us more careful to keep in Christ's company, and to walk according unto his will, because he is a physician to cure, a refiner to purge, a father and a husband to compassionate our estate. The less beauty or worth there is in us, the more carefully should we study to please him, who loved us for himself, and married us out of pity to our deformities, not out of delight in our beauty. Humility keeps the heart tractable and pliant. As melted wax is easily fashioned, so an humble spirit is easily fashioned unto Christ's image: whereas a stone, a hard and stubborn heart, must be hewed and hammered before it will take any shape. Pride, self-confidence, and conceitedness, are the principles of disobedience; men will hold their wonted courses, till they be humbled by the law. "They are not humbled," saith the Lord [e], 'unto this day;' and the consequent hereof

[c] Isai. l. 10. [d] Multum scriptura factura securum. *Aug.* Epist. 1. [e] Jer. xliv. 10.

is, "neither have they feared nor walked in my law."—"If ye will not hear," that is, if you will still disobey the Lord's messengers, "my soul shall weep in secret for your pride[f];"—to note that pride is the principle of disobedience. "They and our fathers," saith Nehemiah[g] in his confession, "dealt proudly, and hardened their necks, and hearkened not unto thy commandments, and refused to obey." And therefore Hezekiah[h] used this persuasion to the ten tribes to come up to Jerusalem unto the Lord's passover: "Be ye not stiff-necked as your fathers, but yield yourselves unto the Lord;"—to note, that humiliation is the way unto obedience; when once the heart is humbled, it will be glad to walk with God. "Humble thyself," saith the prophet[i], "to walk with thy God."—"Receive the engrafted word with meekness," saith the apostle[k]. When the heart is first made meek and lowly, it will then be ready to receive the word, and the word ready to incorporate in it, as seed in torn and harrowed ground. When Paul was dismounted, and cast down upon the earth, terrified and astonished at the heavenly vision, immediately he is qualified for obedience: "Lord, what wilt thou have me do?" When the soul is convinced by the law, that of itself it comes short of the glory of God, walks in darkness, and can go no way but to Hell, it will then, with joy and thankfulness, "follow the Lamb wheresover he goes;" as being well assured, that though the way of the Lamb be a way of blood, yet the end is a throne of glory, and a crown of life.

[f] Jer xiii. 17. [g] Neh. ix. 16, 17. [h] 2 Chro. xxx. 8. [h] Micah vi. 8. [i] Jam. i. 21. [k] Acts ix. 6.

THE

LIFE OF CHRIST.

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1 JOH. V. 12.

He that hath the Son, hath life.

HAVING shewed the insufficiency of the creature to make man happy, as being full of vanity; and the insufficiency of man to make himself happy, as being full of sin; we now proceed, in the last place, to discover, First, the fountain of life and happiness, Christ; and Secondly, the channel by which it is from him unto us conveyed, the instrument whereby we draw it from him, namely,—the knowledge of him, and fellowship with him in his resurrection and sufferings.

The words, we see, contain a doctrine of the greatest consequence to the soul of man in the whole Scriptures, and that which is, indeed, the sum of them all. They contain the sum of man's desires, *life*; and the sum of God's mercies, *Christ*; and the sum of man's duty, *faith*; Christ, the fountain; life, the derivation; and faith, the conveyance.

Whatsoever things are excellent and desirable, are, in the Scripture, comprised under the name of life, as the lesser under the greater; for "Life is better than meat, and the body than raiment." And whatsoever excellencies can be named, we have them all from Christ. "In him," saith the apostle [a], "are hid the treasures of wisdom and knowledge:" *hid*, not to the purpose that they may not be found, but to the purpose that they may be sought. And we may note from the expression, that Christ is a treasurer of his Father's wisdom; he hath wisdom, as the king's treasurer hath wealth, as an officer, a depository, a dispenser of it to the friends and servants of his Father. He is made unto us "wisdom [b]."

[a] Col. ii. 3. [b] 1 Cor. i. 30.

The apostle saith, That in him there are "unsearchable riches[c]," an inexhausted treasury of grace and wisdom. And there had need to be a treasure of riches in him; for there is a treasure of sin in us: so our Saviour calls it, "the treasure of an evil heart[d]." He was "full of grace and truth[e]:" not as a vessel, but as a fountain[f], and as a sun[g],—to note that he was not only full of grace, but that the fulness of grace was in him. "It pleased the Father, that in him should all fulness dwell[h]." "God gave not the Spirit in measure unto him[i]." And as there is a fulness in him, so there is a communion in us; "Of his fulness we receive grace for grace[k]," that is, as a child, in generation, receiveth from his parents member for member,—or the paper from the press, letter for letter,—or the glass from the face, image for image; so, in regeneration, "Christ is fully formed[l]" in a man, and he receiveth in some measure and proportion "grace for grace:" there is no grace in Christ appertaining to general sanctification, which is not, in some weak degree, fashioned in him. Thus there is in Christ, 'a fulness of grace' answerable to 'a fulness of sin'[m] which is in us. The prophet calls him[n] "a prince of peace;" not as Moses only was, 'a man of peace,' but a 'prince of peace.' If Moses had been a prince of peace, how easily might he have instilled peaceable and calm affections into the mutinous and murmuring people! But though he had it in himself, yet he had it not to distribute. But Christ hath peace, as a king hath honours, to dispense and dispose of it to whom he will. "Peace I leave with you; my peace I give unto you[o]." If I should run over all the particulars of grace, or mercy, we should find them all proceed from him. He is our passover, saith the apostle[p]: as in Egypt, wheresoever there was the blood of the passover, there was life, and where it was not, there was death[q]; so where this our passover is, there is life; and where he is not, there is death. "To me to live is Christ," saith the apostle[r]. And again, "Now I live, yet not I, but Christ liveth in me; and the life that I live, I live by the faith of the Son of God, who loved me, and gave himself for me[s]."

[c] Ephes. iii. 8. [d] Mat. xii. 35. [e] John i. 14. [f] Zach. xiii. 1. [g] Mal. iv. 2. [h] Col. i. 19. [i] John iii. 34. [k] John i. 16. 2 Cor. iii. 18. [l] Gal. iv. 19. [m] Rom. i. 29. [n] Isai. ix. 6. [o] John xiv. 27. [p] 1 Cor. v. 7. [q] Exod. xii. 23, 30. [r] Phil. i. 21. [s] Gal. ii. 20.

To consider more particularly this life which we have from Christ; First, it is a life of righteousness[t]: for life and righteousness are in the Scripture taken for the same: because sin doth immediately make a man dead in law; "He that believeth not is condemned already[u];" and "In the day that thou eatest thereof, thou shalt die the death[x]." And this life, being a resurrection from a preceding death, hath two things belonging unto it. 1. There is a liberty and deliverance, wrought for us from that under which we were before held. 2. There is an inheritance purchased for us, the privilege and honour of being called the Sons of God, conferred upon us. There are three offices or parts of the mediation of Christ. First, his satisfaction, as he is our surety[y], whereby he paid our debt[z], underwent the curse of our sins[a], bare them all in his body upon the tree[b], became subject to the law for us[c], in our nature, and, representatively, in our stead, fulfilled all righteousness[d] in the law required, both active and passive for us. For we must note, that there are two things in the law intended: One principal, obedience; and another secondary, malediction, upon supposition of disobedience: so that sin being once committed, there must be a double act to justification; the suffering of the curse, and the fulfilling of righteousness anew. Unto a double apprehension of justice in God, there must answer a double act of righteousness in man, or in his surety for him; to God's punishing justice, a righteousness passive, whereby a man is 'rectus in curia' again; and to God's commanding justice, a righteousness active, whereby he is reconciled and made acceptable to God again:—the one, a satisfaction for the injury we have done unto God as our judge; the other, the performance of a service which we owe unto him as our Maker. Secondly, in Christ as a mediator, there is a merit likewise belonging unto both these acts of obedience in him, by virtue of his infinite person, which was the priest,—and of his Divine nature, which was the altar, that offered up and sanctified all his obedience. By the redundancy of which merit (after satisfaction thereby made unto

[t] Rom. i. 17. 2 Cor. iii. 6, 7, 9. Rom. v. 17, 21. [u] John iii. 18. [x] Gen. iii. 17. [y] Heb. vii. 22. [z] Col. ii. 14. Isai. liii. 4. [a] Gal. iii. 13. 2 Cor. v. 21. [b] 1 Pet. ii. 24. [c] Gal. iv. 24. [d] Mat. iii. 15.

his Father's justice for our debt) there is further a purchase made of grace, and glory, and of all good things in our behalf. He was made of a woman, made under the law: first, 'To redeem those that were under the law;'—which is the satisfaction and payment he hath wrought: secondly, 'That we might receive the adoption or the inheritance of sons;'—which is the purchase he hath made for us. Thirdly, there is the intercession of Christ as our advocate, which is the presenting of these his merits unto his Father for us, whereby he applieth, and perpetuateth unto us the effects of them, namely, our deliverance and our adoption or inheritance. So then the life of righteousness consists in two things: First, The remission ot sin, and thereupon deliverance from the guilt of it, and curse of the law against it; which is an effect of the satisfaction of Christ's merits. Secondly, adoption, or the acceptation of our persons and admittance into so high favour as to be heirs of salvation and happiness, which is the effect of the redundancy of Christ's merit; there being a greater excess and proportion of virtue in his obedience, than of malignity or unpleasingness in our disobedience.

To consider both these together; we are delivered, First, from sin, and the guilt and damnation thereof: there is no condemnation to them that are in Christ Jesus [e]; their sins are blotted out [f]; and forgotten [g]; and cast into the depth of the sea [h]; and done away as a cloud [i] or mist by the heat of the sun; they are forgiven and covered, and not imputed unto us [k]; they are finished and made an end of [l]; they were all laid upon Christ [m]; and he hath been a propitiation for them [n], and his flesh a veil between them and his Father's wrath; and, in opposition hereunto, his obedience and righteousness is made ours. He is made unto us righteousness; and we are the righteousness of God in him [o]; we are clothed with him [p], and appear in the sight of God as parts and portions of Christ himself; for "the church is the fulness of him that filleth all in all [q]."

[e] Rom. viii. 1. [f] Isai. xliii. 25. Acts iii. 19. [g] Jer. xxxi. 34. Heb. viii. 12. [h] Micah vii. 19. [i] Isa. xliv. 22. [k] Psal. xxxii. 1. [l] Dan. ix. 24. [m] Isa. liii. 6. [n] 1 Joh. ii. 2. [o] 1 Cor. i. 30. 2 Cor. v. 21. [p] Rom. xiii. 14. [q] Ephes. i. 23.

Secondly, We are consequently delivered from the law, so far forth as it is the strength of sin [r]; and are constituted under another and better regiment, which the apostle calls grace [s], or the law of faith [t]. First, we are delivered from the law as a covenant of righteousness; and expect justification and salvation only by faith in him who is the Lord our righteousness [u]. Christ is the end of the law for righteousness [x]. We are righteous by the righteousness of God without the law; that is, not that righteousness by which God, as God, is righteous, but by a righteousness which we have not by nature, or in ourselves, or from any principles of our creation, (which Saint Paul [y] calls 'man's own righteousness') but from the mere grace and gift of God [z].

Secondly, Hereupon consequently we are delivered from the rigour of the law, which consisteth in two things: First, it requireth perfect obedience: Secondly, perpetual obedience. We must do all things [a] that are written in the book of the law, and we must continue to do them. Now from this we are delivered, though not as a duty, yet as such a necessity as brings death upon the fail in it. When a man's conscience doth summon him before God's tribunal to be justified or condemned [b], he dares not trust his own performances, because "no flesh can be righteous in God's sight [c]." Though the Gospel both command and promise [d], and work holiness in us [e]; yet when we go to find out that to which we must stand for our last trial, by which we resolve to expect remission of sins, and inheritance with the saints,—there is so much pollution and fleshly ingredients in our best works, that we dare trust none but Christ's own adequate performance of the law, whereby we are delivered from the rigour and inexorableness thereof. That inherent and habitual exactness, which the law requireth in our persons, is supplied by the merit of Christ; that actual perfection which it requireth in our service, is supplied by the incense and intercession of Christ. And though we are full of weakness, and our 'righteousness as a menstruous cloth,' many rags and remnants of the old Adam cleave still unto us, and we are kept under that captivity and unavoidable service of sin which

[r] 1 Cor. xv. 56. [s] Rom. vi. 14. [t] Rom. iii. 27. [u] Jer. xxiii. 6.
[x] Rom. x. 4. Rom. iii. 20, 21. [y] Phil. iii. 9. [z] Eph. ii. 8, 9, 10. [a] Gal. iii. 10.
[b] Psal. cxliii. 2. [c] Mat. v. 48. [d] Luke i. 72, 75. [e] Tit. ii. 11, 12.

he sold us under: yet this privilege and immunity we have by Christ, that our desires are [f] accepted; that God spareth [g] us as sons; that Christ taketh away all the iniquities of our holy things; that when we [h] faint, he leads us; when we fall, he pities us, and heals us; when we turn and repent, he forgives, accepts, welcomes, and feasts us with his compassions [i].

Thirdly, We are delivered from the curse of the law, Christ being made a curse for us [k], and the chastisement [l] of our peace being laid on him. From punishments eternal; "He hath delivered us from the wrath to come [m]:" and from punishments temporal, as formal punishments. When we are judged of the Lord, we are chastened, but we are not condemned; they are for declaration of God's displeasure, but not of his fury or vengeance; they are to amend us, and not to consume us [n]; blows that polish us for the temple, and conform us unto our head, and wean us from the world, not tastes and forerunners of further wrath. They are like Job's dunghill, set up to see a Redeemer upon. And besides this, as sons of promise, we are blessed with faithful Abraham, have interest in that precious virtue of the Gospel, which makes all things work together for the best to those that love God.

Lastly, We are hereupon consequently delivered from those effects of the spirit of bondage, which came along with the law. And they are principally three. First, to manifest [o] to the conscience, that a man is in a desperate and damnable condition; instead whereof there comes along with Christ to the soul a spirit of adoption [p], and of a sound mind [q], which says unto the soul, That God is our salvation; settles the heart to rest, and cleave unto God's promises, terrifies [r], seals, secures, certifies our inheritance unto us. Secondly, to stop the mouth [s], and drive out of God's presence, and leave him utterly unexcusable [t], that a man shall have nothing to allege why the curse should not be pronounced against him, but shall, in his conscience, subscribe to the righteousness of God's severity. Instead whereof, we

[f] 2 Cor. viii. 12. [g] Mal. iii. 17. [h] Hosea xi. 3. [i] Hos. xiv. 4, [k] Gal. iii. 13. [l] Isa. liii. 5. [m] 1 Thes. i. 10. [n] Pœna emendatoria, non interfectoria. *Aug.* Tom. 1. de lib. Arb. lib. 3. cap. 25. [o] Rom. vii. 9. [p] Rom. viii. 15. [q] 2 Tim. i. 7. [r] 2 Cor. i. 22. Eph. i. 13, 14. Eph. iv. 30. 1 Cor. x. 12. [s] Rom. iii. 19. Mat. xxii. 12. [t] Rom. i. 20, 21.

have in Christ a free approach [u] into God's presence; words put into our mouths by the spirit of supplications [x] to reveal our requests, to debate, and plead in God's court of mercy; to clear ourselves from the accusations of Satan [y]: to appeal from them to Christ, and in him to make this just apology for ourselves:—"I confess I am a grievous sinner: and there is not a soul in Heaven, Christ only excepted, which hath not been so, though I the chief of all. In law then I am gone, and have nothing to answer there, but only to appeal to a more merciful court. But this I can, in truth of heart, say, that I deny my own works, that I bewail my corruptions; that 'the things which I do, I allow not; that it is no more I that do them, but sin that dwelleth in me;' that I am truly willing to part from any lust; that I can heartily pray against my closest corruptions; that I delight in the law of God in mine inner man; that I am an unwilling captive to the law in my members; that I feel and cry out of my wretchedness in this so unavoidable subjection; that I desire to fear God's name; that I love the communion of his Spirit and saints; and I know I have none of these affections from nature, in that I agree with Satan: these are spiritual and heavenly impressions, and where there is a piece of the Spirit, where there is a little of Heaven, that will undoubtedly carry the soul in which it is, to the place where all the Spirit is. If God would destroy me, he would not have done so much [z] for my soul; he would never have given me any dram of Christ's spirit to carry to Hell, or to be burnt with me. No man will throw his jewels into a sink, or cast his pearls under the feet of swine: certainly God will send none of his own graces into Hell, nor suffer any sparkle of his own holiness and Divine nature to be cast away in that lake of forgetfulness. If he have begun these good works in me, he will finish them in his own time; and I will wait upon him and expect the salvation of the Lord." Thirdly, to terrify and affright the soul [a] with a fearful expectation of fiery wrath and execution of the curse. Instead whereof, the soul is calmed with a spiritual serenity and peace [b] which is the beginning of God's kingdom; armed with

[u] Eph. ii. 18. Heb. x. 19. [x] Zach. xii. 10. Rom. viii. 26. [y] 2 Cor. vii. 11. [z] Judg. xiii. 23. [a] 2 Tim. i. 7. Heb. x. 27. [b] Rom. v. 1. John xvi. 33. Rom. xiv. 17.

a sweet security and [c] lion-like boldness, against all the powers and assaults of men or angels; crowned and refreshed with the [d] joy of faith, with the first-fruits of the Spirit, with the clusters of the heavenly Canaan, with the earnest of its inheritance, with the pre-fruition and pre-apprehension of God's presence and glory. This is the life of righteousness which we have from Christ; [e] Ἀπολύτρωσις, a redemption and deliverance from sin and the law; and [f] ἐξουσία, a privilege, right, and interest upon the purchased possession.

Secondly, He that hath the Son, hath life, in regard of holiness: as he hath received Christ Jesus the Lord, so he walketh in him [g]: we are in him created or raised up from the first death [h], unto good works, that we should walk in them. Of ourselves, we are without strength [i], without love, without life [k],—no power, no liking, no possibility to do good, nor any principle of holiness or obedience in us. It is he that strengthens [l], that wins [m], that quickens us by his Spirit [n] to his service.

We should here consider holiness something more largely, and shew when good works are vital, and so from Christ; and when only mortal, earthly, and upon false principles, and so from ourselves. But having done this before in the doctrine of the reign of sin; I will only name some other discourses of a vital operation, and so proceed.

First, Life hath ever an internal principle, a seed within itself, a natural heat with the fountain thereof, [o] by which the body is made operative and vigorous; and therefore, in living creatures, the [p] heart first liveth, because it is the forge of spirits, and the fountain of heat. So holiness which comes from Christ, begins within, proceedeth from an ingrafted and implanted seed [q], from the fear of God in the heart [r], and the law put into the inner man [s]. The conscience is cleansed [t]; the spirit of the mind is renewed [u]; the delights and desires of the heart are changed [x]; the bent and bias of the thoughts are new set; Christ is formed and

[c] Prov. xxviii. 1. Rom. viii. 33. Psal. lvi. 11. [d] 1 Pet. i. 8. Rom. xv. 13. [e] Eph. i. 14. [f] John i. 12. [g] Col. i. 6. [h] Eph. ii. 10. [i] Rom. v. 6, 10. [k] Eph. ii. 1. [l] Eph. i. 6. Phil. iv. 13. [m] Hos. ii. 14. Psal. cx. 3. 1 John iv. 19. [n] John v. 25, 26. John xiv. 10. [o] Πυρὶ ἐργάζεται πάντα. *Arist.* de Respirat. cap. viii. [p] Ibid. Arist. [q] James i. 21. 1 John iii. 9. [r] Jer. xxxii. 40. [s] Jer. xli. 33. [t] Heb. ix. 14. [u] Eph. iv. 23. [x] Rom. vii. 22.

dwelleth within [y], the whole man is baptized with the Holy Ghost [z], as with fire, which from the altar of the heart, where it is first kindled, breaketh out, and quickeneth every faculty and member. Fire, when it prevails, will not be hid nor kept in.

Secondly, Life hath ever a nutritive appetite joined with it, and that is most set upon such things as are of the same matter and principles with the nature nourished [a]: so where a man is, by the Spirit of Christ, quickened unto a life of holiness, he will have a hungering, thirsting [b], and most ardent affection to all those sincere, uncorrupted, and heavenly truths, which are proportionable to that Spirit of Christ which is in him.

Thirdly, Life is generative and communicative of itself; all living creatures have some seminary of generation for propagating their own kind; so that spirit of holiness which we have from Christ, is a fruitful spirit, that endeavours to shed, multiply, and derive himself from one unto another. Therefore he descended 'in fiery tongues,' to note this multiplying and communicating property which he hath. The tongue is a member made for communion, and nothing so generative of itself as fire. "They that feared the Lord, spake often to one another," saith the prophet [c]. "Many people shall gather together, and say, Come ye, and let us go to the Mountain of the Lord [d]," &c.

Lastly, Where there is perfect life, there is sense too of any violence offered to it; so where the Spirit of God is, there will be a tenderness, and grief from the sins, or temptations which do assault him. As that great sin which the Scripture calls 'blaspheming of the Holy Ghost,' and 'despiting of the Spirit of grace,' is, after a more especial manner, called 'the sin against the Holy Ghost;' as being a sin which biddeth open defiance to the truth, grace, life, and promises, which that Spirit revealeth and confirmeth unto us; so every smaller sin doth, in its manner and measure, grieve this Spirit, even as every distemper in the body doth bring pain in some measure unto the natural soul. A living

[y] Gal. iv. 19. Eph. iii. 17. [z] Mat. iii. 11. [a] Πᾶσαι τροφαὶ διαφέρουσι μάλιστα κατὰ τὴν ὕλην, ἐξ οἵας συνεστήκασιν τὰ ζῶα· ἡ γὰρ αὔξησις ἑκάστοις γίνεται, κατὰ φύσιν ἐξ αὐτῆς. Histor. Animal lib 8. cap. i. [b] 1 Pet. ii. 2. Gen. i. 11. [c] Mal. iii. 16. [d] Isai. ii. 3. Jer. iii. 17.

member is sensible of the smallest prick; whereas a body in the grave is not pained, nor disaffected with the weight and darkness of the earth, the gnawing of worms, the stench of rottenness, nor any violences of dissolution, because the principle of sense is departed: so though wicked men lie in rotten and noisome lusts, have the guilt of many millions of sins like so many rocks and mountains of lead on their souls, do daily cut and tear themselves like the lunatic in the Gospel, yet they feel nothing of all this, because they have no spirit of life in them: whereas another, in whom Christ is formed, would be constrained, with tears of blood, and most bitter repentance, to wash the wound of spirit, which but one of those fearful oaths, or unclean actions (which the others multiply and wallow in with delight) would make within them.

Now, he who hath the Son, hath holiness upon two grounds, according to that double relation which holiness hath unto Christ. For it respecteth him as the principle and fountain from whence it comes, and as the rule or pattern to which it answers. Holiness is called the 'image of God:' now as the face is both the fountain of that image or species, which is shed upon the glass, and likewise the exact pattern and example of it too; so Christ is both the principle of holiness, by whom it is wrought, and the rule unto which it is proportioned.

First, Christ is the principle and fountain of holiness, as the head is of sense or motion; from him the whole body is joined together, and compacted, and so maketh increase and edification of itself in love. "The ointment ran down from Aaron's head unto the skirts of his garment," to note the effusion of the Spirit of holiness from Christ unto his lowest members; "Ye have received an unction from the Holy One," saith the apostle[a]. What this influence of Christ into his members is, we shall more particularly open in the consequent parts of this discourse.

Secondly, Christ is the rule and pattern of holiness to his Church. Our sanctification consisteth only in a conformity unto his ways. For more distinct understanding of which point, we must note, First, that Christ had several ways and

[a] 1 Joh. ii. 20.

works to walk through. Sometimes we find him walking to Golgotha, and the Garden, which was the work of his merit and passion:—sometimes to the Mount with Peter, James, and John, which was the work of his glory and transfiguration:—sometimes upon sea and through the midst of enemies, which was his work of power and miracles:—sometimes in the midst of the seven golden candlesticks, which was his work of government, guidance, and influence on the Church. Lastly, we find him going about and doing good, submitting himself unto his parents, going apart by himself to pray, and in other the like works of his ordinary obedience.

Secondly, of these works of Christ, we must note, that some are uncommunicable, others communicable. Uncommunicable are, first, his works of merit and mediation. There is but one Mediator between God and man, the man Christ. There is no other name, under Heaven, by which a man may be saved, but the name of Christ. There is no redemption nor intercession to be wrought by any man, but by Christ. None have to do with the censer to offer incense, who have not to do with the altar to offer sacrifice. Secondly, his work of government and influence into the Church, his dispensing of the Spirit, his quickening of his Word, his subduing of his enemies, his collecting of his members, are all personal honours which belong unto him as head of the Church. Those which are communicable, and wherein we may be, by his grace, made partakers, are such as either belong to the other life, or to this. In the other life, our bodies shall be made conformed to the transfigured and glorious body of Christ: when "he appeareth, we shall be made like unto him, by the power whereby he subdueth all things unto himself[f]."—Here, some are again extraordinarily communicable, being for ministry and service, not for sanctity or salvation. Such were the miraculous works of the apostles, which were unto them by way of privilege and temporary dispensation granted: others ordinarily, and universally to all his members. So then it remains, that our formal and complete sanctification consists in a conformity to the ways of Christ's ordinary obedience. The whole life of Christ was a discipline, a living, shining, and exemplary

[f] Phil. iii. 21. 1 John iii. 2.

precept unto men, a visible commentary on God's law. Therefore we find such names given unto him in the Scriptures, as signify not only pre-eminence, but exemplariness; a prince [g], a leader [h], a governor [i], a captain [k], an apostle and high priest [l], a chief shepherd and bishop [m], a forerunner, or conduct into glory [n], a light to the Jews [o], a light to the Gentiles [p], a light to every man that entereth into the world [q]. All which titles as they declare his dignity that he was the first-born of every creature,—so they intimate likewise, that he was proposed to be the author and pattern of holiness to his people. All other saints are to be imitated only with limitation unto him, and so far as they, in their conversation, express his life and spirit. "Be ye followers of me, even as I am of Christ." But [r] we must never pin our obedience to the example of any saint, lest we happen to stumble and break our bones as they did. Wherefore are the falls and the apostasies, the errors and infirmities, of holy men in Scripture registered? Certainly, the Lord delighteth not to keep those sins upon record for men to gaze on, which himself hath put behind his own back, and wiped out of the book of his own remembrance. He delighteth not in the dishonour and deformities of his worthies. But [s] they are recorded for our sakes,—set up for land-marks, to warn every man to take heed of adventuring (on any man's authority) upon those rocks, where such renowned and noble saints have before miscarried. Children of light indeed they are; but their light is like the light of the moon, subject to mixtures, wanings, decays, eclipses. Christ is the only sun of righteousness, that hath a plenitude, indeficiency, unerring holiness, which neither is deceived nor can deceive.

Now further this conformity unto Christ must be in all his obedience. First, in his active obedience unto the law; "Learn of me (saith he [t]) for I am meek and lowly."—

[g] Dan. ix. 25. [h] Isai. lv. 4. [i] Mat. ii. 6. [k] Heb. ii. 10. [l] Heb. i. 3. [m] 1 Pet. ii. 25. 1 Pet. v. 4. [n] Heb. vi. 20. [o] Exod. xiii. 21. [p] Luke ii. 32. [q] John i. 9. [r] *Aug.* de mendac. ad Consen. lib. ii. cap. ix. [s] *Aug.* De nat. et grat. cap. xxxv.—Cavendæ tempestates et flenda naufragia.—Ad hoc peccata illorum hominum scripta sunt, ut Apostolica illa sententia ubique tremenda sit, "Qui videtur stare, videat ne cadat." *Aug.* de Doctr. Christ. lib. cap. xxiii. David Amicus Dei, et Solomon amabilis ejus, victi sunt, ut et ruinæ nobis ad cautionem, et pœnitudinis ad salutem, exempla præberent. *Hier.* tom. 1. epist. ix. [t] Mat. xi. 29.

"I have given you an example, that ye should do as I have done unto you[u]." The action was but temporary, and according to the custom of the place and age; but the affection was universal, the humility of his heart. "Let the same mind," saith the apostle[x], "be in you, which was in Christ;" that is, Have the same judgment, opinions, affections, compassions, as Christ had; "As he which hath called you, is holy, so be ye holy in all manner of conversation[y]." Secondly, in his passive obedience, though not in the end or purposes, yet in the manner of it; "Run with patience," saith the apostle, "the race which is set before you: looking unto Jesus, who for the joy that was set before him, endured the cross, despised the shame[z]," &c. If the head be gotten through a strait place, all the members will venture after. Therefore since Christ hath gone through shame, contradiction, death, to his glory,—let us not be wearied, nor faint, or despair in our minds. The head doth not think all its work ended, when it is gotten through itself; but taketh care, and is mindful of the members that follow. Therefore the apostle calls our sufferings "a fulfilling or making up of the sufferings of Christ[a]."—The resolution of all is briefly this,—We must follow Christ in those things, which he both did and commanded; not in those things which he did, but not commanded.

But here it may be objected, Christ was himself voluntarily poor; "He became poor for our sakes[b]," and he commanded poverty to the young man, "Go sell all that thou hast, and give it to the poor." Is every man to be herein a follower of Christ? To this I answer in general, That poverty[c] was not in Christ any act of moral obedience, nor to the young man[d] any command of moral obedience. First, for Christ's poverty, we may conceive that it was a requisite preparatory act to the work of redemption, and to the magnifying of his spiritual power, in the subduing of his enemies, and saving of his people; when it appeared that thereunto no external accessions nor contribution of temporal greatness

[u] John xiii. 15. [x] Phil. ii. 5. [y] 1 Pet. i. 15. [z] Heb. xii. 1, 2. [a] Col. i. 24. Una passio Domini et servorum. De dupl. Martyr. apud Cyprian. [b] 2 Cor. viii. 9. [c] Luke ix. 58. Luke viii. 3. [d] Mark x. 21.

did concur. And secondly, for the command to the young man, it was merely personal, and indeed not so much intending obedience to the letter of the precept, as trial of the sincerity of the man's former profession, and conviction of him touching those mispersuasions and self-deceits which made him trust in himself for righteousness; like that of God to Abraham, to offer up his son, which was not intended for death to Isaac, but for trial to Abraham, and for manifestation of his faith.

It may be farther objected, How can we be holy, as Christ is holy? First, the thing is impossible; and secondly, if we could, there would be no need of Christ: if we were bound to be so holy, righteousness would come by the law of works.—To this I answer, The law is not nullified, nor curtailed by the mercy of Christ; we are as fully bound to the obedience of it as Adam was, though not upon such bad terms, and evil consequences as he; under danger of contracting sin, though not under danger of incurring death. So much as any justified person comes short of complete and universal obedience to the law, so much he sinneth, as Adam did, though God be pleased to pardon that sin by the merit of Christ. Christ came to deliver from sin, but not to privilege any man to commit it: though he came to be a curse for sin, yet came he not to be a cloak for sin. Secondly, Christ is needful in two respects: First, because we cannot come to full and perfect obedience, and so his grace is requisite to pardon and cover our failings: Secondly, because that which we do attain unto, is not of or from ourselves, and so his Spirit is requisite to strengthen us unto his service. Thirdly, when the Scripture requires us to be holy and perfect, as Christ and God, by *as* we understand not equality in the compass, but quality in the truth of our holiness: as when the apostle saith, "That we must love our neighbour as ourselves[e]," the meaning is not that our love to our neighbour should be mathematically equal to the love of ourselves: for the law doth allow of degrees in love, according to the degrees of relation and nearness in the thing loved: "Do good unto all men, especially those of the household of faith[f]." Love to a friend may safely be greater

[e] Rom. xiii. 9. [f] Gal. vi. 10.

than to a stranger; and to a wife or child, than to a friend: yet in all, our love to others must be of the self-same nature, as true, real, cordial, sincere, solid, as that to ourselves. We must love our neighbour as we do ourselves; that is, unfeignedly, and without dissimulation.

Let us further consider the grounds of this point touching the conformity, which is between the nature and spiritual life of Christian and of Christ; because it is a doctrine of principal consequence. First, this was one of the ends of Christ's coming. Two purposes he came for;. a restitution of us to our interest in salvation, and a restoring our original qualities of holiness unto us. He came to sanctify and cleanse the church, that it should be holy and without blemish; unblameable, and unreprovable to his sight: to redeem, and to purify his people. The one is the work of his merit, which goeth upward to the satisfaction of his Father; the other, the work of his Spirit and grace, which goeth downward to the sanctification of his Church. In the one, he bestoweth his righteousness upon us by imputation; in the other, he fashioneth his image in us by renovation. That man then hath no claim to the payment Christ hath made, nor to the inheritance he hath purchased, who hath not the life of Christ fashioned in his nature and conversation.

But if Christ be not only a Saviour to redeem, but a rule to sanctify, what use and service is left unto the law? I answer, that the law is still a rule, but not a comfortable, effectual, delightful rule without Christ applying [g], and sweetening it unto us. The law only comes with commands; but Christ with strength, love, willingness, and life to obey them. The law alone comes like a schoolmaster with a scourge, a curse along with it; but when Christ comes with the law, he comes as a father, with precepts to teach, and with compassions to spare. The law is a lion, and Christ our Sampson that slew the lion: as long as the law is alone, so long it is alive, and comes with terror and fury upon every soul it meets: but when Christ hath slain the law, taken away that which was the strength of it, namely, the guilt of sin, then there is honey in the lion, sweetness in the

[g] Eph. v. 6. Col. i. 22. Tit. ii. 14.

duties required by the law. It is then an easy yoke [g], and a law of liberty [h], the commandments are not then grievous [i]; but the heart delighteth in them [k], and loveth them, even as the honey and the honey-comb. Of itself it is the cord of a judge [l], which bindeth hand and foot, and shackleth unto condemnation; but by Christ it is made the cord of a man [m], and the band of love, by which he teacheth us to go, even as a nurse her infant.

Secondly, Holiness must needs consist in a conformity unto Christ, if we consider the nature of it. We are then sanctified, when we are re-endued with that image of God, after which we were at first created. Some have conceived, that we are therefore said to be created after God's image, because we were made after the image of Christ, who was to come: but that is contradicted by the apostle, who saith, that Adam was the figure of Christ, and not Christ the pattern of Adam; yet that created holiness is renewed in us after the image of Christ. As we have borne the image of the earthly Adam [n], who was taken out of the earth, an image of sin, and guilt; so we must bear the image of the heavenly Adam, who is the Lord from Heaven [o], an image of life and holiness. "We were predestinated," saith the apostle [p], "to be conformed unto the image of the Son:" conformed in his nature, holiness; in his end, happiness; and in the way thereunto, sufferings. "We all," saith he [q], "beholding with open face, as in a glass;" that is, in Christ, or in the face of Christ, "the glory of God, are changed into the same image with Christ," (he the image of his Father, and we of him) "from glory to glory," that is, either from glory inchoate in obedience and grace here (for the saints in their very sufferings, are glorious and conformable to the glory of Christ: "the spirit of glory is upon you in your reproaches [r] for Christ") unto glory consummate in Heaven, and salvation hereafter: or, "from glory to glory," that is, grace for

[g] Mat. xi. 30. [h] James i. 25. [i] 1 John v. 3. [k] Ut non sit terribile, sed suave mandatum. *Aug.* cont. Pelag. & Celest. lib. 1. cap. xiii.—Ut innotescat quod latebat, et suave fiat quod non delectabat, gratia Dei est, quæ hominum adjuvat voluntates. *Aug.* de peccat. merit. et remis. l. 2. c. xvii. [l] Matt. xxii. 13. [m] Hos. xi. 4. Ad imaginem Christi futuri, non tantum Dei opus erat, sed pignus. *Tertul.* de Resur. Christi, cap. 6. [n] Rom. v. 14. [o] 1 Cor. xv. 45. 1 Cor. xv. 49. [p] Rom. viii. 29. [q] 2 Cor. iii. 18. & iv. 6. [r] 1 Pet. iv. 14.

grace; the glorious image of God's holiness in Christ fashioning and producing itself in the hearts of the faithful, as an image or species of light, shining on a glass, doth from thence fashion itself on the wall, or in another glass. Holiness is the image of God. Now in an image there are two things required: first, a similitude of one thing unto another: secondly, a deduction, derivation, impression of that similitude upon the one from the other, and with relation thereunto. For though there be the similitude of snow in milk, yet the one is not the image of the other. Now then when an image is universally lost, that no man living can furnish his neighbour with it, to draw from thence another for himself, there must be recourse to the prototype and original, or else it cannot be had. Now in Adam there was a universal obliteration of God's holy image, out of himself and his posterity. Unto God therefore himself, we must have recourse, to repair this image again. But how can this be? The apostle tells us [s] that he is an inaccessible, an unapproachable God; no man can draw near him, but he will be licked up and devoured like the stubble in the fire; and yet, if a man could come near him (as, in some sense, he is "not far from every one of us [t];") yet he is an invisible God [v]; no man can see him and live; no man can have a view of his face, to new draw it again. We are all, by sin, come short of his glory [u]: as impossible it is for any man to become holy again, as it is to see that which is invisible, or to approach unto that which is inaccessible: except the Lord be pleased, through some veil or other, to exhibit his image again unto us, and through some glass to let it shine upon us, we shall be everlastingly destitute of it. And this he hath been pleased to do through the veil of Christ's flesh [w]; God was manifest in the flesh [x]; in that flesh he was made visible; and we have an access into the holiest of all through the veil, that is to say, Christ's flesh; in that flesh he was made accessible. By him, saith the apostle, we have an access unto the Father [y]: he was the image of the invisible God [z]: he that hath seen him, hath seen the Father. For as God was in him reconciling the world unto himself, so

[s] 1 Tim. vi. 16. [t] Acts xvii. 27. [v] 1 Tim. i. 17. [u] Rom. iii. 23.
[w] Heb. x. 20. [x] 1 Tim. iii. 16. John xiv. 9. [y] Eph. ii. 18. [z] Col. i. 15.

was he in him revealing himself unto the world. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath revealed him [a]."

Thirdly, Consider the quality of the mystical body. It is a true rule [a], That that which is first and best in any kind, is the rule and measure of all the rest: and therefore Christ being the first and chiefest member in the Church, he is to be the ground of conformity to the rest. And there is indeed a mutual suitableness between the head and the members:—Christ, by compassion conformable to his members in their infirmity ("We have not an high priest who cannot be touched with a feeling of our infirmities [b]"); and the members, by communion conformable to Christ in his sanctity: both he that sanctifieth, and they that are sanctified, are of one [c].

Fourthly, Holiness in the Scripture is called an unction. All the vessels of the tabernacle were sanctified by that holy unction [d], which was prescribed Moses. "Ye have received an ointment," saith St. John [e], "which teacheth you all things."—It is an ointment which healeth our wounds, and cleanseth our nature, and mollifieth our consciences, and openeth our eyes, and consecrateth our persons unto royal, sacred, and peculiar services. Now though Christ were anointed with this holy oil above his fellows, yet not without his fellows; but all they are by his unction sanctified. Light is principally in the sun, and sap in the root, and water in the fountain; yet there is a derivation, a conformity in the beam, branches, and streams, to their originals: only here is the difference; in Christ there is a fulness, in us only a measure; and in Christ there is a pureness, but in us a mixture.

Fifthly and lastly, Christ is the sum of the whole Scriptures; and therefore necessarily the rule of holiness. For the Scripture is profitable to make a man perfect [f], and to furnish him unto all good works. St. Paul professeth [g], that he withheld nothing which was profitable, but delivered the whole council of God: and yet elsewhere [h] we find the sum

[a] Joh. i. 18. [a] Primum et optimum in unoquoque genere est regula cæterorum. [b] Heb. iv. 15. [c] Heb. ii 11. [d] Exod. xxx. 29. [e] 1 John ii. 20. [f] 2 Tim. iii. 16, 17. [g] Acts xx. 20, 27. [h] 1 Cor. i. 21, 22. and ii. 2.

of his preaching, was Christ crucified: And therefore that which the Scripture calls the writing of the law in our hearts[i], it calls The forming of Christ in us[j]; to note, that Christ is the sum and substance of the whole law. He came to men first in his word, and after in his body[k]; fulfilling the types, accomplishing the predictions, performing the commands, removing the burdens, exhibiting the precepts of the whole law, in a most exemplary and perfect conversation.

Now for our farther application of this doctrine unto use and practice: We may hence first receive a twofold instruction; First, touching the proportions wherein our holiness must bear conformity unto Christ; for conformity cannot be without proportion. Here then we may observe four particulars, wherein our holiness is to be proportionable unto Christ's: First, it must have the same principle and seed with Christ's, namely his Spirit. As in Christ there were two natures, so in either nature there was holiness after a several manner. In his divine nature, he was holy by essence and underivatively; in his human, by consecration, and unction with the Spirit. And in this we are to bear proportion unto him. Our holiness must proceed from the same Spirit, wherehe was sanctified; only with this difference:—the Spirit of holiness was Christ's, 'jure proprio,' by virtue of the hypostatical union of the human nature with the divine, in the unity of his person; by means whereof, it was impossible for the human nature in him, not to be sanctified, and filled with grace: but to us, the Spirit belongs by an inferior union unto Christ as our head, from whom it is unto us derived and dispensed in such proportions, as he is in mercy pleased to observe towards his members. But yet though we have not as he, a plenitude of the Spirit, yet we have the same in truth and substance with him: as it is the same light which breaketh forth into the dawning of the day, and inhereth in the glorious body of the sun, though here in fulness, and there but in measure. So the apostle saith, "We are all changed into the same image with Christ, by the Spirit of our God[l]:" and, "he that is joined unto the Lord, is one Spirit[m];" and that there is but "one body, and one spirit between Christ and his members[n]."

[i] Jerc. xxxi. 33. [j] Gal. iv. 19. [k] *γράμματι καὶ σώματι. Clem. Alex.*
[l] 2 Cor. iii. 18. [m] 1 Cor. vi. 17. [n] Eph. iv. 4.

Secondly, Our holiness must be conformable to Christ's in the ends of it.

First, The glory of God. "Father," saith he[n], "I have glorified thee on earth; I have finished the work which thou gavest me to do." Wherein there are three notable things for our imitation: first, That God must first give our works, before we must do them: we must have his warrant and authority for all we do. If a man could be so full of self-zeal (if I may so call it), of irregular and unprescribed devotion, as to offer rivers of oil, or mountains of cattle, or the first-born of his body for the sin of his soul[o], should neglect[p] and macerate his body, and dishonour his flesh into the ghastliness and image of a dead carcase; yet if the Lord have not first shewed it, nor required it of him, it will all prove but the vanity and pride of a fleshly mind.[q] Secondly, As we must do nothing but that which God requires, and gives us to do, so we must therein aim at his glory; as his authority must be the ground, so his honour must be the end of all our works. And thirdly, God is never glorified but by finishing his works.[r] To begin, and then fall back, is to put Christ to shame.[s]

Secondly, All Christ's works were done for the good of the church. He was given and born for us[t]; he was made sin and curse for us.[u] For our righteousness and redemption, he came; and for our expediency[x] he returned again. When the apostle urgeth the Philippians[y], "not to look to their own things, but every man also on the things of others," he presseth them with this argument,—"Let the same mind be in you which was in Christ Jesus."—"He thought it no robbery to be equal with God;" and therefore to him there could be no accession; all that he did, was for his church. And this St. Paul sealeth with his own example, "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all."[z] And elsewhere, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved."[a] Only here is the difference; Christ's obedience was meritorious for the redemption of his church,—ours, only

[n] Joh. xvii. 4. [o] Micah vi. 7, 8. [p] Col. ii. 23. [q] Col. ii. 18.
[r] John iv. 34. [s] Heb. vi. 6. [t] Isai. ix. 6. [u] 2 Cor. v. 21.
[x] John xvi. 7. [y] Phil. ii. 4, 5. [z] Verse 17. [a] 2 Cor. xii. 15.

ministerial for the edification of the church. "We do all things," saith the apostle, "for your edification."[b] When the apostle saith, "I fill up that which is behind of the afflictions of Christ for his body's sake, which is the church[c]," we are not to conceive it, in our adversaries' gloss, that it was to merit, expiate, satisfy for the church; but only to benefit and edify it. Let him expound himself: "The things that happened unto me, namely, my bonds in Christ, have fallen out rather unto the furtherance of the gospel."[d] And again, "I endure all things for the elect's sake, that they may also obtain the salvation, not which my sufferings merit, but which is in Christ Jesus."[e] To note, that the sufferings of the saints are ministerially serviceable to that salvation of the church, unto which the sufferings of Christ are alone meritorious and available.

Thirdly, Our holiness must be proportionable to Christ in the parts of it. It must be universal: the whole man[f] must be spiritually formed and organized unto the measure of Christ. Every part must have its measure, and every joint its supply. Holiness is a resurrection; all that which fell, must be restored:—and it is a generation; all the parts of him that begetteth, must be fashioned. "The God of peace sanctify you throughout; and I pray God that your whole spirit, soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ."

Lastly, Our holiness must be proportioned unto Christ in the manner of working: I shall observe but three particulars of many.

First, It must be done with self-denial; he that will follow Christ[g], must deny himself. Christ for us denied himself, and his own will; his natural love towards his own life yielded to his merciful love towards his members; "Not as I will," in my natural desire to decline dissolution, "but as thou wilt," in thy merciful purpose to save thy church. Many men will be content to serve God as long, as they may withal advantage themselves: but to serve him and deny themselves, is a work which they have not learned. "Ephraim loveth to tread out the corn," saith the prophet.[h] You know

[b] 2 Cor. xii. 19. [c] Col. i. 24. [d] Phil. i. 12, 13. [e] 2 Tim. ii. 10. [f] Ephes. iv. 16. [g] Matth. xvi. 24. [h] Hos. x. 11.

the mouth of the ox was not to be muzzled that trod out the corn [i]; he had his work and reward together: but ploughing is only in hope; for the present it is a hungry and a hard work. So saith he, While Ephraim may serve me and himself, make religion serve his other secular purposes, he will be very forward: but when he must plough, that is, serve in hope of a harvest, but in pain for the present, he hath an easier plough going of his own; as it follows,—"Ye have ploughed wickedness."

Secondly, It must be done in obedience unto God. Christ emptied himself [k], and became obedient. It was his meat and drink to do the will of his Father.[l] Even unto that bitter work of his passion, he was anointed with the oil of gladness: to note, that though, as made of a woman, partaker of the same passions and natural affections with us, he did decline it, and shrink from it; yet, as made under the law, he did most voluntarily and obediently undertake it. "Thou hast prepared me a body: In the volume of thy book it is written of me, Lo I come to do thy will, O God." [m]

Lastly, Our holiness must have growth and proficiency with it; "Grow in grace. Let these things be in you and abound;" as it is said of Christ, that "he increased in wisdom and favour with God and men [o];" and that "he learned obedience by the things which he suffered." [p]—If it be here objected, that Christ was ever full, and had the Spirit without measure even from the womb; for inasmuch as his divine nature was in his infancy as fully united to his human as ever after; therefore the fulness of grace, which was a consequent thereupon, was as much as ever after;—To this I answer, that certain it is, Christ was ever full of grace and spirit; but that excludes not his growth in them, proportionably to the ripeness, and, by consequence, capacity of his human nature.[q] Suppose we the sun were vegetable and a subject of augmentation; though it would never be true to say that it is fuller of light than it was, yet it would be true to say that it hath more light now, than it had when it was of a lesser capacity: even so Christ, being in all things,

[i] 1 Cor. ix. 9. [k] Phil. ii. 8. [l] John iv. 34. [m] Heb. i. 9. [n] Heb. x. 5, 7. [o] Luke ii. 40, 52. [p] Heb v. 8. [q] Vide *Cameron.* de Eccl. p. 152.

save sin, like unto us, and therefore like us in the degrees and progresses of natural maturity, though he were ever full of grace, may yet be said to grow in it, and to learn; because as the capacity of his nature was enlarged, the spring of grace within him did rise up and proportionably fill it.

Secondly, From this doctrine of our conformity in holiness to the life of Christ, we may be instructed touching the vigour of the law, and the consonancy and concurrency thereof with the gospel. True it is, 'that Christ is the end of the law, and that we are not under the law, but under grace:' yet it is as true, 'that Christ came not to destroy the law, and that no jot nor tittle thereof shall fall to the ground.' We are not under the law for justification of our persons, as Adam; nor for satisfaction of divine justice, as those that perish; but we are under it as a document of obedience, and a rule of living. It is now published from Mount Sion as a law of liberty, a new law, not as a law of condemnation and bondage. The obedience thereof is not removed, but the disobedience thereof is both pardoned and cured. Necessary is the observation of it as a fruit of faith, not as a condition of life or righteousness. Necessary, 'necessitate præcepti,' as a thing commanded, the transgression whereof is an incurring of sin; not 'necessitate medii,' as a strict and indispensable mean of salvation, the transgression whereof is a peremptory obligation unto death. Three things Christ hath done to the law for us.

1. He hath mitigated the rigour, and removed the curse from it, as it is a killing letter, and ministry of death.

2. He hath by his Spirit conferred all the principles of obedience upon us; wisdom to contrive, will to desire, strength to execute, love to delight in the services of it: the law only commands, but Christ enables.

3. He hath, by his exemplary holiness, chalked out unto us, and conducted us in, the way of obedience: for all our obedience comes from Christ; and that either as unto members, from his Spirit,—or as unto disciples, from his doctrine and example. We see then the necessity of our being in Christ, not only for righteousness, but for obedience; for we must have life, before we can have operation. "If we live in the Spirit, let us walk also in the Spirit."[1]

[1] Gal. v. 25.

Whereas, out of Christ, a man is under the whole law, as an insupportable yoke, as an impossible and yet inexorable rule; as a covenant of righteousness, and condition by which he must be tried, by which he must everlastingly stand or fall before the tribunal of Christ, when he shall come in flaming fire to take vengeance on those, who, though convinced of their insufficiency to observe the law, have yet disobeyed the gospel of our Lord Jesus Christ.

Thirdly, We may hence learn the necessity of diligent attendance on the holy Scriptures, and places where they are explained. There is no abiding in Christ, but by walking as he walked [s]; there is no walking as he walked, but by knowing how he walked: and this is only by the Scriptures, in which he is yet amongst us, walking in the midst [t] of his church crucified [u] before our eyes, set forth and declared [x] unto us: "Many other signs Jesus did, which are not written," saith the apostle; "but these are written, that ye might believe; and that believing, ye might have life." [y] We know not any of Christ's ways or works, but by the word; and therefore they who give no attendance unto that, declare, that they regard not the ways of Christ, nor have any care to follow the Lamb wheresoever he goeth.

Fourthly, We must from hence be exhorted to take heed of usurping Christ's honour to ourselves, of being our own rule or way. The Lord is a jealous God, and will not suffer any to be a self-mover, or a god unto himself. It is one of God's extremest judgments to give men over to themselves, and leave them to follow their own rules. When he hath first wooed men by his Spirit, and that is resisted; enticed them by his mercies, and they are abused; threatened them with his judgments, and they are misattributed to second causes; cried unto them by his prophets, and they are reviled; sent his own Son to persuade them, and he is trampled on and despised;—when he offers to teach them, and they stop their ears; to lead them, and they pull away their shoulders; to convert them, and they harden their heart; when they set up mounds against the Gospel, as it were to nonplus and pose the mercies of God, that there may be no

[s] 1 John ii. 6. [t] Rev. i. 13. [u] Gal. iii. 1. [x] 1 Joh. i. 2, 3. [y] Joh. xx. 30, 31.

remedy left;—then after all these indignities to the Spirit of grace, this is the judgment with which God useth to revenge the quarrel of his grace and covenant, To leave them to the hardness and impenitency of their own hearts, to be a rule and way unto themselves.[z] "My people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own hearts' lust, and they walked in their own counsels."[a] Let us therefore take heed of a will holiness. We are the servants of Christ, and our members are to be the instruments of righteousness; and servants are to be governed by the will of their masters, and members to be guided by the influence of the head, and instruments to be applied to all their services by the superior cause. [b]Every thing which Moses did about the tabernacle, was to be done after the pattern which he had seen in the Mount; and every thing which we do in these spiritual tabernacles, we are to do after the pattern of him who is set before us. The services of Israel, after their revolt from the house of David, when they built altars, and multiplied sacrifices, were as chargeable, as specious, and in human discourse every whit as rational, as those at Jerusalem; yet we find, when they would be wiser than God, and prescribe the way wherein they meant to worship him, all ended in shame and dishonour: Bethel, which was God's house before, is turned into Bethaven[c], a house of vanity: "Israel hath forgotten his Maker, and buildeth temples," saith the prophet.[d] One would think that he who builds temples, had God, who was in them to be worshipped, often in his mind; but to remember God otherwise than he hath required[e], to build many temples, when he had appointed but one temple and one altar for all that people to resort unto, this was by forgetting God's will and word, to forget likewise his service and worship; because to serve him otherwise than he requireth, is not to worship but to rob and mock him. In

[z] Magna Dei ira est, quando peccantibus non irascatur Deus. *Hier.* epist. 33. ad Castrat.—Ira est Dei non intelligere delicta, ne sequatur pœnitentia. *Cyprian.* epist. 3.—Peroussi sunt animi cæcitate, ut nec intelligant delicta nec plangant. Indignantis Dei major est hæc ira. *Idem* de Lapsis. [a] Psal. lxxxi. 12. Acts xiv. 16. Rom. i. 26. [b] Heb. viii. 5. [c] Hos. x. 6, 5. Jer. xlviii. 13. [d] Hos. viii. 14. [e] Non ex arbitrio Deo serviendum, sed ex imperio. Vide *Tert.* de Jejun. c. 13.—Vide *Chrysost.* in Rom. hom. 2.—*August.* de Civit. Dei, l. 1. c. 26. et lib. 5. c. 18.

God's service[f], it is a greater sin to do that which we are not to do, than not to do that which we are commanded. This is but a sin of omission; but that a sin of sacrilege and high contempt: in this we charge the law, only with difficulty; but in that with folly: in this we discover our weakness to do the will; but in that we declare our impudence and arrogancy to control the wisdom of God: in this we acknowledge our own insufficiency; in that we deny the all-sufficiency and plenitude of God's own law. But whatever opinion men have of their own wisdoms and contributions in God's service, yet he esteems them all but as ludicrous things, as games, and plays, and acting of mimical dancings[g]: "The people sat down to eat and drink, and rose up to play."

Whatever action therefore you go about, do it by rule; enquire out of the Scriptures, whether Christ would have done it or no,—at least, whether he allow it or no. It is true, some things are lawful and expedient with us, which were not suitable unto the person of Christ. Marriage is honourable with all other men, but it did not befit his person who came into the world to spiritual purposes only, to beget sons and daughters unto God, and to be mystically married unto his church. To write books is commendable with men, because like Abel, being dead, they may still speak, and teach those who never saw them: but it would have been derogatory to the person, and unbecoming the office of Christ. For it is his prerogative to be in the midst of the seven candlesticks,—to be present to all his members,—to teach by power, and not by ministry,—to teach by his Spirit, and not by his pen; to teach the hearts of men[h], and not their eyes or ears. He hath no mortality, distance, or absence, to be by such means supplied. It became him to commit these ministerial actions to his servants, and to reserve to himself that great honour of writing his law in the hearts of his people, and making them to be his epistle. But yet I say, as in these things, we must respect his allowance,—so, in others, let us reflect upon his example. When thou art tempted to looseness and immoderate living, ask

[f] Hooker, l. 2. sect. 6. [g] Exod. xxxii. 6. [h] Cathedram in cœlis habet, qui corda docet.

thy conscience but this question, Would Christ have drunk unto swinishness, or eaten unto excess? Would he have wasted his precious time at stews, stages, or taverns, or taken delight in sinful and desperate fellowship? Did Christ frequently pray both with his disciples, and alone by himself,—and shall I never, either in my family, or in my closet, think upon God? Did Christ open his wounds, and shall not I open my mouth? Was his blood too precious to redeem, and is my breath too good to instruct, his church? Was Christ merciful to his enemies, and shall I be cruel to his members? Again, For the manner of Christ's obedience; Did Christ serve God without all self-ends, merely in obedience, and to glorify him; and shall I make God's worship subordinate to my aims, and his religion serve turns? Shall I do what I do, without any love or joy, merely out of slavish fear, and compulsion of conscience? Thus if we did resolve our services into their true originals, and measure them by the holiness of Christ, and have him ever before our eyes, it would be a great means of living in comfort and spiritual conformity to God's law.

And there are, amongst divers others, two great encouragements thereunto: First, While we follow Christ, we are out of all danger; his angels have us in their arms; we are under the protection of his promises, as every good subject in the king's way is under the king's protection. Peter never denied Christ[i], nor was assaulted by the servants of the high priest, till he gave over following him. Secondly, The more we follow Christ, the nearer still we come unto him. Because Christ is entered into his rest, he is now at home; he is not now in motion, but he sitteth still at his Father's right hand, and hath no higher, nor no farther to go. And therefore so long as I hasten and press forward in his way, I must needs be the nearer unto him. "Your salvation is nearer," saith the apostle, "than when ye first believed."[k]

But a man will say, How shall I do to follow Christ? I answer in one word, 'Deny thyself[l],' and thou dost then follow him: get out of thine own way, and thou canst not miss of his. The world never rules us, but by our own

[i] Luke xxii. 54, 55, 56. [k] Rom. xiii. 11. [l] Matt. xvi. 24.

lusts[m]: Satan never overcomes us, but by our own wills, and with our own weapons; when he is resisted, he flies. As Hannibal was wont to say, 'That the only way to fight against Rome, was in Italy;' so the other enemies of our salvation know, that there is no conquering the soul, but in its own way. As soon as any man forsakes his own way, Christ is at hand to lead him into his. He will be wisdom to those that deny their own reason; he will be redemption to those that despise their own merits; he will be sanctification to those that cast off their own lusts; he will be salvation to those that relinquish their own ends; he will be all things to those that are nothing to themselves. Now we have (as I may so speak) two selves: a self of nature, and a self of sin; and both must be denied for Christ. *This* we must ever cast away as a snare, and *that* we must be ever ready to lay down as a sacrifice, when he is pleased to set himself in competition with it. And so much for the life of holiness, which we have in Christ.

Lastly, He that hath the Son, hath the life of glory assured him. For he hath made us sit together with him in heavenly places[n]; and when he appears, we shall be like him.[o] He shall change our vile bodies, into the similitude of his glorious body.[p] When he comes, we shall meet him[q], and be ever with him. He is ascended to his Father and our Father, to his God and our God[r]; and therefore to his kingdom[s], and our kingdom: his by personal propriety, and hypostatical union; ours by his purchase and merit, and by our mystical union and fellowship with him. He is gone to prepare a place for us. In earth, he was our surety to answer the penalty of our sins; and in Heaven, he is our advocate, to take seisin and possession of that kingdom for us: our captain and forerunner, and high priest, who hath not only carried our names, but hath broken off the veil of the sanctuary, and given us access into the Holiest of all. And he that hath the Son, hath this life already in three regards: First, 'In pretio,' he hath the price that procured it, esteemed his. It was bought with the precious blood of Christ in

[m] Jam. iv. 1, 5. 1 Joh. ii. 16, 17. Jam. iv. 7. [n] Eph. ii. 6. [o] 1 Joh. iii. 2. [p] Phil. iii. 21. [q] 1 Thes. iv. 17. [r] Joh. xx. 17. [s] Luke xxii. 30. 2 Tim. iv. 1. 2 Pet. i. 11. Matt. xix. 14. Jam. ii. 5. Rev. v. 10.

his name, and to his use; and it was so bought for him, that he hath a present right and claim unto it. It is not his in reversion after an expiration of any other's right (there are no leases nor reversions in Heaven); but it is his, as an inheritance is the heir's after the death of the ancestor, who yet by minority of years, or distance of place, may occupy and possess it by some other person. Secondly, He hath it 'in promisso;' he had God's charter, his assurance sealed with an oath, and a double sacrament, to establish his heart in the expectation of it. By "two immutable things[t]," saith the apostle, namely, the word and the oath of God, wherein it was impossible for him to lie, we have strong consolation, and great ground of hope; which hope is sure and steadfast, and leadeth us to that place which is within the veil, whither Christ our forerunner is gone before us. Thirdly, He hath it 'in primitiis,' in the earnest, and first-fruits[u] and handsel of it[x]; in those few clusters of grapes[y], and bunches of figs, those graces of Christ's Spirit,—that peace, comfort, serenity, which is shed forth into the heart already from that heavenly Canaan. The holy Spirit of promise is the earnest of our inheritance[z], until the redemption and full fruition and revelation of our purchased possession to the praise of his glory. The graces of the Spirit in the soul[a], are as certain and infallible evidences of salvation, as the day-star, or the morning aurora, is of the ensuing day, or sun-rising. For all spiritual things in the soul are the beginnings of Heaven, parcel of that Spirit,—the fulness and residue whereof is in Christ's keeping to adorn us with, when he shall present us unto his Father.

But this doctrine of the life of glory is, in this life, more to be made use of, than curiously to be inquired into. O then where the treasure is, let the heart be[b]; where the body is, let the eagles resort; if we are already freemen of Heaven, let our thoughts, our language, our conversation[c], our trading be for Heaven. Let us set our faces towards our home; let us awake out of sleep, considering that now our salvation[d] is nearer than when we first believed. If we have a

[t] Heb. vi. 18. [u] Rom. viii. 23. [x] Nunc aliquid pro pignore accipimus, ut ipsam plenitudinem desiderare noverimus. *Aug.* Epist. 6. [y] Numb. xiii. 23. [z] Eph. i. 14. [a] John xvi. 13, 14, 15. [b] Matt. vi. 21. xxiv. 28. [c] Phil. iii. 20. [d] Rom. xiii. 11.

hope to be like him at his coming, let us purify ourselves, even as he is pure.[e] Since there is a prize, a high calling, a crown before us, let us press forward[f] with all violence of devotion[g], never think ourselves far enough, but prepare our hearts still, and lay hold on every advantage to further our progress. Since there is a rest[h] remaining for the people of God, let us labour to enter into it, and to hold fast our profession[i], that as well absent as present[k] we may be accepted of him.

Secondly, Since "we know, that, if our earthly house of this tabernacle be dissolved, we have a building of God," an house not made with hands, eternal in the heavens[l]; let us feel the burthen of our fleshly corruptions, and groan after our redemption[m]; let us long for the revelation of the sons of God, and for his appearing[n], as the saints under the altar, "How long, Lord Jesus, holy and just?"[o]

Thirdly, Let us, with enlarged and ravished affections, with all the vigour and activity of inflamed hearts, recount the great love of God, who hath not only delivered us from his wrath, but made us sons, married his own infinite majesty to our nature in the unity of his Son's person, and made us in him kings[p], priests, and heirs unto God. "Beloved, what manner of love,—how unsearchable, how bottomless, how surpassing the apprehension of men or angels,—is the love of God to us," saith the apostle[q], "that we should be called the sons of God?"

Lastly, If God will glorify us with his life hereafter, let us labour as much as we can, to glorify him in our lives here. It was our Saviour's argument (who might have entered into glory as his own glory, without any such way of procurement, if his own voluntary undertaking the office of mediator had not concluded him) "Glorify me with thyself, with the glory that I had with thee before the world was; for I have glorified thee on earth, I have finished the work which thou gavest me to do."[r] If we are indeed persuaded, that there is laid up for us a crown of righteousness, we cannot but, with St. Paul, resolve to fight a good fight[s], to finish

[e] 1 John iii. 3. [f] Phil. iii. 13, 14. [g] Matt. xi. 12. [h] Heb. iv. 9, 11. [i] Heb. x. 20. 23. [k] 2 Cor. v. 9. [l] 2 Cor. v. 1, 2. [m] Rom. viii. 23. [n] 2 Tim. iv. 8. [o] Rev. vi. 10. [p] Rev. i. 6. [q] 1 John iii. 1. [r] John xvii. 4, 5. [s] 2 Tim. iv. 7, 8.

our course, to keep the faith, to bring forth much fruit, that our Father may be glorified in us.[t]

And now having unfolded this three-fold life, which the faithful have in Christ, we may farther take notice of three attributes or properties of this life, both to humble and secure us; and they are all couched in one word of the apostle, "Your life is hid with Christ in God[u];" it is in Christ's keeping, as in the hands of a faithful depositary[x]; and it is a life in God, a full life, a derivation from the fountain of life, where it is surer and sweeter than in any cistern. Here then are three properties of a Christian's life in Christ; first, obscurity; secondly, plenty; thirdly, safety or eternity. First, It is an obscure life, a secret and mysterious life: so the apostle[y] calleth godliness 'a mystery.' As there is a mystery of iniquity, and the hidden things of uncleanness: so there is a mystery of godliness, and the hidden man of the heart.[z] The life of grace is hidden totally from the wicked. "A stranger doth not intermeddle with a righteous man's joy."[a] The natural man knoweth not any things of God's spirit.[b] St. Peter[c] gives the reason, Because he is blind, and cannot see afar off. Now the things of God are deep things[d], and high things; upward they have too much brightness, and downward they have too much darkness, for purblind eyes to apprehend. Secondly, It is hid in some sort from the faithful themselves. First, under the prevalency of their corruption, and adherency of concupiscence, as corn under a heap of chaff, or a wall under the ivy, or metal under the rust which overgrows it. Secondly, under the winnowing and temptations of Satan: as in sifting of corn, the bran being lightest gets uppermost; so when Satan disquiets the heart, that which is finest, and should most comfort, will sink and be out of sight. Thirdly, under spiritual desertions, and trials: as, in an eclipse, when the face of the sun is intercepted, the moon loseth her light; so when God who is our light, hideth his countenance from us, no marvel if we can discover no good nor comfort in ourselves.

Secondly, The life of glory is much more obscure and

[t] John xv. 8. [u] Col. iii. 3. [x] Paal. xxxvi. 9. [y] 1 Tim. iii. 9.
[z] 1 Pet. iii. 4. [a] Prov. xiv. 10. [b] 1 Cor. ii. 14. [c] 2 Pet. i. 9.
[d] 1 Cor. ii. 10.

secret; for notwithstanding the first fruits and inchoations thereof be, in this life, begun in the peace of conscience, and joy in the Holy Ghost (as, in an eclipse of the sun, some dim glimpses do glance from the edges of the interposed body) yet, in regard of the plenary infusion of glorious endowments, and those prerogatives of the flesh which belong unto it at the redemption of the body, it is a hidden mystery; it is a light which is only sowed for the righteous [e]; though we expect a revelation of it, yet now it is but as corn in the ground covered over with much darkness. "Now we are sons," saith St. John [f]; we have 'jus ad rem,' right unto our life and crown already; but we are in a far country, like the prodigal, absent from the Lord; and therefore, "It doth not yet appear what we shall be:" we can no more distinctly understand the excellency of our inheritance by these seals and assurances which ratify our right thereunto, than one who never saw the sun, could conjecture the light and lustre thereof by the twinkling of a little star, or the picture thereof in a table. Only this we know, that "when he shall appear, we shall be like unto him;" not only in true holiness, for so we are like him now (we are already "created after him in righteousness and true holiness [g]"), but in full holiness too; we shall be filled with "all the fulness of God [h]," as the same apostle speaks: such a fulness as shall satisfy us: "when I awake, I shall be satisfied with thy likeness." [i] Therefore the last day is by an emphasis called "a day of redemption [k]," in regard of the manifestation and revelation thereof. The Lord shall then appear and be revealed from Heaven: all those curtains shall be drawn, those veils between us and our glory, those skins with which the ark is overlaid, shall be torn and removed: our sins, our earthly condition, our manifold afflictions, the seeming poverty and foolishness of the ordinances shall be all laid aside; and then we shall see our Redeemer, not as Job did from a dunghill, nor as Moses through a cloud, but "we shall know even as we are known."

Here then we see one of the main reasons why wicked men despise religion, and abominate the righteous [l], as signs and

[e] Psal. xcvii. 11. [f] 1 John iii. 2. [g] Ephes. iv. 24. [h] Ephes. iii. 19. [i] Psal. xvii. 15. [k] Ephes. iv. 30. [l] Prov. xxix. 27.

wonders[m] to be spoken against.[n] They judge of spiritual things, as blind men do of colours. These are hidden mysteries to them;—no marvel if they count it a strange thing, and a very madness that others run not to their excess. But our comfort is that our hope is 'germen[o],' a growing thing, a stone full of eyes, 'a hidden manna[p],' (sweet though secret) a new name, which though no other man can know, yet he that receiveth it is able to read.

And this is the reason too, why the saints themselves are not enough affected with the beauty of holiness, because it is in great part hidden even from them by corruptions and admixture of earthly lusts. "Lift up your heads," saith our Saviour[q], "for your redemption draweth nigh:" noting unto us, that so long as the thoughts and affections of men are downward, their redemption is out of their sight. "Open thou mine eyes," saith David[r], "that I may behold the wondrous things of thy law: I am a stranger on earth, O hide not thy commandments from me."—When a man makes himself a stranger unto earthly things, and setteth not any of his choicest affections and desires on them, he is then qualified to see those mysteries and wonders which are in the law. If there were no earth, there would be no darkness: for the shadow of the earth is that which makes the night, and the body of the earth which absenteth the sun from our view. It is much more certain in spiritual things: the light of God's word and graces would not be eclipsed, if earthly affections did not interpose themselves. This is the reason why men go on in their sins, and believe not the Word, because they have a veil over their eyes, which hides the beauty of it from them. "Who hath believed our report, or to whom is the arm of the Lord revealed?" saith the prophet[s], intimating unto us, that the word will not be believed till it be revealed. "The Lord opened the heart of Lydia to attend unto Paul's preaching."[t] As soon as the veil is taken away by Christ, and the truth, godliness, and beauty of the gospel discovered, there is immediately wrought a clear assent and subscription in the mind, an earnest longing and desire in the heart, a constant purpose

[m] Psal. lxxi. 7. [n] Isai. viii. 14, 18. [o] Zach. iii. 8. [p] Rev. ii. 17.
[q] Luke xxi. 28. [r] Psal. cxix. 18, 19. [s] Isai. liii. 1. [t] Acts xvi. 14.

and resolution in the will to forsake all things as dung, in comparison of that excellent knowledge. As, in the discovery of mathematical conclusions, there is such demonstrative and invincible evidence, as would make a man wonder he had not understood them before; so in the discoveries of grace unto the soul, the Spirit doth so thoroughly convince a man, that he wonders at his former stupidity, which never admired such things before.

Again; The faithful are here to be directed in this state of obscurity, how to carry themselves under those corruptions, temptations, desertions, which here hide the brightness and beauty of their life from them. First, above all, preserve sincerity in the heart. There is nothing in us so perfect, so contrary to our corruptions, as sincerity: that will ever be to the soul in the midst of darkness, as a chink in a dungeon, through which it may discern some glimmerings of light; whereas, without it, all other shows and pretences are but like windows fastened upon a thick wall, only for uniformity in the building; though they seem specious to the beholder without, yet inwardly they transmit no light at all, because they are laid over an opaque body. Secondly, foster not temptation; do not plead nor promote the Devil's cause; set not forward thine enemy's suggestions. Though it be our duty to have our sins always before us, so it be upon the suggestion and proposal of God's Spirit; yet we must turn our eyes from our very sins, when Satan displays them. Christ will be confessed, but he forbids the devils to confess him; and God will have sin to be felt and seen, but as a duty, not as a temptation; in his own word, not in Satan's false glosses; to draw us unto him, not to drive or deter us from him. When the Spirit convinceth of sin, it is to amend us; but when Satan doth it, it is only to affright and confound us. And commonly he drives to one sin to cover another. Again, the Spirit opens sin in the soul as a surgeon doth a wound, in a close room, with fire, friends, and remedies about him: but the Devil first draws a man from the Word, from Christ, from the promises, and then strips the soul, and opens the wounds thereof in the cold air only to kill and torment, not to cure or relieve. In such a case therefore the soul should lay the faster hold upon Christ; and when there is no light, should trust upon the

name of the Lord, and stay upon his God. Thirdly, in spiritual desertions, exercise faith to see God when he is absent: go into thy watch-tower; review thine own and other men's experiences of God's dealing; resolve to trust him though he kill thee; resolve to cleave to him, as Elisha to Elijah, though he offer to depart from thee; resolve to venture upon him, when he seems angry and armed against thee; resolve to run after him, when he hath forsaken thee; endure rather his blows, than his absence; therefore he removes that thou shouldst cry after him; therefore he hides from thee, not that thou shouldst lose him, but only that thou shouldst seek him: and there is most comfort in a life recovered. Difficulties sweeten our fruition; and there is a fulness in Christ, which will, at last, be an ample reward of all preceding discomforts.

Secondly, The life which we have by Christ, is a plenteous and abundant life; "I come," saith he, "that they might have life, and that they might have it more abundantly [u]."—"He that believeth on me, out of his belly shall flow rivers of living water [x];" like the waters of Ezekiel's vision [y], which swelled from the ankles to the loins, and from thence to an unpassable stream.—So the apostle saith [z], that "The Lord had shed forth the Spirit abundantly" in the renewing of his saints. And it is an observation which you may easily make, that sundry times in the apostle's writings [a], the graces of the Gospel are called the riches of Christ [b], and the riches of his grace, and the riches of his mystery, and the riches of his glory, and the riches of his reproaches [c], and the treasure of a good heart [d]; by all which is expressed the preciousness and the abundance of the Spirit, which we have from the life of Christ. Therefore the Spirit is compared unto water [e], and that not only to sprinkle and bedew men, but to wash and baptize them; "ye shall be baptized with the Holy Ghost [f]." As water knows no bound within itself, is only limited by the vessel which holds it; so the Spirit is of a very spreading and unlimited property itself, and is only straitened by the narrowness of those hearts unto

[u] John x. 10. [x] John vii. 37. [y] Ezek. xlvii. 3, 4, 5. [z] Tit. iii. 6.
[a] Eph. i. 7. ii. 7. iii. 8. [b] Col. i. 27. [c] Heb. xi. 26. [d] Mat. xii. 35.
[e] Isa. xii. 3. John vii. 38. [f] Acts i. 5.

which it comes. "Ye are not straitened in us," saith the apostle[g], or in our ministry; we preach abundance of grace unto you; but "ye are straitened in your own bowels;" you are like narrow-mouthed vessels; though floods of knowledge fall down, ("The earth shall be full of the knowledge of the Lord, as the waters cover the sea[h],") yet but drops fall in. This is a great grieving of the Spirit of life, and indignity done to the springing and abounding virtue which he brings for us, by our supineness and security to dam up this fountain, to let this garden of spices be overgrown with weeds; to nip, stifle, and keep under the graces of Christ; not to receive a proportionable measure of growth of those means and influences which he affords us.

Lastly, The life which we have from Christ, is a safe, an abiding, an eternal life: the longer it continues, the more it abounds. It is such a life as runs not into death. Our earthly life is, indeed, but a dying and decaying life: but our spiritual life is a growing life. It is called in Scripture, our 'abiding in Christ,' to note that our estate in him is a fixed, constant, and secure estate.

Life can end in death but upon two reasons; either by an inward principle and propension, carrying it through slow and insensible progresses to a dissolution; or by the assaults and violence of outward opposition; either it must be a natural or a violent death. Now the life which we have from Christ, hath no seed of mortality in itself, because it comes from Christ: and as he saw no corruption, so nothing that riseth from him, doth of itself tend to corruption; for "Christ dieth no more, death hath no more power over him." He now liveth ever; not only by himself, but over his members; not only as man, but as a member of his own body, which body of itself, and as it is his body, in that spiritual and heavenly constitution, and under that denomination, can no more die, than Christ suffer again. For the body of Christ, 'quà tale,' hath no seeds of corruption in it from him. For the apostle saith, that the seed by which we are regenerated, is 'incorruptible seed[i].'

All the danger, then, must be from foreign assault, and external violence. But against all this, we have the power

[g] 2 Cor. vi. 12. [h] Isa. xi. 9. [i] 1 Pet. i. 22.

and strength of Christ himself to oppose. "He is able to save to the uttermost, those that come unto God by him[k]." Let us consider more particularly the violences, which may be offered to our life in Christ.

First, The world assaults us with manifold temptations; on the left hand, with scorn, misreports, persecutions, and cruel mockings, with giants and sons of Anak: on the right hand, with allurements, objects, promises, dalliances, and insinuations with Midianitish women. How shall we secure our lives against such a siege of snares? Our Saviour quiets us in that case, "Be of good cheer, I have overcome the world[l]." Alas, may the soul answer,—"If Sampson should have seen a little child under the paw of the lion, and should thus comfort him,—Be of good cheer, for I have overcome a lion;—what safety or assurance could hence arise to him, who had not the strength of Sampson?"—But we must know that Christ overcame not for himself, but for us; and as he hath overcome the world for us, so he doth it in us likewise by his grace: "This is the victory which overcometh the world, even your faith[m]."

Secondly, Nay, but Satan is a more powerful, subtile, deep, wily, working adversary than the world. Where shall I have protection and security against him?—I answer, In that promise to man, and curse to the serpent; "The seed of the woman shall bruise thy head, and thou shalt bruise his heel[n]."—'He thy head;' he shall tear out thy sting, and crush thy projects and machinations against his church; but 'thou only his heel;' the vital parts shall be above thy reach. And this Christ did not for himself, but for us. "The God of peace," saith the apostle[o], "shall bruise Satan under your feet." He shall be under our feet; but it is a greater strength than ours which shall keep him down. The victory is God's; the benefit and insultation, ours. If he come as a serpent with cunning craftiness to seduce us,—Christ is a stronger serpent, a serpent of brass; and what hurt can a serpent of flesh do unto a serpent of brass? If as a lion with rage and fiery assaults, Christ is a stronger lion, "a lion of the tribe of Judah," the victorious tribe. Who

[k] Heb. vii. 25. [l] John xvi. 33. [m] 1 Joh. v. 4, 5. [n] Gen. iii. 15.
[o] Rom. xvi. 20.

shall go up for us against the Canaanites first? "Judah shall go up[p]." If he come as an angel of light to persuade us to presume and sin; the mercy of Christ begets fear[q]: "The love of Christ constraineth us[r]." Satan can but allure to disobedience, but Christ can constrain us to live unto him. If he come as an angel of darkness to terrify us with despairing suggestions, because we have sinned,—"If any man sin, we have an advocate[s];" and "Who shall lay any thing to the charge of God's elect? It is Christ that is dead, yea, rather, that is risen again, who also sitteth at the right hand of God, to make intercession for us[t]."

Thirdly, But I have an enemy within me, which is the most dangerous of all. The world may be, if not overcome, yet endured, and, by being endured, it will at last be overcome. The Devil may be driven away for a time, though he return again: but the flesh is an inhabiting sin[u], and an encompassing sin[x]. If I break through it, yet it is still within me; and if I reject it, yet it is still about me. St. Paul, who triumphed and insulted over all the rest; (over the world,—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? nay, in all these things we are more than conquerors, through him that loved us[y]." Over Satan and Hell; "O Death, where is thy sting? O Hell, where is thy victory[z]?") even he cries out against this enemy, his own flesh; "O wretched man that I am, who shall deliver me from this body of death?"[a] Yet even against this unremovable and unvanquishable corruption, the life of Christ is safe in us upon these grounds. First, we have his prayer, which helps to subdue it, and to sanctify our nature: "Sanctify them by thy truth[b]." Secondly, we have his virtue and power to purge it out, and to cure it: "The Sun of righteousness hath healing under his wings[c]." Thirdly, we have his office and fidelity to appeal unto; and where to complain against our own flesh. He undertook it as a part of his business, to purge and to cleanse his people[d]. Fourthly, we have his spirit to combat and wrestle with it[e],

[p] Judg. i. 1, 2. [q] Psal. cxxx. 4. [r] 2 Cor. v. 15. [s] 1 John ii. 1. [t] Rom. viii. 34. [u] Rom. vii. 17. [x] Heb. xii. 1. [y] Rom. viii. 35, 37. Gal. vi. 14. [z] 1 Cor. xv. 55. [a] Rom. vii. 24. [b] John xvii. 17. [c] Mal. iv. 2. [d] Tit. ii. 14. [e] Gal. v. 17.

and so by little and little to crucify it in us; and lastly, we have his merits as a sanctuary to fly unto, to forgive them here, and hereafter to expel them.

Fourthly, For all this I am full of doubts and restless fears, which do continually fight within me, and make my spirit languish and sink: and that which may decay, may likewise expire and vanish away [g].—To this I answer, That which inwardly decayeth and sinketh at the foundation, is perishable; but that which in its operations, and 'quoad nos,' in regard of sense and present complacency, may seem to decay, doth not yet perish in its substance. A cloud may hide the sun from the eye, but can never blot it out of his orb. Nay, spiritual grief is to that light which is sown in the heart, but like harrowing to the earth; it macerates for the time, but withal it tends to joy and beauty. There is difference between the pains of a woman in travel, and the pains of a gout, or some mortal disease; for though that be as extreme in smart and present irksomeness as the other,—yet it contains in it, and it proceeds from, a matter of joy: and all the wrestlings of the soul with the enemies of salvation are but as the pains of a woman in travel [h]; when Christ is fashioned, when the issue is victorious and with gain, the soul no more remembereth those afflictions, which were but for a moment.

Fifthly and lastly, I have fallen into many and great sins; and if all sin be of a mortal and venomous operation, how can my life in Christ consist with such heavy provocations and apostasies?—To this in general I answer, If the sight of thy sins make thee look to Christ, "If thou canst believe, all things are possible [i]." It is possible for thy greatest apostasies to vanish like a cloud, and to be forgotten [k]. Though sin have weakened the law, that we cannot be saved by that; yet it hath not weakened faith, or made that unable to save. For "the strength of sin is the law [l];" it hath its condemning virtue from thence. Now by faith we are not "under the law, but under Grace [m]." When once we are incorporate into Christ's body, and made partakers of the new covenant,—though we are still under the law's con-

[g] Heb. viii. 13. [h] John xvi. 21. [i] Mark ix. 23. [k] Hosea vi. 4.
[l] 1 Cor. xv. 56. [m] Rom. vi. 4.

duct, in regard of its obedience (which is made sweet and easy by grace), yet we are not under the law's malediction. So that though sin in a believer be a transgression of the law, and doth certainly incur God's displeasure; yet it doth not 'de facto' (though it do 'de merito') subject him to wrath and vengeance,—because every justified man is a person privileged[n], though not from the duties, yet from the curses, of the law. If the king should graciously exempt any subject from the law's penalty, and yet require of him the law's obedience; if that man offend, he hath transgressed the law, and provoked the displeasure of the prince, who, haply, will make him some other way to feel it: yet his offence doth not nullify his privilege, nor void the prince's grace, which gave him an immunity from the forfeitures, though not from the observance, of the law. Adultery amongst the Jews was punished with death, and theft only with restitution: amongst us, adultery is not punished with death, and theft is. Now then, though a Jew and an Englishman be both bound to the obedience of both these laws,—yet a Jew is not to die for theft, nor an Englishman for adultery; because we are not under the judicial laws of that people, nor they under our laws:—even so those sins, which to a man under the covenant of works do, 'de facto,' bring death, if he continue always under that covenant,—do only create a merit of death in those who are under the covenant of Grace, but do not actually exclude them from salvation, because, without infidelity[o], no sin doth peremptorily and 'quoad eventum' condemn.

But it may here farther be objected, How can I believe under the weight of such a sin? Or how is faith able to hold me up under so heavy a guilt? I answer, The more the greatness of sin doth appear, and the heavier the weight thereof is to the soul, there is the grace of God more abundant to beget faith, and the strength of faith is prevalent against any thing which would oppose it. To understand this, we

[n] Plane dicimus decessisse Legem quoad onera, non quoad justitiam. *Tertul.* de Pudicit. cap. vi.—Ad castigationem, non ad damnationem. *Ibid.* cap. xix. Evacuatur peccatum, non ut non sit, sed ut non obsit. *Aug.* de Peccat. Mer. et Remis. lib. 1. cap. xxxix. [o] Non filios Diaboli faciunt quæcunque peccata: filios autem Diaboli infidelitas facit, quod peccatum proprium vocatur. *Aug.* cont duas. Epist. Pelag. l. 3. c. iii.

must note, that the strength of faith doth not arise out of the formal quality thereof; for faith in itself, as a habit and endowment of the soul, is as weak as other graces; but only out of the relation it hath to Christ. Faith denotes a mutual act between us and Christ; and therefore the faith of the Patriarchs is expressed in the apostle by saluting, or 'embracing[p];' they did not only clasp Christ, but he them again. So that the strength of faith takes in the strength of Christ, because it puts Christ into a man, who by his Spirit dwelleth and liveth in us[q]. And here it is worth our observing, that the reason why the house, in the parable, did stand firm against all tempests, was, because it was founded upon a rock[r]. Why? May not a weak superstruction of rotten and inconsistent materials be built upon a sound foundation? As a strong house falls from a weak foundation, may not, in like manner, a weak house, by a tempest, fall from a strong foundation? Surely, in Christ's temple it is not, as in ordinary material buildings. In these, though the whole frame stand upon the foundation, yet it stands together by the strength of the parts amongst themselves; and, therefore, their mutual weakness and failings do prejudice the stability of the whole. But, in the church, the strength of Christ the foundation is not an immanent, personal, fixed thing; but a derivative and an effused strength which runs through the whole building: because the foundation, being a vital foundation, is able to shed forth and transfuse its stability into the whole structure. Whatever the materials are of themselves, though never so frail,—yet being once incorporated in the building, they are presently transformed into the nature and firmness of their foundation. To whom coming as unto "a living stone," saith St. Peter[s], "ye also as 'lively stones' are built up a spiritual house;"—to note unto us the transformation and uniformity of the saints with Christ, both in their spiritual nature, and in the firmness and stability of the same.

More particularly, the strength of faith preserves us from all our spiritual enemies. From the Devil; he that is begotten of God keepeth himself, and "the wicked one toucheth

p Heb. xi. 13. q Ephes. iii. 13. Gal. ii. 20. r Matt. vii. 25.
s 1 Pet. ii. 4, 5.

him not[t]." Above all, take the shield of faith, by which ye shall be able to quench "all the fiery darts of the wicked[u]." From the world; "This is the victory which overcometh the world, even our faith[x]."—From our fleshly corruptions; "The heart is purified by faith[y]." The law of the Spirit of life in Jesus Christ (that is, 'the law of faith') hath made me "free from the law of sin[z],"—that is, the law of the members, or fleshly concupiscence. And all this is strengthened by the power of God; not by faith alone are we kept, but "ye are kept," saith St. Peter[a], "by the power of God through faith unto salvation;"—and that not such a power as that is, wherewith he concurreth in the ordinary and natural operations of the creature, which proportioneth itself, and condescendeth unto the exigency of second causes, failing where they fail, and accommodating the measure of his agency to those materials, which the second causes have supplied (as we see when a child is born with fewer parts than are due to natural integrity, God's concurrence hath limited itself to the materials which are defective, and hath not supplied nor made up the failings of nature), but that power, whereby he preserves men unto salvation, doth prevent, bend, and carry the heart of man (which is the secondary agent) unto the effect itself; doth remove every obstacle which might endanger his purpose in saving the creature, and maketh his people 'a willing people.'

But you will say, Faith is, indeed, by these means stronger than sin when it worketh, but not when it sleepeth; and the working of faith, being dependent upon the faculties of the soul, which are essentially mutable and inconstant in operation, must needs be uncertain too: that sin, though it be far weaker than faith, may yet, when by our security faith is fallen asleep, surprise and kill it: even as Jael, a weak woman, upon the same advantage killed Sisera, a strong captain. But though faith sleep yet he that keepeth Israel, doth neither slumber nor sleep; and we are kept not only by faith, but by his power; which power worketh all our works for us and in us, giveth us both the will and the deed,—the gift of continuing in his fear, and the will so to

[t] 1 John v. 18. [u] Eph. vi. 16. [x] 1 John v. 4. [y] Acts xv. 9. [z] Rom. viii. 2. [a] 1 Pet. i. 5.

continue [b]. "The heart of the king," saith Solomon, that is, the most sovereign, unconquerable, peremptory, and unsubjected will in the world, "is in the hand of God," even as clay in the hand of the potter. So that though our hearts, in regard of themselves, be not only at large and indeterminate to any spiritual operations, but have an extreme reluctancy to all the motions of God's Spirit; yet, considering their subordination to God's merciful purposes, to the power of his grace, to his [c] heavenly call [d] according unto purpose, to the exceeding greatness and working of his mighty power, manifest it is that they are undeclinable mightily [e], by a hidden [f], wonderful, most effectual power, yea, by an omnipotent facility [g], and yet most sweetly and connaturally moved unto grace [h]. They are all the frequent words of holy Austin, that champion of grace,—whose invaluable industry in that behalf all after-ages [i] have admired, but hardly paralleled.

Now then for the farther establishing the heart of a man, seriously and searchingly humbled with the sense and consciousness of some great relapse (for what I shall say, can yield no comfort to a man in an unrelenting, obdurate, and persisting apostasy); let him consider the safety and firmness of his life in Christ upon these grounds.

First, God's eternal love and free grace, which is towards us the highest link of salvation, both in order of time, nature,

[b] Prima gratia quæ data est primo Adam, est illa, quâ fit ut homo habeat justitiam, si velit; secunda quæ potentior est in secundo Adam, plus potest, quâ etiam fit ut velit, et tantum velit, tantoque ardore diligat, ut carnis voluntatem, contraria concupiscentem, voluntate spiritus vincat, &c. vid. *Aug.* de Corrupt. et Grat. c. xi. xii. [c] Heb. iii. 1. Rom. viii. 28. [d] Vid. *Aug.* de Corrup. et Grat. cap. ix. xii. Contra Julian. lib. 5. cap. iv. De prædest. Sanct. cap. xvi. xvii. et Epist. 106. [e] Subventum est infirmitati voluntatis humanæ, ut Divinâ gratiâ indeclinabiliter et insuperabiliter ageretur, &c. Fortissimo Adamo permisit facere quod vellet, infirmos servavit, ut invictissimè nollent. *Aug.* de Corrupt. et Grat. cap. xii. [f] Non lege atque doctrina insonante forinsecus, sed interna atque occulta, mirabili ac ineffabili potestate, operatur Deus in cordibus hominum, non solum veras revelationes sed etiam bonas voluntates. *Aug.* de Grat. Christ. lib. 1. cap. xxiv.—Occultissima et efficacissima potestate. contr. 2 Epist. Pelag. lib. 1. cap. xx. [g] Habet Deus humanorum cordium, quò placet inclinandorum omnipotentissimam potestatem. De Corr. et Grat. cap. xiv. [h] Non ut nolentes credant, sed ut volentes ex nolentibus fiant. Cont. 2— Epist. Pelag. l. 1. c. 19.—Agit Omnipotens in cordibus hominum etiam motum voluntatis, &c. De Grat. et Lib. Arb. cap. xxi.—Certum est nos velle cum volumus, sed ille facit ut velimus. *Ib.* cap. xvi. [i] Vid. *Prosper.* Contr. Collator. c. i.—*Alvarez.* de Auxil. l. 1. Disp. 5. *Rob. Abbot* de Grat. in præfat.

and causality. "Whom he predestinated[h], those also he called; and whom he called, those he justified; and whom he justified, those also he glorified." It is not those he will glorify, but hath glorified[i], to note that glorification is linked and folded up with justification, and is present with it in regard of their eternal coexistency in the predisposition and order of God, though not 'in effectu operis,' in actual execution. Now[k] this eternal love and grace of God is not founded upon reasons in the object; for he justified[l], and, by consequence, loved, the ungodly. "He loved us when we were his enemies[m];" and enemies we were not but by 'wicked works.'[n] Now, then, if wicked works could not prevent the love of God, why should we think that they can nullify or destroy it? If his grace did prevent sinners before their repentance, that they might return, shall it not much more preserve repenting sinners that they may not perish? If the mass, guilt, and greatness of Adam's sin, in which all men were equally sharers, and in which equality God looked upon us with love and grace, (than which sin a greater cannot be committed against the law of God[o]), if the bloody and crimson sins of the unconverted part of our life, wherein we "drew iniquity with cords of vanity, and sin, as it were, with cart-ropes;"—if neither "iniquity, transgression, nor sin[p];" neither sin of nature, nor sin of course and custom, nor sin of rebellion and contumacy, could poise the goodness and favour of God to us then, nor intercept, or frustrate his counsel of loving us when we were his enemies;—why should any other sins overturn the stability of the same love and counsel, when we are once his sons, and have a spirit given us to bewail and lament our falls? I cannot here omit the excellent words of P. Fulgentius[q], to this purpose. "The same grace," saith he, "of

[h] Rom. viii. 29, 30. [i] Verba præteriti temporis posuit de rebus etiam futuris, tanquam jam fecerit Deus, quæ jam ut fierent, ex æternitate disposuit, &c. *Aug.* de Corrup. et Grat. cap. 9. [k] Eph. ii. 9. [l] Joh. iv. 10. *Aug.* de Civ. Dei, l. 14. c. 1.—Retract. l. 1. cap. 23.—cont. Julian. lib. 5. cap. 4. et l. 6. cap. 19.—De prædest. Sanct. cap. 10. 15. [l] Rom. iv. 5. [m] Rom. v. 8, 10. [n] Col. i. 21. [o] Vid. *Aug.* de Civ. Dei, l. 21. c. 12.—Enchirid. c. 45. *Tertul.* cont. Judæos, cap. 2. [p] Exod. xxxiv. 7. [q] Sive cum impium piè justificat, justus,—sive cum justum juste glorificat, pius—eadem est operatio gratiæ, quæ meritum hominis bonum et initiat ad justitiam, et consummat ad gloriam, primò inchoans in homine voluntatem bonam; deinde eandem voluntatem adjuvans inchoatam; ut eadem voluntas et divino

God's immutable counsel doth both begin our merit unto righteousness, and consummate it unto glory; doth here make the will not to yield to the infirmity of the flesh, and doth hereafter free it from all infirmity; doth here renew it 'continuo juvamine,' and elsewhere 'jugi auxilio,' with an uninterrupted supportance, and at last bring it to a full glory."

Secondly, God's promise flowing from his love and grace; "An everlasting covenant will I make[r]," saith God. And observe how it comes to be everlasting, and not frustrated or made temporary by us: "I will not turn away from them," saith the Lord, "to do them good." True, Lord, we know thou dost not repent thee of thy love; but though thou turn not from us, O how frail, how apt are we to turn away from thee, and so to nullify this thy covenant of mercy unto ourselves! "Nay," saith the Lord, "I will put my fear into their hearts, that they shall not depart from me." So elsewhere, the Lord tells us, "That his covenant shall be as the waters of Noah[s];" the sins of men can no more utterly cancel or reverse God's covenant of mercy towards them, than they can bring back Noah's flood into the world again: though, for a moment, he may be angry and hide his face, yet his mercy, in the main, is great and everlasting. The promises of God as they have truth, so they have power in them: they do not depend upon our resolutions, whether they shall be executed or no; but by faith apprehending them, and by hope waiting upon God in them, they frame and accommodate the heart to those conditions which introduce their execution. God maketh us to do the things, which he commandeth[t]; we do not make him to do the things, which he promiseth. "Ye are kept[u]," saith the apostle, "by the power of God, through faith unto salvation." Faith is first by God's power wrought and preserved: it is 'the faith of the operation of God[x],' namely, that powerful operation which raised Christ from the dead: and "your faith standeth not in the wisdom of men, but in the power of God[y]," and then it becomes an effectual instrument of the

dono bona sit, et divino adjutorio malam superare concupiscentiam possit: ac sic in præsenti vitâ, gratiæ adjutorio, infirmitati non cedat; in futurâ autem, gratiæ beneficio, infirmitatem non habeat, &c. *Fulgent.* ad Monimum, lib. 1. [r] Jer. xxxii. 40. [s] Isai. liv. 9, 10. [t] Deus facit ut nos faciamus quæ præcepit: nos non facimus, ut ille faciat, quæ promisit. *Aug.* [u] 2 Pet. i. 15. [x] Col. ii. 12. [y] 1 Cor. ii. 5.

same power to preserve us unto salvation. "They shall all be taught of God;" and "Every man that hath heard and learned of the Father, cometh unto me."[a] There is a voluntary[a] attendance of the heart of man upon the ineffable sweetness of the Father's teaching. To conclude this point with that excellent and comfortable speech of the Lord in the prophet, "I the Lord change not; therefore ye sons of Jacob are not consumed[b]:" It is nothing in or from yourselves, but only the immutability of my grace and promises, which preserveth you from being consumed.

Thirdly, The obsignation of the Spirit ratifying and securing these promises to the hearts of the faithful: for the Spirit is the handsel, earnest[c], and seal of our redemption[d]; and it is not only an assignation *εἰς ἀπολύτρωσιν*, 'unto redemption,' arguing the certainty of the end upon condition of the means; but it is an establishing of us[e], *εἰς Χριστὸν* too, into Christ, as a means unto that end: so that, from the first-fruits of the Spirit, a man may conclude his interest in the whole at last; as St. Paul, from the resurrection of Christ the first-fruits, argueth to the final accomplishment of the resurrection.[f]

Fourthly, The nature and effects of faith, whose property it is to make future things present to the believer, and to give them a being; and, by consequence, a necessity and certainty to the apprehensions of the soul, even when they have not a being in themselves. St. Paul[g] calls it 'the subsistency of things to come, and the evidence and demonstration of things not seen:' which our Saviour's words do more fully explain, "He that drinketh my blood, hath eternal life, and shall never thirst."[h] Though eternal life be to come in regard of the full fruition, yet it is present already in regard of the first-fruits of it; and therefore we find our Saviour take a future medium to prove a present blessedness; *μακάριοί ἐστε*, "ye are blessed when men shall hate you," &c. "for great is your reward in Heaven."[i]—Which inference could not be sound, unless that future medium were certain by the power of faith, giving unto the promises of God, as it

[a] John vi. 45. [a] Quisquis non venit, profecto nec didicit. *Aug.* de Grat. Christi, lib. 1. cap. 14. [b] Mal. iii. 6. [c] Eph. i. 13, 14. [d] Eph. iv. 30. [e] 2 Cor. i. 21. [f] 1 Cor. xv. 20. [g] Heb. xi. 1. [h] John vi. 54. [i] Luke vi. 22, 32.

were, a presubsistency. For it is the privilege of faith[k] to look upon things to come, as if they were already conferred upon us. And the apostle useth the like argument; "Sin shall not have dominion over you; for you are not under the law, but under grace." This were a strange inference in natural or civil things, to say, You shall not die, because you are in health; or, You shall not be rejected, because you are in favour. But the covenant of grace, being sealed by an oath, makes all the grants which therein are made, irreversible, and constant. So that now, as when a man is dead to the being of sin (as the saints departed this life are) the being of sin doth no more trouble them, nor return upon them; so when a man is dead to the dominion of sin, that dominion shall never any more return upon him.

Consider farther the formal effect of faith, which is to unite[l] a man unto Christ. By means of which union, Christ and we are made one body[m]: for 'he that is joined to Christ, is one[n];' and the apostle saith, that 'he is the Saviour of his body[o],' and then surely of every member of his body too: for the members have all care one of another[p], else the body of Christ would be a mangled and a maimed thing, and not as St. Paul calls it, πλήρωμα, 'the fulness of him that filleth all in all.'[q] In the body of Christ there is a supply to every joint, a measure of every part, an edification and growth of the whole compacted body[r], from him who is equally the head to all.

Being thus united unto Christ, First, The death and merit of Christ is ours; whatsoever he really in his human nature suffered for sin, we are, in moderated justice, reputed to have suffered with him. The apostle saith, that "We were crucified and dead with Christ[s];" and that as truly as the hand which steals, is punished, when the back is beaten: and surely if a man were crucified in and with Christ, by reason of his mystical communion with him, he was crucified, as Christ, for all sin which should otherwise have lain upon him. He was not in Christ, to cleanse some sins,—and out of him, to bear others himself. For the apostle assures us, that

k Ὑπὲρ τῶν μελλόντων, ἅστε δεδομένων περιληροφορῆσθαι. *Chrys.* Homil. 9. in Rom. l Eph. iii. 17. m 1 Cor. x. 17. n 1 Cor. xii. 13. 1 Cor. vi. 17. o Eph. v. 23. p 1 Cor. xii. 25. q Eph. i. 23. r Eph. iv. 16. s Rom. vi. 6, 7, 8. Gal. vi. 14.

the merit of Christ is unconfined by any sin: "The blood of Christ cleanseth from all sin."[t] As saint Ambrose[u] said to Monica, the mother of Austin, when with many tears she bewailed her son's unconversion, 'Non potest tot lacrymarum filius perire;' that is, 'That it could not be that the son of so many tears should perish,'—so may I more certainly say to any soul, that is soundly and in truth humbled with the sense of any grievous relapse, 'Non potest tot lacrymarum frater perire,'—'It cannot be that the brother of so many tears, and so precious blood, which from Christ trickled down with an unperishable sovereignty unto the lowest and sinfulest of his body, should perish for want of compassion[x] in him who felt the weight of our suffering, or for want of recovery from him who hath the fulness of grace and spirit.'

Secondly, The life of Christ is ours likewise. "Christ liveth in me," saith the apostle. Now the life of Christ is free from the power and reach of death. If death could not hold him when it had him, much less can it reach or overtake him having once escaped. "He died once unto sin, but he liveth unto God: likewise," saith saint Paul, "Reckon ye yourselves to be dead unto sin, but alive unto God;" and that "through or in Jesus Christ," by whom we, in like manner, are made partakers of that life which he, by rising again from the grave, did assume, as we were by Adam made obnoxious to the same death, which he, by falling, did incur and contract. For Christ[y] is the second Adam; and as we have borne the image of the earthly in sin and guilt, so we must bear the image of the heavenly in life and righteousness: and [z]that which in us answereth to the resurrection and life of Christ (which he ever liveth) is our holiness and newness of life, as the apostle plainly shews, to note that our renovation likewise ought to be perpetual[a] and

[t] 1 John i. 7. [u] *Aug.* Confes. lib. 3. cap. 13. [x] Rom. vi. 9, 10, 11, 14. [y] 1 Cor. v. 45, 49. Rom. v. 15, 21. [z] Rom. vi. 4. Eph. ii. 1. 5. Phil. iii. 10, 14. Col. ii. 12, 13. Col. iii. 1, 2, 3, 4, 5. [a] Per hunc mediatorem Deus ostendit eos, quos ejus sanguine redemit, facere se ex malis doinceps in æternum bonos: est quippe in nobis, per hanc Dei gratiam in bono recipiendo, et perseveranter tenendo, non solum posse quod volumus, sed etiam velle quod possumus, quod non fuit in primo homine. Quid erit autem liberius libero arbitrio, quando non poterit servire peccato? &c. *August.* de Corrupt. et Grat. cap. 11, 12.

constant, not frail and mutable, as when it depended upon the life of the first Adam, and not of the second.

Thirdly, The kingdom of Christ is ours also. Now his kingdom is not perishable, but eternal: 'A kingdom which cannot be shaken,' or destroyed, as the apostle speaks, Heb. xii. 28.

Fourthly, The sonship, and, by consequence, inheritance of Christ is ours. I speak not of his personal sonship by eternal generation, but of that dignity and honour which he had as the first-born[b] of every creature, and heir of all things. That sonship which he had, as he was born from the dead; "Thou art my Son, this day have I begotten thee[c]", namely in the resurrection, in which respect he is called 'the first born[d],' and 'the first begotten of the dead.' In this dignity of Christ, of being heirs[e], and a kind of first-born unto God, do we in our measure partake; for we are called the church[f] of the first-born, and [g]a kind of first-fruits of his creatures: for though those attributes may be limited to the Jews[h] in regard of precedency to the Gentiles; yet in regard of the inheritance (which was usually and properly to descend to the first-born) they may be applied to all; for of all believers the apostle saith, If ye are sons, then are ye heirs, coheirs with Christ. We hold in chief under his guardianship and protection, as his sequel and dependent. Now from hence our Saviour's argument may bring much comfort and assurance; The son abideth in the house for ever[i]; and the house of God is his church, not in Heaven[k] only, but on earth[l] likewise, as the apostle shews.

Fifthly, Christ's victories are ours. He overcame the world[m], and temptations[n], and enemies[o], and sins[p] for us. And therefore they shall not be able to overcome him in us. He is able to succour them, that are tempted[q]. He who once overcame them for us, will certainly subdue them in us: he that will overcome the last enemy[r], will overcome all that are before; for if any be left, the last is not overcome.

[b] Col. i. 15. Heb. i. 2, 5, 6. [c] Acts xiii. 33. [d] Col. i. 18. Rev. i. 5. [e] Rom. viii. 17. Gal iii. 29. [f] Heb. xii. 23. [g] Jam. i. 18. [h] Exod. iv. 22. Jer. ii. 3, 14. c. xxxi. 9. Acts xiii. 46. [i] John viii 35. [k] John xiv. 2. [l] 1 Tim. iii. 15. Bishop *White* against Fisher, p. 53. [m] John xvi. 33. [n] Heb. iv, 15. [o] Col. ii. 15. Luke xi. 22. [p] Col. ii. 13, 14. [q] Heb. ii. 18. [r] 1 Cor. xv. 26.

Lastly, We have the benefit of Christ's intercession; "I have prayed for thee, that thy faith fail not." It is spoken of a saving faith, as the learned prove at large[y]; and I have shewed before, that particular promises in Scripture are universally appliable to any man[z], whose case is parallel to that particular. If then Peter's sin did not, by reason of this prayer of Christ, overturn his salvation, or bring a total deficiency[a] upon his faith; why should any man, who is truly and deeply humbled with the sense of a relapse, or consciousness of some sin, not of ordinary guilt[b], or daily incursion, but indeed very heinous, and therefore to be repented of with tears of blood,—yet why should he, in this case of sound humiliation, stagger in the hope of forgiveness, or mistrust God's mercy, since a greater sin than Peter's, in the gross matter of it, can, I think, hardly be committed by any justified man?

These are the comforts, which may secure the life of Christ in a lapsed but repenting sinner. The sum of all is this. Since we stand not like Adam, upon our own bottom, but are branches of such a vine as never withers; members of such a head as never dies; sharers in such a spirit as cleanseth, healeth, and purifieth the heart; partakers of such promises, as are sealed with the oath of God; since we live not by our own life, but by the life of Christ; are not led or sealed by our own spirit, but by the spirit of Christ; do not obtain mercy by our own prayers, but by the intercession of Christ; stand not reconciled unto God by our own endeavours, but by the propitiation wrought by Christ, 'who loved us when we were enemies, and in our blood;' who is both 'willing and able to save us to the uttermost,' and to preserve his own mercies in us; to whose office[c] it belongs to take order that none who are given unto him, be lost:—undoubtedly that life of Christ in us, which is thus underpropped, though it be not privileged from temptations, no

[y] *D. Reynolds* Confer. with Hart, c. 7. Divis 8.—*D. Abbot* in Thompson. diatrib. cap. 18. Falsa est, (inquit *Maldonatus* Jesuita) opinio eorum, qui putant Petrum fidem negando perdidisse; *in loc.* [z] Quod dicit Petro, toti Ecclesiæ dictum putandum est. *Jesuita* ibid. [a] Rogavit ut haberet in fide liberrimam, fortissimam, invictissimam, perseverantissimam voluntatem. *Aug.* de corrupt. et grat. cap 8. [b] Consuetudinarii reatus. *Salvian.*—Quotidianæ incursionis. *Tertul.* [c] John vi. 39.

not from back-slidings [d], yet is an abiding life: he who raised our soul from death [e], will either preserve our feet from falling; or, if we do fall, will heal our backslidings [f], and will save us freely.

Infinitely therefore doth it concern the soul of every man to be restless and unsatisfied with any other good thing, till he find himself entitled unto this happy communion with the life of Christ, which will never fail him. As all the creatures in the world, so man especially hath in him a twofold desire; a desire of perfection, and a desire of perpetuity; a desire to advance, and a desire to preserve his being. Now [g] then till a man's soul, after many rovings and inquisitions, hath at last fixed itself upon some such good thing, as hath compass enough to satiate and replenish the vastness of these two desires; impossible it is for that soul, though otherwise filled with a confluence of all the glory, wealth, wisdom, learning, and curiosity of Solomon himself, to have solid contentment enough to withstand the fears of the smallest danger, or to outface the accusations of the smallest sin.

Now then let us suppose, that any good things of this world, without the life of Christ, were able to satisfy one of these two desires, to perfect and advance our natures: though indeed it be far otherwise, since, without Christ, they are all but like a stone in a serpent's head, or a pearl in an oyster; not our perfections, but our diseases; like Cleopatra her precious stone; when she wore it, a jewel; but when she drank it, an excrement. I may boldly say, that as long as a man is out of Christ, he were better be a beggar or an idiot, than to be the steward of riches, honours, learning, and wisdom, which should have been improved to the glory of him that gave them, and yet to be able to give up, at that great day of accounts, no other reckoning unto

[d] Hos. xi. 7, 11. [e] Psal. lvi. 13. [f] Hos. xiv. 14. [g] Fecisti nos ad te; et inquietum est cor nostrum, donec requiescat in te. *Aug.* Conf. l. 1. cap. 1.—Dum beati esse omnes homines volunt; si verè volunt, profectò esse immortales volunt; aliter enim beati esse non possunt. *Aug.* de Trin. l. 13. c. 8. —Cujus jam non difficulter occurrit utroque conjuncto effici beatitudinem, quam recto proposito intellectualis natura desiderat: hoc est, ut bono incommutabili, quod Deus est, sine ulla molestia perfruatur, et in eo se in æternum esse mansurum, nec ulla dubitatione cunctetur, nec ullo errore fallatur. *Aug.* de Civ. Dei, lib. 11. cap. 13.

God but this: 'Thy riches have been the authors of my covetousness and oppression; thy honours, the steps of my haughtiness and ambition; thy learning and wisdom, the fuel of my pride.'—But now I say, suppose that nature could receive any true advancement by these things; yet alas, when a man shall begin to think with himself, May not God this night take me away, like the fool in the Gospel, from all these things, or all these from me? May I not, nay must I not within these few years, instead of mine honour, be laid under men's feet? Instead of my purple and scarlet, be clothed with rottenness? Instead of my luxury and delicacies, become myself the food of worms? Is not the poor soul in my bosom an immortal soul? must it not have a being, as long as there is a God who is able to support it? And will not my bags and titles, my pleasures and preferments, my learning and natural endowments, every thing, save my sins, and my adversaries, and mine own conscience, forsake me, when I once enter into that immortality?—When a man (I say) shall begin to summon his heart unto such sad accounts as these, how will his face gather blackness, and his knees tremble, and his heart be even damped and blasted with amazement, in the midst of all the vanities and lies of this present world! What a fearful thing is it for an eternal soul to have nothing between it and eternal misery to rest upon, but that which will moulder away and crumble into dust under it, and so leave it alone to sink into bottomless calamity! O beloved, when men shall have passed many millions of years in another world, which no millions of years can shorten or diminish; what accession of comfort can then come to those glorious joys, which we shall be filled with in Heaven? or what diminution or mitigation of that unsupportable anguish, which, without ease or end, must be suffered in Hell, by the remembrance of those few hours of transitory contentments, which we have here, not without the mixture of much sorrow and alloy, enjoyed? What smack or relish think you hath Dives now left him of all his delicacies, or Esau of his pottage? What pleasure hath the Rich Fool of his full barns, or the young man of his great possessions? What delight hath Jezebel in her paint, or Ahab in the vineyard, purchased with the innocent blood of him that owned it? How much policy hath

Ahithophel, or how much pomp hath Herod, or how much rhetoric hath Tertullus left, to escape or to bribe the torments, which, out of Christ, they must for ever suffer? O how infinitely doth it concern the soul of every man to find this life of Christ to rest upon, which will never forsake him till it bring him to that day of redemption, wherein he shall be filled with blessedness infinitely proportionable to the most vast and unlimited capacities of the creature!

And now, when we can secure our consciences in the inward, true, and spiritual renovation of our heart, in this invincible and unperishable obsignation of the Spirit, who knitteth us as really (though mystically) unto Christ, as his sinews and joints do fasten the parts of his sacred body together; how may our heads be crowned with joy, and our hearts sweetly bathe themselves in the prefruition and preoccupation of those rivers of glory, which attend that Spirit, whithersoever he goeth! Many things, I know, there are, which may extremely dishearten us in this interim of mortality; many things, which therein encounter and oppose our progress. The rage, malice, and subtilty of Satan; the frowns, flatteries, threats, and insinuations of this present world; the impatience and stubbornness of our own flesh; the strugglings and counter-lustings of our own potent corruptions; the daily consciousness of our falls and infirmities; the continual intercourse of our doubts and fears; the ebbing and languishing, decaying, and even expiring of our faith and graces; the frequent experience of God's just displeasure, and spiritual desertions, leaving the soul to its own dumps and darkness. Sometimes, like froward children, we throw ourselves down and will not stand; and sometimes there comes a tempest, which blows us down, that we cannot stand. And now whither should a poor soul, which is thus on all sides environed with fears and dangers, betake itself? Surely so long as it looks either within or about itself, no marvel if it be ready to sink under the concurrent opposition of so many assaults.

But though there be nothing in thee, nor about thee, yet there is something above thee which can hold thee up. If there be strength in the merit, life, kingdom, victories, intercession of the Lord Jesus; if there be comfort in the covenant, promises, and oath of God; believe, and all this

strength and comfort is thine. Lean not upon thine own wisdom; trust not thine own righteousness; arrogate nothing to thyself but impotency to good: no strength of thyself, but against thyself, and God's grace; no power but to resist and withstand the Spirit. But rest only upon the promises and power of him who is 'Alpha and Omega, the author and finisher of thy faith;' who is a head to take care of his weakest members. When thou art as weak as a worm in thine own sense, yet 'Fear not, O worm Jacob[h]; be not dismayed, O men of Israel,' saith the Lord; 'for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousness,' that is, with the strength of my truth and promises. 'How shall I give thee up, Ephraim?' It is spoken to backsliding Ephraim; 'How shall I deliver thee, Israel? How shall I make thee as Admah, how shall I set thee as Zeboim?' that is, How shall I make mine own church as the cities of Sodom? 'My heart is turned within me, my repentings are kindled together:'—and mark the reason of all: 'I am God and not man.' Though you are men, subject to many changes and miscarriages, yet I am not a man, that I should repent of my goodness, and therefore I will not turn to destroy Ephraim.

But now as men who look upon the sun, when they look downward again upon darker objects, can scarce see or distinguish any thing; so ought it to be with us: our looking up unto God, should make us see nothing in ourselves, but matter to be humbled by, and driven back unto him again. If once the strong man begin to glory in his strength, or the wise man in his wisdom; if our prosperity and security make us resolve with David, that we shall never be moved; if, because we find our corruptions wounded and mortified, we begin to insult over them more with our pride, than with our faith; how easy and just is it with God to let in Satan upon us, to remove his hand from under us, to overshadow and withdraw his countenance from us, to set on our very wounded corruptions upon us, to burn up our city, and, peradventure, to plunge us in the guilt of some such fearful sins, as, at the very names and first suggestions whereof, we would happily before have been startled and amazed? Alas

[h] Isai. xli. 10. 14.

what are we to David and Peter, to Solomon and Hezekiah, men of such daily communion and intimate acquaintance with the Almighty! And yet, notwithstanding, what fearful testimonies have they left upon record, for all posterity to take notice what a frail and inconstant creature man is, when once God's Spirit departs from him;—that the strength of the greatest champions in the church of God, is but like the strength of Samson, of whom, in all his great exploits, the Scripture saith [i], that 'The Spirit of the Lord came upon him;' and when he was overcome, that 'the Lord was departed from him.' We should therefore labour to 'rejoice in the Lord with trembling [k], to work out our salvation with fear [l];' to pray that we may be delivered from ourselves, and from the trains of Satan; that we may never know, by our own fearful experience, into what an incredible excess of sinning, our flesh, though otherwise mortified, would break forth,—if God should a little subduct his hand, and give us over awhile to the violence of our own passions, to the treachery of our own hearts. We should be very watchful and cautious against ourselves, that we presume not to sin, because grace hath abounded: "How shall we that are dead to sin, live any longer therein?" saith the apostle [m]. What a monstrous perverting of the grace and mercy of God is this, to build straw and stubble upon so precious a foundation! Surely we would esteem that man prodigiously foolish and contumelious unto nature, who should spend his time, substance, and industry to find out a perverse philosopher's stone, that should turn all the gold it touched, into lead or dross: how injurious then and reproachful are they to the grace of God, who extract their own presumptions out of his mercy, and turn the redundancy of divine grace into advantage and privilege of sinning! As if God's mercy had no other use than a dog's grass, or a drunkard's vomit, or a Papist's confession to his priest [n], to absolve us for some sins that there might be room made for more. Surely grace teacheth men to make other conclusions from God's mercy. "Deal bountifully with thy servant, that I may keep thy word," was David's inference from God's favour [o]. And St. Paul assures us [p], that none but hard and impenitent hearts

[i] Judg. xiv. 6. 19. xv. 14. xvi. 20. [k] Psal. ii. 11. [l] Phil. ii. 12. [m] Rom. vi. 1. [n] Sir *Edwin Sandys'* relation. [o] Psal. cxix. 17. [p] Rom. ii. 4, 5.

"despise the goodness and riches of God's patience and forbearance, not knowing that the goodness of God should lead them to repentance." It is the work of grace to reimprint the image of God in us; to conform us unto Christ; to bend and incline the heart to a spiritual delight in the law; to remove, in some measure, the ignorance of our minds, that we may see the beauty and wonders of God's law, and the difficulty and frowardness of the fleshly will against grace, that God's commands may not be grievous, but sweet unto us.

These are the branches and properties of that life, which we have from Christ. And we have them from him as the Son, as a middle person between us and his Father. First, Because the Son hath his Father's seal [q]; hath judgment [r], power, liberty to dispose of and dispense life and salvation to whom he will. "Labour for the meat that endureth unto eternal life [s], which the Son of Man shall give unto you; for him hath God the Father sealed." Secondly, Because the Son is in his Father's bosom [t], hath his heart, his ear, his affections; and therefore he is heard always [u] in whatsoever he desireth for any of his members: and this interest in his Father's love was that, by which he raised Lazarus unto life again. Lastly, He that hath the Son, hath the greatest gift which the Father ever gave unto the world. He cannot deny life, where he hath given the Son; he cannot withhold silver, where he hath given gold and diamonds: "If he spared not his Son, but delivered him up for us all, how shall he not with him freely give us all things [x]?"

Now our life is conveyed from Christ unto us, first, by imputation of his merit, whereby our persons are made righteous and acceptable unto God. Secondly, by infusion or communion with his Spirit, which sanctifies our nature, and enables us to do spiritual services. For though we exclude works from justification formally considered; yet we require them of every justified man: neither doth any faith justify, but that which worketh by love; though it justify not under that reason as a working faith, but under that relative office of receiving and applying Christ. Thirdly, by his life and intercession, applying his merits unto us, and presenting our

[q] John v. 26, 27. [r] Matt. xxviii. 18. [s] John vi. 27. [t] John i. 18. [u] John xi. 42. [x] Rom. viii. 32.

services unto his Father, as lively sacrifices, cleansed from those mixtures of deadness and corruption, which, as passing from us, did cleave unto them.

Having thus unfolded our life by Christ, we are, in the last place, to enquire into that propriety which we have unto Christ, which is the ground of the life we receive from him. For one thing cannot be the principle and seed of life unto another, except there be some union and fellowship, which may be the ground of the conveyance: and this is that which the text calls 'the having of Christ,' which is the same with that of Saint John[y], "To as many as received him, he gave power to be called the sons of God." So then there must be a mutual act: Christ exhibiteth himself unto us, and we adhere and dwell in him: whereby there is wrought a unity of wills, a confederacy of affections[z], a participation of natures, a concurrence to the making up of the same body; so that Christ accounteth himself incomplete without his church. This union of the faithful to Christ, being one of 'those deep things of God,' which are not discernible without the Spirit, is yet set forth unto us in the Scriptures, under sundry vulgar and obvious similitudes, which I will but touch upon.

It is first set forth by the expression of a body, consisting of divers members, Rom. xii. 4, 5. 1 Cor. xii. 12, 13. Eph. i. 22, 23. In which places the purpose of the Apostle is to shew, how that the proportion, that is between Christ and his church, answereth to that relation, which is between the members of a body and the head. For as, in the natural body, all the members are joined by nerves and vital ligatures unto the head, from whence they receive their strength and sensation,—and do, by virtue of that union to the head, retain a fellowship and communion amongst themselves; so is it between Christ and his church. Every member of the true and mystical body of Christ is, by a secret knot of his Spirit, so fastened unto him, and so compacted with the other members by that which every joint supplieth, as that the whole world of elect, from Christ the head and first-born of

[y] John i. 12. [z] Nostra et ipsius conjunctio, nec miscet personas, nec unit substantias, sed affectus consociat, et confederat voluntates. *Cypr.* de cœna Domini.

the creatures, unto the lowest and meanest of all his members, do make up but one body, unto which Christ, by being the head, hath these principal relations:—First, he is the principle of all spiritual influences, as the head of natural.[a] All the grace in us is but an overflowing and measure from his fulness. Secondly, he is the principle of all government and direction; all the wisdom and prudence of the church is from him. He is the everlasting council, or the light that enlighteneth every man that cometh into the world; the power and the wisdom of God unto us. Thirdly, he is conformable to the members (for Christ's church is no monster) and maketh them conformable unto him; he to us in our infirmities, tempted in all things, as we are; and we to him, in his holiness. He that sanctifieth, and they that are sanctified, are all of one. Now as, in a body, we resolve the whole into no parts but those which are integral and proper to it in the nature of a living and organical body, namely, the members; though many things else are in the body, yet nothing belongs integrally unto it, but the members;—so many men are in the body of Christ, only by an external and sacramental admission, or by some false and presumptuous persuasions and professions, as wens or excrements in the natural body; they do no services, they exercise no vital and spiritual functions, but rather cumber and infest the members.

Secondly, This union is compared unto a 'building' or 'house'[b] whose stones are knit together by the juncture and bond of love, and are firmly grounded upon the elect, precious, and sure foundation; who as he doth, by his power, 'uphold all things[c],' so much more those, that are built upon him. Now as, in a structure, the stones cannot subsist in the building by any qualities or inherent virtues of their own, but only by that direct and perpendicular dependance, and subsistence which they have upon the foundation; so, in the church, no graces, no carvings, no inherent excellencies do hold men up, but only that full and sole reliance and subsistence of the soul upon Christ. If a man have any other bottom that holds him up,—if he be not even

[a] Vid. *Aquin.* part. 3. q. 8. art. a. *Bonavent.* dist. 3. q. 13. de gratia capitis.
[b] Ephes. ii. 20, 21. 1 Tim. iii. 14. 2 Pet. ii. 5. [c] Heb. i. 3.

and full upon Christ,—if he be not in all things levelled and proportioned unto him by the doctrine of the apostles and prophets (which is therefore likewise called a foundation, because by it we are set right upon Christ, who is the 'foundation of foundations,' as the Scripture speaks [c]) he cannot abide in the building for ever: the wall and the foundation must all have the same centre: and there must be the same propensions and affections in us which were in Christ; his rule must be ours, and his ends ours, and his will ours. If there be any such exorbitances, and swellings out, as make the heart have quite another point and centre to move to, other grounds to fix upon,—if men will despise the Word, will not be paired and regulated to the foundation, but "will trust in oppression and perverseness, and stay on that; this iniquity will, at length, prove a breach which cometh suddenly at an instant [d]."

Thirdly, This union is compared to an 'ingrafture of a branch in a tree [e],' whereby the juice and nourishment of the stock is conveyed, and the branch thereby quickened to bring forth fruit. Where, by the way, it is worth our noting, that the church is most usually, in this particular, compared to 'a vine,' and the branches of a vine, to note, that there is nothing of worth or expectations in Christians, but their fruit. A man cannot make a pin [f] to fasten in a wall of the branch of a vine. An unfruitful Christian is the most unprofitable creature that is: there are no secondary uses which can mediate (as I may so speak) for a dead vine, to keep that from the fire: either it must be for fruit or for fuel; to all other purposes it is utterly improper and unprofitable.

Now we must observe, that a branch may be in a tree two ways:—First, by a mere corporal adherency, or continuation with the stock; by cleaving and sticking to the body of the tree; and so every dead branch is in the tree, as well as those that live: but this alone is not that which our Saviour requires; for such branches the husbandman will cut off and cast into the fire. Secondly, by a real participation of the life, sap, and influences of the root; which unto the former sort of branches, though offered, yet it is not received, be-

[c] Isai. xxviii. 16. [d] Isai. xxx. 12, 13. [e] John xv. 1, 5. [f] Ezek. xv. 3.

cause of the inward deadness and indisposition that is in it. Thus it is between Christ and Christians. That which makes us to be in Christ after any kind of way, is faith. And according to the differences of faith, are these differences of being in Christ to be discerned. St. James[g] makes mention of a 'dead faith,' when men are in Christ by some general acknowledgment, by external profession, by a partial dependence (coming to him only as to a Jesus for room and shelter to keep them from the fire; not as to a Christ for grace and government in his service), not by any particular and willing attraction of those vital influences, those working principles of grace and obedience, which are from him shed abroad upon true believers. And this is the semi-conversion and imperfect renovation of many men, whereby they receive from him only general light of truth and common virtues, which makes them visibly and externally branches in him. But St. Paul makes mention of a lively, operative, unfeigned faith, which, in true believers, draweth in the power of Christ's death, and the virtue of his resurrection, unto the mortification of sin, and quickening of Spirit, and bringing forth fruit unto God: and this only is that, which is the ground of our life from him. "The life that I live, I live by the faith of the Son of God."

Lastly, This union unto Christ is compared unto marriage[h], whereby the Church hath a right and propriety created to the body, name, goods, table, possessions, purchases of Christ; and doth reciprocally become all his, resigning its will, ways, desires, unto his government. Now for the discovery of this, we may consider either the essentials, or the consequence of marriage. The former hath, for the 'genus,' the most general requisite consent: and that must have these differences and restrictions. First, It must be a mutual consent[i]; for though Christ declare his good will, when he knocketh at our doors, and beseecheth us in the ministry of his Word; yet if we keep our distance, reject his tokens of love and favour, stop our ears to his invitations, there is then no covenant made; this is but a wooing and

g Jam. ii. 26. h Psal. xlv. Ephes. v. 32. i *Lombard* dist. c. 4. distinct. 17, Ubi non est utriusque consensus, non potest esse matrimonium. Instit. Jur. Can. lib. 2. Tit. 11.—Nuptias igitur. *Aquin.* supplem. 3 partis q. 45. art. I. *Fran. a Victor.* Relect. 7. part. 1.

no marriage. Secondly, It must be a present consent[i]; and in words 'de præsenti,' or else it is only a promise, but no contract. Many men, like Balaam, would feign die the death of the righteous, but live their own lives; would feign belong to Christ at the last, and have nothing to do with him ever before; would have him out of need, but not at all out of love, and therefore for the present they put him off. Many other suitors they have, whom they cannot defer, or deny; till at last, peradventure, he grows jealous and weary, departs from them, and turns unto those who will esteem him worthy of more acceptation. "Seeing you put the Word from you," saith the apostle[k], "and judge yourselves unworthy of eternal life, lo! we turn unto the Gentiles."—Thirdly, It must be free and unrestrained; for compulsion makes it a ravishment, and not a marriage. They[l] who must be but one body, ought first to agree in the same free and willing resolution. Many men when God slaves them[m], will enquire early after him; when he puts them upon a rack, will give a forced consent to serve him; when he sends his lions amongst them[n], will send for his priests to instruct them how to worship him: but this is only to flatter with their lips, that they may escape the present pain; (like the howling devotion of some desperate mariner in a storm) not at all out of cordial and sincere affection. Wicked men deal no better with God, than the frogs in the fable with the block which was thrown in to be their king. When he makes a noise and disturbs their peace, when he falls heavy upon them, they are more affrighted, and seem to reverence his power: but if he suffer their stream to be calm about them, and stir not up his wrath, they securely dance about him, and re-assume their wonted looseness. Fourthly, It must be without error[o]; for he that errs, cannot consent. If a woman take herself upon some absence of her husband

[i] Verba præsentem consensum exprimentia sunt necessaria. Instit. Jur. Can. lib. 2. Tit. 11. Sect. 'licet autem' *Lombard.* lib. 4. distinct. 28. *Francisc. a Victoria* Relect. 7. part. 1. punct. 2. [k] Acts xiii. 26. Acts xxii. 21. [l] Quorum unum corpus est, unus debet esse et animus. *Urban.* in Decret. part. 2 caus. 31. *Lombard*, dist. 29. [m] Psal. lxxviii. 34, 37. [n] 2 Kings xvii. 25, 26. [o] Qui errat, non sentit; ergo nec consentit. Decret. part. 2. caus. 29. qu. 1.—Error circa ea quæ sunt de essentiâ contractus, vitiat contractum. *Fran. a Victoria* Relect. 7. part. 1. punct. 2.

to be now free from him, and conceive him dead, and thereupon marry again; if it appear that the former husband is yet living [p],—there was a mistake and error in the person, and so a nullity in the contract. So if a man mistake himself, judge himself free from his former tie unto sin and the law, and yet live in obedience to his lusts still, and is not cleansed from his filthiness; he cannot give any full consent to Christ, who will have a chaste spouse without adulterers or corrivals. Lastly, It must be a universal and perpetual consent,[q] for all time, and in all states and conditions. This is a great difference between a wife and a strumpet; a wife takes her husband upon all terms; his burthens as well as his goods; his troubles as well as his pleasures: whereas a strumpet is only for hire and lust; when the purse is emptied, or the body wasted, love is at an end. So here he that will have Christ, must have him all (for 'Christ is not divided'); must entertain him to all purposes, must follow the Lamb wheresoever he goeth; must leave father, mother, wife, children, his own life for Christ; must take as well his yoke, as his crown; as well his sufferings, as his salvation; as well his grace as his mercy; as well his spirit to lead, as blood to redeem. He that will be his own master to do the works of his own will, must, if he can, be his own Saviour too, to deliver his soul from the wrath to come.

The consequents and intendments of marriage are two, 'convictus et proles.' First, Mutual society: Christ and a Christian must live together, have intimate and dear acquaintance with each other; the spirit of a Christian must solace itself in the arms and embracements, in the riches and loveliness of Christ; in his absence and removes, long after him; in his presence and returns, delight in him, and entertain him with such pure affections and heavenly desires, as may make him take pleasure in his beauty. Secondly, There must be a fruitfulness in us; we must bring forth unto God. Christ will not have a barren spouse: every one that loveth him, keepeth his commandments.

Now then, in one word, to unfold the more distinct quality

[p] Decret. part. 2. caus. 34. q. 1. 2. [q] Quod perpetuitati repugnat, matrimonium tollit. *Aquin.* supplem. 3. par. q. 47. art. 3. In matrimonio est quasi quædam servitus perpetua. *Ibid.* art. 6.

of this our union to Christ, we may consider a threefold unity.[r] Of persons in one nature; of natures in one person; of natures and persons in one quality. In the first, is one God; in the second, is one Christ; in the third, is one church. Our union unto Christ is the last of these; whereby he and we are all spiritually united to the making up of one mystical body. The formal[s] reason or bond of this union is the Spirit of Christ[t], by which, as by immortal and abiding seed, we are begotten anew unto Christ. For he being the second Adam, we are spiritually in him, and from him, as we are naturally or corruptibly in and from Adam. As Adam[u] was the fountain of all that are naturally generated, and by that means transmitted condemnation to all that are one with him; so Christ is the head of all that are spiritually born again, and by that means transmitteth grace and righteousness to all that are one with him.

From this union of the faithful unto Christ, doth immediately arise a communion with him in all such good things as he is pleased to communicate. I will but touch them, it having been the subject of this discourse hitherto.

First, We have a communion with him in his merits[x], which are as fully imputed unto us for justification, as if his sufferings had been by us endured, or the debt by us satisfied: as we find in the body medicines often applied unto sound parts, not with relation to themselves, but to cure others which are unsound. In a distillation of rheums on the eyes, we cup and scarify the neck which was unaffected,

[r] *D. Reynolds* conference with *Hart.* cap. 1. divis. 2. [s] Occulta communicatione et inspiratione gratiæ spiritualis quisquis hæreat Domino, unus spiritus est. *Aug.* de Peccat. Mer. et Remis. l. 1. cap. 10. [t] 1 John iii. 24. iv. 13. [u] Rom. v. 18, Non est mulieris semen ratione quadam plebeiâ et vulgari; sed conceptus è Spiritu sancto. Itaque non est sic natus, ut esset omnium hominum caput, sed eorum tantùm, quos ex universo humano genere corrupto Deus voluit regenerare per Spiritum Sanctum, &c. *Cameron* de Eccles. p. 88. [x] Non est salvatus cruce Christi, qui non est crucifixus in Christo. Non est crucifixus in Christo, qui non est membrum corporis Christi. *Prosp.* Resp. ad Capitul. Gallorum, cap. 9.—Christo proprie ecclesia unitur, quatenus crucifixus est, et excitatus à mortuis; nempe, ut, in Christi morte, ecclesia sit veluti satisfaciens Deo, et expians peccata non in se, sed in capite. In resurrectione autem ecclesia sit veluti defuncta satisfactione, &c. *Cameron* de Ecclesia, p. 106.—Adeo arcto vinculo Christus et ecclesia conjuncti sunt, ut Christus sit veluti peccator in ecclesia, ecclesia veluti defuncta pœnâ peccati in Christo. *Ibid.* p. 127.

to draw back the humour from the part distempered: even so Christ, the glorious and innocent head of a miserable and leprous body, suffered himself to be wounded and crucified; to wrestle with the wrath of his Father; to be one with a wretched people in the condition of their infirmities; as he was with his Father in the unity of divine holiness; so that, by his infirmity being joined unto us, the communion of his purity might join us unto God again. He alone [u], without any merit of his, suffered our punishment, that we, without any merit of ours, might obtain his grace. The pains of Christ's wounds were his [x], but the profit ours; the holes in his hands and side were his, but the balm which issued out, was ours; the thorns were his, but the crown was ours: in one word, the price which he paid, was his; but the inheritance which he purchased, was ours. All the ignominy and agony of his cross was infinitely unbeseeming so honourable a person as Christ, if it had not been necessary for so vile a sinner as man.

Secondly, We have communion with him in his life and grace, by habitual and real infusion and inhabitation of his spirit unto sanctification. For we are 'sanctified in him [y],' and 'except we abide in him [z], we cannot bring forth fruit.' Christ comes not only with a passion, but with an unction to consecrate us to himself: except thou be a partaker as well of this, as of that; be as willing to be ruled, as redeemed by Christ; in him indeed thou art, but it is as a withered branch in a fruitful vine: while thou art in him, it is to thy shame, that thou shouldst be dead, where there is such abundance of life; and the time will come, that thou shalt be cut off from him. "Every branch in me, that beareth not fruit, he taketh away."

Lastly, We have communion with him in many privileges and dignities. But here we must distinguish of the privileges of Christ; some are personal and incommunicable; others, general and communicable. Of the former sort, are all such as belong unto him, either in regard of his divine

[u] Solus pro nobis suscepit sine malis meritis pœnam, ut nos per illam sine bonis meritis consequeremur gratiam. *Aug.* contr. l. 2. epistolas Pelag. l. 4. c. 4. —*Hugo* de sacram. l. 2. part 1. cap. 12. [x] Illa in corpore Christi vulnera non erunt Christi vulnera, sed latronis. *Ambr.* serm. de latrone. [y] 1 Cor. i. 2. [z] John xv. 4.

person, as to be the everlasting Son, the Word and Wisdom of his Father, the express image of his person, and brightness of his glory, the upholder of all things by the word of his power, and the like: or in regard of his office, as to be the redeemer of the church, the author and finisher of our faith, the prince of our salvation, the propitiation for the sins of the world, the second Adam, the mediator between God and man; in which thing she is alone, and there is none with him. Other privileges there are which are communicable; all which may be comprised under this general, of being 'fellow-members with him' in the most glorious body and society of creatures in the world.

The particulars I touched before. First, We have communion in some sort with him in his holy unction, whereby we are consecrated to be 'kings and priests [a],' to subdue our corruptions, to conquer spiritual wickedness, to offer up the sacrifices of prayer, praises, alms, and holy services; for we are by him 'a royal priesthood.[b]'

Secondly, We have communion in his victories; 'we are more than conquerors through him'[c], because, in the midst of the enemy's insultations, and our own distresses, the victory is still ours. The enemy may kill us, but not overcome us, because our death is victorious. As Christ triumphed upon the cross [d], and had his government on his shoulders, —so we rejoice in afflictions, glory in tribulations [e]; and, in all of them, in a confluence and conspiracy of them all, we are more than conquerors.

Thirdly, We have communion with Christ in his sonship [f]; from whence it comes to pass, that Christ and his church do interchangeably take one another's names: sometimes he is not ashamed to call himself 'Jacob' and 'Israel.' "This is the generation of them that seek thy face, O Jacob [g];" and "Thou art my servant, O Israel, in whom I will be glorified [h]," saith the Lord, speaking unto Christ. Yea, he giveth to the church his own name.[i] "As there are many members [k], and yet but one body; so is Christ;" that is, so is

[a] Rev. i. 6. [b] 1 Pet. ii. 9. [c] Rom. viii. 37. [d] Col. ii. 15.
[e] Rom. v. 3. [f] John xx. 17. [g] Psal. xxiv. 6. [h] Isa. xlix. 3.
[i] 1 Cor. xii. 12. [k] *Aug.* de Civ. Dei, l. 17. c. 18. Tom. 7. de unitate Ecclesiæ, cap. 4. Totus Christus caput et corpus est; homines sancti et fideles fiunt cum homine Christo unus Christus. *Id.* de Peccat. Mer. et Remiss. l. 1. c. 31.—

the Church of Christ.[l] And "What manner of love is this[m]," saith the apostle, "that we should be called the sons of God?" From hence it comes, that we have fellowship with the Father, access and approach with confidence for all needful supplies, assurance of his care in all extremities, interest in the inheritance which here serveth for his children, confidence to be spared in all our failings, and to be accepted in all our sincere and willing services; secret debates, spiritual conferences of the heart with God, he speaking unto our spirit, by his Spirit in the word,—and we by the same Spirit, speaking unto him in prayers, complaints, supplications, thanksgivings, covenants, resolutions: he kissing us with kisses of love and comfort[n], and we kissing him again with kisses of reverence and worship.[o]

We see then, to conclude all, what an absolute necessity lies upon us of having Christ, because with him we have all things[p], and can do all things[q]: without him, we are poor and can do nothing.[r] And the more necessary the duty, the more sinful the neglect: especially considering that Christ withholds not himself, but is ready to meet, to prevent, to attend every heart that in truth desires him. If a man have a serious, simple, sincere will to come wholly to Christ, not to be held back from him by his dearest and closest corruptions, by the sweetest pleasures, or strongest temptations which can allure or assault him, he may draw near unto him with boldness, and assurance of acceptation; he hath a call; Christ inviteth[s], yea, entreateth him[t], and therefore he *may* come: he hath a command[u]; Christ requireth it of him, and therefore he *must* come.

And now when we have Christ, how careful should we be to keep him; how tender and watchful over all our behaviours towards him, lest he be grieved and depart again! The Spirit of the Lord is a delicate spirit[x], most sensible of those injuries which his friends do him. Let us, therefore, take heed of violating, afflicting, discouraging, grieving this

Ita est Christus. Non dixit, ita et Christus; sed ita est Christus; ostendens Christum rectè appellari etiam universum, hoc est, caput cum corpore suo, quod est, Ecclesia. *Id.* To. 4. lib. 83. qu. 69.

[l] 1 John iii. 1. [m] Cant. i. 2. [n] Psal. ii. 12. [o] Rom. viii. 32. [p] Phil. iv. 13. [q] Rev. iii. 17. [r] John xv. 5. [s] Rev. xxii. 17. [t] 2 Cor. v. 20. [u] 1 John iii. 4.

[x] Res delicata est Dei Spiritus. *Tert.*

Spirit (which is the bond of all our union and interest with Christ) in any of those his sacred breathings and operations upon the soul. But when he teacheth, let us submit and obey, receive the belief and the love of his truth: when he promiseth, let us neither distrust nor despise, but embrace as true, and admire as precious, all the offers which he makes to us: when he contends with our lusts in his word and secret suggestions, let him not always strive, but let us give up our fleshly affections to be crucified by him: when he woos and invites us, when he offers to lead and to draw us, let us not stop the ear, or pull away the shoulder; or draw backward, like froward children; or cast cold water in the face of grace, by thwarting the motions, and rebelling against the dictates thereof; but let us yield ourselves unto him, captivate all our lusts, and consecrate all our powers, and submit all our desires to his rule and government; and then, when he hath been a Spirit of union, to incorporate us into Christ's body, and a Spirit of unction to sanctify us with his grace, he will undoubtedly be a Spirit of comfort and assurance, to seal us unto the day of our full redemption.

THE

LIFE OF CHRIST.

PHILIP. III. 10.

That I may know Him, and the power of His Resurrection, and the fellowship of His Sufferings.

THE purpose of the apostle, in this place, is to arm the church of the Philippians against those false Judaizing teachers, that confounded Christ and Moses, circumcision and the gospel, together. This he doth by arguments personal from men, and by arguments real from the matter itself. Arguments personal are first from the disposition, quality, end of those false teachers, whom he describes, verse 3: They are 'evil trees;' and therefore no great heed to be given to the fruits they bear, to the doctrines they obtrude. They are 'dogs, unclean beasts,' that bark only for their bellies; and do not only bark, but watch their time to bite too. They are 'evil-workers;' though they come like fellow-workers with Christ, pretending much strictness in the edification of the church, yet indeed their business is only to pull down and to pervert. They are the '*concision;*' where the apostle, by an ironical paronomasia, shews the end of their doctrines; they preach indeed circumcision, but their business is schism and concision. In the law, it was circumcision, God's ordinance; but now being by Christ abolished, it is nothing at all but a bare concision or cutting of the flesh, and will, in the event, prove a rent and schism in the church. The second personal argument is taken from the apostle's own condition, who, neither by nature nor education, was an enemy to legal ceremonies; who, in all points, had as great reason to vindicate the law, and to boast in fleshly privileges as any of those false teachers, ver. 4. He was by nature an Israel-

ite of the whole blood, as well as they; by education, of the strictest sect of all, a 'Pharisee;' by custom and practice, 'a persecutor' of the church, under that very name; because the law he had been bred under, was endangered by that new way: and in his course of life altogether 'unblamable,' in regard of legal obedience and observations: and lastly, in his opinions touching them, he counted them 'gainful' things, and rested upon them for his salvation, till the Lord opened his eyes, to see the light of the glorious Gospel of God in the face of Jesus Christ. The arguments from the matter are, first, from the substance of which circumcision was the shadow. "We are the circumcision who worship God in the spirit, and rejoice in Christ Jesus," &c. ver. 3. They boast in the flesh, they have a concision; but we are the circumcision, because we have the fruit and truth of circumcision, the spiritual worship of God, which is opposite to external ceremonies, John iv. 23.—Secondly, from the plenitude and all-sufficiency of Christ, which stands not in need of any legal accession to piece it out; and this the apostle shews by his own practice and experience. "What things were gain to me, those I counted loss for Christ;" because they were things that kept him from Christ before. And he repeats the same words confidently again, that he might not be thought to have spoken them unadvisedly, or in heat; "Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things:"—as a merchant in a tempest is contented to suffer the loss of all his goods to redeem his life; or rather as a man will be content to part with all his own beggarly furniture for a jewel of great value, Mat. xiii. 44. Only here we are to note, that the apostle did not suffer the loss of them 'quoad substantiam,' in regard of the substance of the duties, but 'quoad qualitatem et officium justificandi,' in regard of that dependence, and expectation of happiness, which he had from them before. Neither did he only suffer the loss of them (as a man may do of things, which are excellent in themselves and use,—as a merchant throws his wares out of the ship, when yet he dearly loves them, and delights in them) but he shews what estimation he had of them, "I count them dung, that I may win Christ;" I count

them then filthy carrion: so the word signifies; σκύβαλα quasi κυσίβαλα, garbage and filth that is thrown out to dogs, things which dogs (such as he describes these false teachers to be) may delight in; but the spirit of God in a sincere heart, cannot relish nor savor, in comparison of Christ. "And may be found in him," when I shall appear before the face of God,—or 'may find in him' all that I lose for him;—that is, a most plentiful recompense for any legal commodities which I part from for his sake; "not having mine own righteousness," &c. Here the apostle distinguisheth of a two-fold righteousness; legal, which is a man's own, because a man must come by it by working himself, Rom. x. 5; and evangelical, which is not a man's own, but, "the righteousness of God,'[a] freely given to us by grace through Christ: "That I may know him," &c. That I may have the experience of his grace and mercy, in justifying me freely by faith, through the virtue of his sufferings and resurrection.

Here then we have these two things set down; First, the preciousness; Secondly, the nature of saving faith. The preciousness is in the whole scope of the place; for the words are a comparative speech, where faith is preferred before all legal and moral performances. The nature is opened by the act of it, knowledge; and the object, the virtue of Christ's resurrection, and the fellowship of his sufferings.

Touching the former of these two, the scope of the apostle in this place, is to shew that faith is the most precious and excellent gift of God to a Christian man. So it is expressly called by St. Peter, 'a precious faith[b].' For understanding of which point, we must note, that faith may be considered in a double respect: either as it is a quality inherent in the soul, or as an instrument whereby the soul apprehendeth some other thing. Now, in the same thing, there is much difference between itself as a quality, and as an instrument. Heat, as a quality, can only produce the like quality again; but as an instrument of the sun, it can produce life and sense, things of more excellency than the quality itself. Faith, as a quality, is no better than other graces of the Spirit; but as an instrument, so it hath

[a] Rom. iii. 21, 22. [b] 2 Pet. i. 1.

a quickening quality which no other grace hath. "The just shall live by faith [c]."

This preciousness of faith is seen chiefly in two respects: First, in regard of the objects; and Secondly, in regard of the offices of it.

First, Faith hath the most precious and excellent object of any other, Christ and his truth, and promises. "Herein," saith the apostle, "God commended his love, in that when we were sinners, Christ died[d]." This was the sovereign and most excellent love-token, and testification of divine favour that ever was sent from Heaven to men. "God so loved the world;" so superlatively, so beyond all measure or apprehension, "that he gave his Son [e]." There is such a compass of all dimensions in God's love, manifested through Christ; such a height, and length, and breadth, and depth, as makes it exceed all knowledge [f]. It is exceeding and unsearchable riches [g]. In one word, that which faith looks upon in Christ, is the price, the purchase, and the promises which we have by him:—The price, which made satisfaction unto God; the purchase, which procured salvation for us; and the promises, which comfort and secure us in the certainty of both; and all these are precious things. The blood of Christ, 'precious blood [h]'. The promises of Christ, 'precious promises [i].' And the purchase of Christ, 'a very exceeding and abundant weight of glory [k].' But it may be objected, Have not other graces the same object as well as faith? Do we not love Christ, and fear him, and hope in him, and desire him, as well as believe in him? True indeed; but herein is the excellency of faith, that it is the first grace which looks towards Christ [l].

Now the Scripture useth to commend things by their order and precedency: as the women are commended for coming first to the sepulchre. The messenger which brings the first tidings of good things, is ever most welcome: the servant who is nearest his master's person, is esteemed the best man in that order: so faith, being the first grace that brings tidings of salvation, the nearest grace to Christ's

[c] Heb. x. 38. [d] Rom. v. 8. [e] John iii. 16. [f] Ephes. iii. 18, 19.
[g] Eph. ii. 7, & iii. 8. [h] 1 Pet. i. 18. [i] 2 Pet. i. 4. [k] 2 Cor. iv. 17.
[l] Ἡ πρώτη πρὸς σωτηρίαν νεῦσις. *Clem. Alex.* Strom. l. 2.

person, is therefore the most excellent in regard of the object.

Secondly, Faith is the most precious grace, in regard of the offices of it. Though, in its inherent and habitual qualification, it be no more noble than other graces, yet, in the offices which it executeth, it is far more excellent than any. Two pieces of parchment and wax are, in themselves, of little or no difference in value; but in their offices, which they bear as instruments and patents, one may as far exceed the other, as a man's life exceeds his lands: for one may be a pardon of life, the other a lease of a cottage. One man in a city may, in his personal estate, be much inferior to another; yet as an officer in the city, he may have a great precedence and distance above him. Compare a piece of gold with a seal of silver or brass, and it may have far more worth in itself; yet the seal hath an office or relative power to ratify covenants of far more worth than the piece of gold: so it is between faith and other graces. Consider faith in its inherent properties,—so it is not more noble than the rest; but consider it as an instrument, by God appointed for the most noble offices,—so it is the most superlative and excellent grace. These offices which are to it peculiar, I take it, are principally these three. The first to unite to Christ, and give possession of him. The apostle prays for the Ephesians, "that Christ may dwell in their hearts by faith [m]." Wealth in the mine doth no good at all, till it be severed and appropriated to persons and uses. Water in the fountain is of no service unto me, till it be conveyed thence to mine own cistern. The light of the sun brings no comfort to him, who hath no eyes to enjoy it. So though Christ be a mine, full of excellent and unsearchable riches,—a fountain full of comforts and refreshments,—a sun of righteousness,—a captain and prince of life and salvation; yet till he is made ours, till there be some bond and communion between him and us, we remain as poor and miserable, as if this fountain had never been opened, nor this mine discovered.

Now this union to, and communion with, Christ,—is, on our part, the work of faith, which is, as it were, the

[m] Ephes. iii. 17.

spiritual joint and ligament, by which Christ and a Christian are coupled. In one place we are said to live by Christ. "Because I live," saith he, "ye shall live also," John xiv. 19. In another, by faith: "The just shall live by faith," Heb. x. 38. How by both? By Christ, as the fountain; by faith, as the pipe conveying water to us from the fountain: by Christ, as the foundation; by faith, as the cement knitting us to the foundation: by Christ, as the treasure; by faith, as the clue which directs: as the key which opens, and lets us in to that treasure. This the apostle explains in the former place, where he shews by what means faith makes us live; namely, by giving us an entrance and approach to Christ: for he opposeth faith to 'drawing back,' ver. 19, 30; noting that the proper work of faith is to carry us unto Christ, as our Saviour himself expoundeth, "Believing in him by coming unto him[n]." Therefore the apostle puts both together, "Not I, but Christ liveth in me; and the life which I live, I live by the faith of the Son of God[o]." Faith is compared to 'eating and drinking,' John vi. And we know there is no sense requires such an intimate and secret union to its object, as that of tasting, no sense that is the instrument of so near a union as that. So then, as the motion of the mouth in eating, is not, in the nature of a motion, any whit more excellent than the motion of the eye or foot, or of itself in speaking; yet in the instrumental office of life and nourishment, it is far more necessary;—so though faith in the substance of it, as it is an inherent quality, hath no singular excellency above other graces; yet as it is an instrument of conveying Christ our spiritual bread unto our souls, and so of assimilating and incorporating us into him, which no other grace can do, no more than the motion of the eye or foot can nourish the body; so it is the most precious and useful of all others.—It may be objected, Do not other graces join a man unto Christ, as well as faith? Union is the proper effect of love; therefore we are one with Christ, as well by loving him, as by believing in him.

To this I answer, That love makes only a moral union in affections, but faith makes a mystical union, a more close

[n] John vi. 64, 65. [o] Gal. ii. 20.

and intimate fellowship in nature between us and Christ. Besides, faith is the immediate tie between Christ and a Christian, but love a secondary union following upon, and grounded on, the former. By nature, we are all enemies to Christ and his kingdom; of the Jew's mind, "We will not have this man to reign over us:"—Therefore till by faith we are thoroughly persuaded of Christ's love to us, we can never repay love to him again. "Herein is love," saith the apostle, "not that we loved God, but that he loved us, and sent his Son," 1 John iv. 10. Now between God's love and ours, comes faith to make us one with Christ; "We have known and believed the love that God hath to us, ver. 16: and hence it follows, that because by faith "as he is, so are we in this world;" therefore, "Our love to him is made perfect; and so we loved him, because he first loved us," verse 19.

So that we see the union we have with Christ by love, presupposeth the unity we have in him by faith; so faith still hath the preeminence.

The second office, wherein consists the excellency of faith, is a consequent of the former; namely, to justify a man: For there is no man righteous in the sight of God, any further than he is taken into the unity of Christ, and into the fellowship of his merits. God is alone well-pleased in Christ; and till a man be a member of his body, a part of his fulness, he cannot appear in God's presence. This was the reason why Christ would have none of his bones broken, or taken off from the communion of his natural body[p]; to note the indissoluble union, which was to be between him and his mystical members. So that now, as, in a natural body, the member is certainly fast to the whole, so long as the bones are firm and sound; so in the mystical, where the body is, there must every member be too, because the bones must not be broken asunder. If then Christ go to Heaven, if he stand unblamable before God's justice, we all shall appear in him so too; because his bones cannot be broken. That which thus puts us into the unity of Christ, must needs justify our persons, and set us right in the presence of God; and this is our faith. The apostle gives two

[p] John xix. 36.

excellent reasons, why our justification should be of faith, rather than of any other grace: the first, on God's part, that it might be of grace; the second, on the part of the promise,—"That the promise might be sure to all the seed [q]."

First, Justification, that is by faith, is of mere grace and favour, no way of work or merit. For the act whereby faith justifies, is an act of humility, and self-dereliction, a holy despair of any thing in ourselves, and a going to Christ, a receiving, a looking towards him and his all-sufficiency. So that, as Mary said of herself, so we may say of faith, "The Lord hath respect unto the lowliness of his grace;" which is so far from looking inward for matter of justification, that itself as it is a work of the heart, 'τὸ credere,' doth not justify, but only as it is an apprehension, or taking hold of Christ. For as the hand in the very receiving of a thing must needs first make itself empty (if it be full before, it must let all that go, ere it can take hold on any other thing); so faith, being a receiving of Christ,[r] must needs suppose an emptiness in the soul before.

Faith hath two properties, as a hand, to work, and to receive. When faith purifies the heart, supports the drooping spirits, worketh by love, carries a man through afflictions, and the like; these are the works of faith. When faith accepts of righteousness in Christ, and receives him as the gift of his Father's love, when it 'embraceth the promises afar off,[s]' and 'lays hold on eternal life,[t]' this is the receiving act of faith. Now faith justifies not by working (lest the effect should not be wholly of grace, but partly of grace, and partly of work[u]), but by bare receiving and accepting, or yielding consent to that righteousness, which, in regard of working, was the righteousness of Christ,[x] and in regard of disposing, imputing, appropriating unto us, was the righteousness of God.[y] To make the point of justification, by the receiving, and not the working of faith, plain, let us consider it by a familiar similitude.

Suppose a chirurgeon should perfectly cure the hand of a poor man from some desperate wound, which utterly dis-

q Rom. iv. 16. r John i. 12. s Heb. xi. 13. t 1 Tim. vi. 12.
u Ephes. ii. 8, 9. x Rom. v. 18. y Rom. iii. 21. y 1 Cor. i. 30. Phil. iii. 9.

abled him from any work: when he hath so done, should at one time freely bestow some good alms upon the man, to the receiving whereof he was enabled by the former cure; and, at another time, should set the man about some work, unto the which likewise the former cure had enabled him; and the work being done, should give him a reward proportionable to his labour:—I demand, Which of these two gifts are arguments of greater grace in the man, either the recompensing of that labour which was wrought by the strength he restored, or the free bestowing of an equal gift, unto the receiving whereof likewise he himself gave ability? Any man will easily answer, that the gift was a work of more free grace than the reward, though unto both, way was made by his own merciful cure: for all the mercy which was shewed in the cure, was not able to nullify the intrinsecal proportion, which afterwards did arise between the work and the reward. Now this is the plain difference between our doctrine and the doctrine of our adversaries, in the point of justification: *They* say we are justified by grace, and yet by works, because grace enables us to work: *We* say we are justified freely, not by the works of grace, but by the grace which bestows our justification, and therewith our strength of working unto us. For surely God's free grace is more magnified in giving us, undeservedly, both righteousness and works, than in giving us works to deserve our righteousness.

Secondly, Justification by faith doth make the promise sure to all the seed. If unto a beggar should be proposed some excellent benefit, upon condition to perform some acceptable and perfect service unto the person that offers it; whom yet it would be impossible to please by working, without some exact ability for the duty required; the man might easily doubt of the certainty of the benefit, because his performance of the condition required, is uncertain:—But if the same benefit should be proposed upon no other act on his part required, than only the acknowledgment of his own want, and the willing acceptance of the thing offered, a man could not be unsure of it. So if the Lord should propose righteousness or salvation to a man, upon condition of his moral obedience,—man's corruptions are so many, and his abilities so weak, his enemies so potent, and his heart so treacherous to comply with them, that the promise

cannot be made sure to him upon the concurrence of his own works. But when there is nothing required of a man, but to cleave to Christ,—nothing but to relinquish his own endeavours, and to accept the help of a sure Saviour, and to rely upon the sure mercies of David; this must needs make our righteousness and salvation to be as certain, as is the value of the merits, or fidelity of the promise, on which we rely. If there be nothing requisite to the firmness and consistency of a house, but only to be put upon the foundation, —then the house must needs be as sure as the foundation. If there be nothing requisite to the safeness of a man's money or writings, but to put them in a closet or box, the things must needs be as safe as the place into which they are put. So since nothing else is required to make our salvation sure, but only to rest upon Christ, who is a safe foundation to his church,[z] and a certain treasure,[a] faith which alone puts us into him, doth therewithal make our salvation sure unto us. "Behold, I lay in Sion a chief corner-stone, elect and precious;"—there, is both our foundation and our treasure. Now the safety which faith brings from hence is this, "He that believeth, shall not be confounded, or put to shame:" In the prophet it is, "shall not make haste;"[b] both words express safety. For a man to rely upon another for any good thing, and at last to fail in his expectation; this must needs shame him in the disappointment of his hopes. But when the hopes of a man are grounded upon the unsearchable riches, and the unfailable promise, and the immutable truth, power, and goodness of God; impossible it is, that the faith of such a man should shame or deceive him. When a man is secure and certain of any good thing, he is contented to wait the season of it. David, by God's promise and unction, was certain of the kingdom; and therefore he would not take away the life of Saul when it was in his power, but waited till the time of his death, by God appointed, should come.[c] But when a man is unconfident of a thing, he is ready to snatch at every probability, to make use of every occasion that happens to further his desires. If I should see two men going towards the court in competition for some office or preferment, and should ob-

[z] Matth. xvi. 18. [a] Col. iii. 3. [b] 1 Pet. ii. 6. [c] 1 Sam. xxvi. 9, 10, 11.

serve the one to ride night and day in full speed, to deny himself the comforts of the way, and to express much impatiency and indignation at every stoppage that met him; the other to take time and leisure, to rely upon the former promises of the prince, or the prevalency of some honourable friends, and to laugh at the greediness of his competitor,—I should easily conclude, that the hopes of that man were greater, whose haste is less. For when a man hath a thing already in promise, and that from the hands of a man, of whose power and fidelity he hath infallible assurance,—he is not over-vehement for performance, but willingly attends the times and good pleasure of his friend. Now this is the business of faith[d], to give a being to the things we hope for; and though in themselves they be afar off, and out of sight, yet to make them subsistent and at hand in the promise, even within the reach and embracement of faith.[e] So that faith doth therefore keep a man from greediness and precipitancy in his pursuit, and from confusion and shame in his hopes of good, because it sees them as safe and certain in the power and promises of Christ, as if they were already made good unto him. So then to conclude this point,—faith being the only grace wherein is magnified the fulness and freeness of God's favour, and wherein is secured his promise to all the seed,—it must needs be the fittest grace for a merciful justification.

The third office of faith, is, having put us into Christ, and justified us by him, to give us together with him all other things, which is the conviction that the apostle makes, Rom. viii. 32, "If he have given us Christ, how shall he not with him freely also give us all things?" These, *all things*, are of two sorts: First, all graces; Secondly, all secular good things. St. Peter puts them together, and shews how they run from Christ to us, through faith, as the pipe: "his divine power hath given unto us all things that appertain to life and godliness;" and that "through the knowledge," (that is, the faith) "of him that hath called us to glory and virtue."[f]

[d] Habet fides oculos, quibus quodammodo videt verum esse, quod nondum videt. *Aug.* Ep. 222.—*προλῆψις ἐκούσιος. Clem. Alex.* Strom. 1. 2.—*ἡμεῖς ἐσμεν ἐν τῷ ἀγνώστῳ γνωστικοί. Ibid.*—Anticipatio et præcomprehensio. *Ibid.* lib. 5.
[e] Heb. xi. 1. 13. [f] 2 Peter i. 3.

First, All graces. Faith is the first grace in a Christian soul, and the spring of the rest. This is the main business of that excellent chapter, Heb. xi., to shew how faith was the master-wheel in the lives and actions of those holy men, whose renown is there upon record. The apostle tells us, that "faith worketh by love[g]," where by *love* we may understand either generally the universal habit of all other operative graces: and then the sense is, that faith doth, as it were, actuate and animate all other habits of grace, and apply them to their several works; or rather particularly, "that love of God which is shed abroad in our hearts by the Holy Ghost;" and then the method and meaning of the place is this.

First, Faith shews us the great love of God in Christ. "The life that I live," saith the apostle, "I live by the faith of the Son of God, who loved me, and gave himself for me[h];" where we see the principal[i] discovery, that faith makes in Christ, and that it fixeth upon, is, his love to us; and this is a most sovereign and superlative love. "Herein," saith the apostle, "God commended," God heaped together "his love towards us,—in that while we were yet sinners, Christ died for us.[k]"

Secondly, Faith, having thus revealed to our hearts the love of God in Christ, doth kindle in them a reciprocal love towards Christ again, working in us the same mind that is in Christ[l]; and inflaming our spirits to a retribution of love for love. "We have believed the love that God hath to us," saith the apostle: "and therefore," saith he, "we love him, because he loved us first[m]." Thus faith worketh love.

But now, thirdly, There is a further power in faith: for it doth not only work love, 'but it worketh by love,' as the text speaks: that is, it maketh use of that love which it hath thus kindled, as of a good and incentive to further obedience. For that love which we repay unto Christ again, stirreth us unto an intimate and heavenly communion with him, unto an entire and spiritual conformity unto him. And the reason is, because it is a conjugal love, and therefore a fruitful love; for the end of marriage is fructification. "Ye

[g] Gal. v. 6. [h] Clem. Alex. Strom. lib. 2. Ἡ πίστις ἕδρασμα ἀγάπης.
[i] Gal. ii. 20. [k] Rom. v. 8. [l] Phil. ii. 5. [m] 1 John iv. 16. 19.

are become dead to the law," saith the apostle, "by the body of Christ; that ye should be married to another, even to him who is raised from the dead:" and the end of this spiritual marriage is added, "that we should bring forth fruit unto God;"—which is presently after expounded, "that we should serve in newness of spirit[n]." "If a man love me," saith our Saviour, "he will keep my words."—And this obedience is the child of faith, as it is set down in the same place,—"Ye shall know that I am in my Father, and you in me, and I in you;"—and immediately upon this faith it follows, "He that hath my commandments and keepeth them, he it is that loveth me: And he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him[o]." In which place, there are these things of excellent observation. First, The noble objects, that faith doth contemplate, even the excellency of God's love unto us in Christ. "You shall know that I am in my Father;" in his bosom, in his bowels, in his dearest affection; one with him in mercy, in counsel, in power. That he and I both go one way; have both one decree and resolution of grace and compassion towards sinners: "And that you are in me," your nature in me, your infirmities in me, the punishment of your sins upon me, that I am bone of your bone, and flesh of your flesh; that you are in my heart, and in my tenderest affections; that you were crucified together with me[p]; that you live together with me; that you sit together with me in heavenly places[q]; that I died your death; that you rose my resurrection; that I pray your prayers; that you were my righteousness; "And that I am in you," by my merits to justify you, by my grace and spirit to renew and purify you, by my power to keep you, by my wisdom to lead you, by my communion and compassion to share with you in all your troubles.—These are the mysteries of the love of the Father, and the Son to us.

Now this love kindleth a love in us again; and that love sheweth itself in two things:—First, In having the commandments of Christ; that is, in accepting of them,—in giving audience unto them,—in opening our eyes to see, and our hearts to entertain, the wonders of the law. And se-

[n] Rom. vii. 4, 6. [o] John xiv. 20, 21, 22, 23. [p] Rom. vi. 6, 8. [q] Eph. ii. 6.

condly, In keeping of them, in putting to the strength of our love (for love is as strong as death; it will make a man neglectful of his own life, to serve and please the person whom he loves), that so we may perform the duties, which so good a Saviour requires of us. And now as our love was not the first mover, ("We loved him, because he loved us first,") so neither shall it be the last: as the Father and the Son did, by their first love, provoke ours, so will they, by their second love, reward ours. And therefore it follows, "He that loveth me, shall be loved of my Father, and I will love him."—This is not meant of a new love, but of a further declaration of their former love, namely, in a more close and familiar communion, and heavenly cohabitation with them; "We will come unto him, and make our abode with him;" we will shew him our face; we will make all our goodness to pass before him; we will converse and commune with his Spirit; we will sup with him; we will provide him a feast of fatted things, and of refined wine: we will open the breasts of consolation, and delight him with the abundance of glory. Excellent to the purpose of the present point is that place of the apostle, 2 Cor. v. 14, 15; "The love of Christ," saith he, "restraineth us;" that is, either Christ's love to us by faith apprehended, or our love to Christ by the apprehension of his love wrought in us, doth, by a kind of sweet and lovely violence, win and overrule our hearts,—not to live henceforth unto ourselves, but unto him that died for us, and rose again. And the root of this strong persuasion is adjoined, namely, "Because we thus judge," because we know and believe, "That if one died for all, then all are dead" to the guilt and to the power of sin, and ought to live a new life conformable to the resurrection of Christ again. Therefore in two parallel places[r], the apostle useth promiscuously faith, and a new creature: "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love:—Neither circumcision nor uncircumcision, but a new creature." The reason of which promiscuous acceptation, the apostle renders the inseparable union between faith and renovation: "If any man be in Christ, he is a new creature[s]."

[r] Gal. v. 6. and vi. 15. [s] 2 Cor. v. 17.

Secondly, Faith gives us all good things, requisite to our condition. Adam was created lord of his fellow inferior creatures, invested with propriety to them all. In his fall, he made a forfeiture of every good thing which God gave him. In the second covenant, a reconciliation being procured,—faith, entitling a man to the covenant, doth likewise re-invest him with the creatures again. "All things," saith the apostle, "are yours;" and he opens the title and conveyance of them, "You are Christ's, and Christ is God's[t]." So elsewhere he saith, that "the living God giveth us all things richly to enjoy;" that is, not only the possession, but the use of the things[u]: where by *all things* we may understand, First, the liberty and enlargement of Christians, as it stands in opposition to the pedagogy and discipline of Moses' law, which distinguished the creatures into clean and unclean, and so, by consequence, into useful and unuseful: so that now, by any immediate tie of conscience, we are not prohibited the free enjoyment of any creature of God. Secondly, By *all things* we understand not all simply, but all requisites: all that, in regard of our state and course, are necessary to life and godliness. "O woman," saith our Saviour, "great is thy faith; be it unto thee, even as thou wilt[w]." This is a large grant, to ask what we will, and to have promise of obtaining it: but he who promiseth to believers what they will, doth likewise regulate and confine their wills, to desire nothing but with subordination to his will; nothing but their own portion, that which is food convenient for them. The Heathen man[x] could say, "That man hath as much as he desires, who desires nothing but what he hath."—So we may say of a Christian,—He hath indeed whatsoever he will, because God gives him a heart to desire nothing, but that which is God's promise and his own necessity.

Now all these things faith gives us; first, because it gives us the fountain, and secondly, the promises, of them all. First, Faith carries us to the fountain, that is, to God. "With thee," saith the prophet David, "there is the fountain of life[y]." And, "We are of God in Christ Jesus,"

[t] 1 Cor. iii. 23. [u] 1 Tim. vi. 17. [w] Matt. xv. 28. [x] Tantum habet quantum vult, qui nihil vult, nisi quod habet. *Senec.* [y] Psal. xxxvi. 9.

saith the apostle[z]." Now we know there is a kind of all-sufficiency in a fountain: whatever water a man wants, he may have his supply at the fountain; whereas cisterns and broken pits will be presently exhausted. We may observe in many fountains, that, to the eye, they seem to have far less water in them for the time, than some great torrent or winter flood, which overruns whole valleys, and carries away woods and stones before it: yet Job tells us, that a torrent will make men ashamed in summer, when they turn aside for water to refresh them, and can find none[a]. But he that comes to a fountain for refreshment, shall never be ashamed, because it is living and growing water, and so makes a perpetual supply. So the faithful oftentimes have less wealth and abundance of earthly things than other men; yet notwithstanding they have therewithal the fountain, and so, by consequence, they have more certainty and more sweetness. First, more certainty, for fountain-water is living-water, and so it multiplies; whereas other men have their water in cisterns, that are broken, full of holes and chinks to let it out again. So the prophet tells us of some that drudge and labour, but it is 'in the fire;' their work perisheth as fast as it grows;—and of others that earn wages, but put it in 'a bag with holes,'—it falls out as fast as it is put in. What are these holes, this fire that melts, and lets out the estates of wicked men? they are principally these two.

First, The lusts of their own hearts: "Ye ask and receive not, because ye spend it upon your lusts," saith the apostle. And as lust keeps it away, so lust lets it out when we have it. How many great estates have wine and women, hawks and hounds, fashions and compliments, pride and vain-glory, humours and projects, quarrels and dissensions, the back, the belly, the eye, the ear, the tongue, the many inventions of an idle head, the many exorbitances of a wandering heart, melted away, and reduced to nothing! Every member of the body, every appetite of the soul, so many chinks to let out an estate. But now the faithful have their lusts abated, their hearts ordered, the dropsy and in-

[z] 1 Cor. i. 30. [a] Job vi. 19, 20.

temperancy of their affections removed; and so all the holes at which God's blessings might soke away, are stopped up.

Secondly, The cisterns of wicked men are broken, and their bags full of holes by the secret judgment and curse of God, punishing their sinful lusts in their sinful gain, blasting and withering their fruitless estates, as Christ did the barren fig-tree. We see how the Lord threatens "to curse the people for their sins in their going out and coming in, in their basket, and in their store: to break the staff of their bread, to take away their cup from their mouth, to take his wine and oil to himself again, to consume their palaces with fire, to remove their banquets, to discover their treasures, and to seek out their hidden things, to hear the cry of the beam and of the stone out of the wall, and to pull them out of their nests, even from among the stars,"—with infinite other the like expressions, in which the Lord useth to shew unto us the power and vigilancy of his justice in the administration of the world. Whereas the faithful have the bread and the word, the creatures and the blessings of God together, and so have more certainty in these things. The woman's oil and meal was not much, yet it increased, and went along with her occasions: there was a spring in the cruse, and in the barrel; it was living oil, and living meal, that grew and held out in the famine. As a man's occasions are, so the fountain supplies him. If he want a cup, a bucket, a cistern full, there is in the fountain answerable to all his wants: so whatever necessity the Lord brings the faithful unto, he gives them an eye to see, a heart to rest in, and to expect, in the use of honest means, a supply proportionable to each of them.—And as they have more certainty, so have they more sweetness in the waters, which they fetch from the fountain. Water in pits and cisterns, rots, and grows muddy and unsavoury; so do the creatures of God to wicked men. Cares, fears, jealousies, desires, hopes, ends, infinite commixtures and disturbances, deprive the creatures of their native relish and pureness. The sweetest wine, to an aguish palate, tastes of that bitter humour which it there finds. So lusts and curses, interweaving themselves with the creatures in a wicked man's hands, must needs take away the sense of their simple goodness, turn their table to

a snare, and the things which should have been for their good, into an occasion of falling. Whereas the faithful, by the word and prayer, have the creature sanctified, seasoned, and perfumed unto their use again,—have the curse of God removed, and their own lusts corrected, and withheld from mingling with them. Thus faith gives all things in the fountain, more certain, and more sweet, by stopping the holes which did let them out, and by removing the lusts and curses which did before embitter them.

Secondly, Faith gives us all things by giving us the promises. "Godliness hath the promises of this life, and that which is to come[b]." Wicked men have good things only by God's general providence, which maketh his sun to shine, as well on them as on the just, by a common bounty. But this manner of tenure is liable to many forfeitures, curses, taxations, many inroads and devastations, by wolfish and wasting lusts,—and, by consequence, is not able to settle and secure the heart in the enjoyment of them. But now by faith in the promises, the godly have their hold altered, have their estate settled in a better and surer tenure, delivered from those many encumbrances and entanglements, unto the which before they were obnoxious: so that now a man's heart is secured beyond all doubts or human fears. A poor man may object,—'I am not wise enough to order my affairs; I am disabled by sickness and weakness to attend my calling; my charge increaseth upon me, and my probabilities of providing for them, wax smaller than before.'—But yet faith is able to answer these and all other the like objections, by proposing the promise:—'Dost thou live by thine own strength? Dost thou prosper by thine own wisdom and industry, or by the blessing and truth of God in his promises? and is God's truth an accepter of persons? is not his fidelity as firm towards weak and poor, as towards rich believers? Is there any want or weakness, any poverty or deficiency in Heaven? Do the promises of God stand in need of man's wisdom or strength to bring them to pass? Can thy increase of charge or occasions, exhaust the treasures, or dry up the fountains and truth, of God?'—If an honourable and wealthy person have occasion to enlarge

[b] 1 Tim. iv. 8.

his retinue, and live at a higher pitch than before, yet because he hath abundance, he doth not repine at this necessity. All the faithful are of the household and family of God, who is no whit the poorer in his state and power, by maintaining many or few. He gives to all men, and yet he gives liberally [c], which no rich man in the world is able to do, because as he gives to others, himself decreaseth. But God gives out of a fountain, as the sun gives light; which whether it shine to one or to thousands, retains still equal light in itself: neither can the eyes of men exhaust or draw out the light of the sun. "All the creatures are mine," saith God, "upon a thousand hills." If a thousand hills can bear corn enough, or feed cattle enough for any poor man's relief, he need not doubt or fear: for God hath still thousands of mountains, as it were so many granaries or storehouses, in his truth and promises, for the faithful, in any straits, to have recourse unto.—And thus faith gives us all things by entitling us to the promises.

Against all this which hath been spoken, touching the excellency of faith, may be objected that determination of the apostle, "Now abideth faith, hope, and charity, these three; but the greatest of these, is charity [d]." By which comparison, this point touching the precedency of faith, seems to be impaired. To which I answer,—That the apostle speaks of a greatness extensive in regard of duration, charity being an everlasting grace, but faith pertaining only to this life, as being requisite to the present quality and state of the church: for faith and fruition are opposed [e]; faith looketh upon things in their promises,—fruition, in their real existence. But now consider faith as an instrument to lay hold on Christ, and the precious promises of life and grace in him, and consider it as a root, a living principle, to put the heart in work, to purify the conscience, to inflame the heart to spiritual obedience, and a retribution of holy love to God for all his love to us in his Son. And thus faith exceeds charity, as the motion of the mouth, in eating, (which is an act that tends immediately to life) doth the motion of the mouth in speaking,—which tendeth not to an end so important, nor absolutely necessary.

[c] James i. 5. [d] 1 Cor. xiii. 10. [e] 2 Cor. v. 7.

Another objection may be this:—Other graces make a man like Christ; which faith cannot do, because Christ could not believe unto justification or life, having the fountain of both abundantly in himself: whereas the proper and primitive work of faith is to carry a man out of himself, and to make him see all his sufficiency in another. To which I answer two ways: First, Christ had faith, though not to such purposes as we: faith in the common nature of it, as it imports assent to all divine truth, and adherence, or reliance of the soul, to the benefit and goodness which the same brings with it: (for 'ratio veritatis,' and 'ratio commodi,' are the two objects of a right faith, or rather several qualifications of the same object.) Thus it is a legal thing coming under the compass of those duties of the law, unto which Christ made himself subject; but faith as a condition, an officer, an instrument of justification: so it could not stand with Christ, who was not to be righteous by believing, but to be himself the righteousness of those that believe. But in other respects when the apostle saith, "He was heard in that which he feared," when he saith himself, "My God, my God:"—it is manifest, that though he had not faith for righteousness, yet he had it for deliverance; that though he were not saved by believing, yet he was obedient in believing.—Secondly, It is more to be one with Christ, than to be like him; more to be a part of him, than a picture. Now faith makes a unity with Christ; other graces, only a resemblance: faith makes a man a member; others, only a follower of him: and so in that respect, still faith hath the pre-eminence.

Now, then, from the great necessity and preciousness of this duty, we may first infer the greatness of their sin who neglect it, who live with no sense of the want, and little sorrow for the weakness, of it. To lie, swear, revel, cozen, to live in the practice of any notorious outrage and moral enormity, many men esteem heinous and unworthy: but to live in infidelity, without the knowledge or fellowship of Christ, in an utter unacquaintance with their own unworthiness, and inexperience of their everlasting insufficiencies to compass or contrive their own salvation, are things seldom or never seriously thought on by them. And yet infidelity is indeed the edge and sting of all other

sins; that which binds them and their guilt everlastingly upon the soul, and locketh them like shackles to the conscience, which otherwise, by the help of Christ, might easily shake them off. "He that believeth," saith Christ [f], "is not condemned; he that believeth not, is condemned already, and the wrath of God abideth on him." There is a displeasure which is but for a moment [g], a wrath which doth only sing, and blow upon the soul, and then away: such the faithful themselves, after some bold adventure into the ways of sin, may have experience of. And there is a wrath which is constant, permanent, intimately and everlastingly adherent unto the soul [h], which will seize only upon unbelievers. "The Spirit shall convince the world of sin, because they believe not," saith Christ.[i] Sin there stands in opposition to righteousness and judgment, or holiness [k]: so that the meaning is,—The Spirit shall convince men, that they are unrighteous and unholy men, held under by the guilt, condemnation, and power of sin; shut up in fast chains unto the wrath and judgment of the great day; unavoidably cast and condemned in the court of law, because they fled not by faith unto that office of mercy and reconciliation which the Father hath erected in his beloved Son.—All sins do, of themselves, deserve damnation; but none do 'de facto' infer damnation without infidelity. This was that great provocation in the wilderness, which kept the people out of the land of promise, and for which God is said to have been grieved forty years together.[l] "How long will this people provoke me? How long will it be, ere they believe in me? They despised the Holy Land; they believed not his word; they drew backward, and turned again in their hearts into Egypt."[m]—The apostle sums up all their murmurings and provocations, for which they were excluded that type of Heaven, in this one word, "They entered not in, δι' ἀπιστίαν, because of their unbelief."[n] If there be but one only medicine against a deadly disease, and when that is offered to the sick person, he refuse it, and throw it under his feet,—the state of that man is infallibly desperate and remediless. There is but one name [o], but one

[f] John iii. 18, 36. [g] Isai. liv. 7, 8. [h] Notat constantiam et penitissimam rei adhæsionem. *Camer.* [i] John xvi. 8. [k] John xvi. 8. [l] Heb. x. 39. [m] Acts vii. 39. [n] Heb. iii. 19. [o] Acts iv. 12.

sacrifice [p], but one blood, by which we can be saved, perfected, and purged for ever [q], and, without which, God can have no pleasure in us. "How can we then escape, if we neglect so great salvation [r], and trample under foot the blood of the covenant?" It is a fruitless labour and an endless folly for men to use any other courses (be they in appearance never so specious, probable, rigorous, mortified, pharisaical, nay, angelical) for extricating themselves out of the maze of sin, or exonerating their consciences of the guilt or power thereof without faith. Though a man could scourge out of his own body rivers of blood, and, in a neglect of himself, could out-fast Moses or Elias; though he could wear out his knees with prayer, and had his eyes nailed unto Heaven; though he could build hospitals for all the poor on the earth, and exhaust the mines of India into alms; though he could walk like an angel of light, and with the glittering of an outward holiness dazzle the eyes of all beholders; nay, (if it were possible to be conceived) though he should live for a thousand years in a perfect and perpetual observation of the whole law of God,—his original corruption, or any one, though the least digression and deviation from that law, alone excepted; yet such a man as this could no more appear before the tribunal of God's justice, than stubble before a consuming fire. It is only Christ in the bush that can keep the fire from burning: it is only Christ in the heart that can keep sin from condemning; χωρὶς ἐμοῦ, "without me [s]," that is, separated from me, "ye can do nothing" towards the justification of your persons, or salvation of your souls, or sanctification of your lives or natures.—No burden can a man shake off, no obstacle can he break through, no temptation can he overcome, without faith: "Shake off every thing that presseth down, and the sin which hangeth so fast on, and run with patience" (namely, through all oppositions and contradictions) "the race that is set before you," saith the apostle.[t] But how shall we do such unfeasible works? He shews that in the next words, Ἀφορῶντες, "Looking off from ourselves unto Jesus, the author and finisher of our faith."—When a man looks inward upon his own strength, he may as justly despair

[p] Heb. x. 14. [q] Heb. ix. 13, 14. [r] Heb. ii. 3. [s] John xv. 5.
[t] Heb. xii. 1, 2.

of moving sin from his soul, as of casting down mountains with one of his fingers: but he who is able to give us faith, is by that able to make all things possible unto us. The world tempts with promises, wages, pleasures of sin, with frowns, threats, and persecutions for righteousness. If a man have not faith to see in Christ more precious promises, more sure mercies, more full rewards, more abundant and everlasting pleasures,—to see in the frowns of God more terror, in the wrath of God more bitterness, in the threats of God more certainty, in the law of God more curses, than all the world can load him withal;—impossible it is that he should stand under such assaults: "For this is the victory which overcometh the world, even our faith."[u] Satan dischargeth his fiery darts[x] upon the soul, darts pointed and poisoned with the venom of serpents, which set the heart on fire from one lust to another. If a man have not put on Christ, do not make use of the shield of faith, to hold up his heart with the promises of victory, to hold out the triumph of Christ over the powers of death and darkness; to see himself under the protection of him, who hath already thrown down the dragon from Heaven, who hath Satan in a chain, and the keys of the bottomless pit in his own command; to say unto him, 'The Lord rebuke thee, Satan, even the Lord that hath chosen Jerusalem, rebuke thee,' impossible it is to quench any of his temptations, or to stand before the rage and fury of so roaring a lion:—"Whom resist[y]," saith Peter, "steadfast in the faith."—Our corruptions set upon us with our own strength, with high imaginations, with strong reasonings, with lustful dalliances, with treacherous solicitations, with plausible pretences, with violent importunities, with deceitful promises, with fearful prejudices, with profound and unsearchable points and trains; on all sides lust stirs and works within us like sparkles in a dried leaf, and sets every faculty against itself. The mind tempts itself unto vanity, the understanding tempts itself unto error and curiosity, the will tempts itself unto frowardness and contumacy, the heart tempts itself unto hardness and security. If a man have not faith, impossible it is either to make any requests to God against himself, or to deny the requests of

[u] 1 John v. 4 [x] Eph. v. 16 [y] 1 Pet. v. 9

sin which himself maketh. It is faith alone which must purify the heart [z], and trust his power and fidelity, who is both willing and able to subdue corruptions.[a] In vain it is to strive, except a man strive lawfully: in prayer [b] it is faith which must make us successful: in the word [c], it is faith which must make us profitable: in obedience [d], it is faith which must make us cheerful: in afflictions [e], it is faith which must make us patient: in trials [f], it is faith which must make us resolute: in desertions [g], it is faith which must make us comfortable: in life [h], it is faith which must make us fruitful: and in death [i], it is faith which must make us victorious. So that as he said of water, ἄριστον μὲν ὕδωρ, so may I of faith, 'It is of all things the most sovereign and precious,' because it is of universal use in the life of man. Therefore the apostle calleth men without faith, 'absurd men [k],' because it is an unreasonable and sottish thing for a workman to be without his chief instrument, and that which is universally requisite to every one of his works. A husbandman without a plough, or a builder without a rule, a preacher without a Bible, a Christian without faith, are things equally absurd and unreasonable: and yet thus unreasonable are men usually. By faith, Joseph repelled and fled from the solicitations of his adulterous mistress: and have they then faith, that run upon temptations of lust, let their hearts wallow in the speculations, and their bodies in the beds, of uncleanness? Faith made David look to God, when Shimei reviled him: and have they faith that dart out oaths, stabs, and execrations at once against their enemy, and against God? Faith made Noah, when he was warned of God, to fear,—and Josiah to tremble at his word: and have they faith who mock the messengers, and despise the word, and misuse the prophets, and reject the remedies, and slight the times of their peace and visitation which God gives them? Faith made Abraham put a sword to the throat of his beloved son, the son of blessing, and the son of promise: and have they then faith, who will not sacrifice a stinking lust, nor part from a prodigious vanity when God requires it? O what a world of sweetness and closeness is

[z] Acts xv. 9. [a] Micah vii. 19. [b] Jam. i. 6, 7. [c] Heb. iv. 2.
[d] 1 Cor. xv. 58. [e] Heb. x. 36, 38. xi. 33, 36. [f] Isa. l. 10.
[g] Jonah ii. 4. [h] Heb. x. 38. [i] Rom. viii. 37, 38. [k] 2 Thes. iii. 2.

there in sin to our nature, when men love a lust, a rag, a fashion, an excrement, better than Abraham did his son Isaac! Faith made Moses suffer rather the reproaches of Christ, than the riches of Egypt: and have they faith, who had rather be without Christ, than their profits and pleasures; who subordinate the blood, the spirit, the will, the ways, the glory, of Christ, to their earthly designs and base resolutions? By faith, he feared not the wrath of a king: and have they faith that fear the breath of fools, and would fain be religious, if it did not discredit them, and crush their arts of compliance, plausibility, and ambition? Thus every sin, wilfully committed, is backed and strengthened with infidelity. If men did, by faith, see him that is invisible, an unapproachable light, and a consuming fire; see the sword in his left hand to revenge iniquity, and the crown in his right hand to reward holiness; look upon his judgments as present in his power, and upon his glory as present in his promises; it could not be that they should go on in such outrages against him and his law. "Know ye not," saith the apostle[l], "that neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God?" Nothing but faith can unbind and unlock these sins from the soul: and by faith not only their guilt, but their power and dominion, is removed and subdued.

A second use and inference from this doctrine, is to inflame the heart to seek for faith as for a precious jewel, or a hidden treasure. Men are never satisfied with earthly treasures, though oftentimes they heap them up for the last day[m]: how much more careful should they be to lay up a good foundation for the time to come, that they may obtain eternal life?[n] Great encouragement we may have hereunto upon these considerations:—

First, The more faith a man hath, the more comfort he may take in all the good things which he doth enjoy. He may look upon them as the witnesses of God's truth and promises, as the tokens of his love, as the accessions and supernumerary accruements unto his kingdom[o], as the supplies and daily provisions of a father which careth for us.

[l] 1 Cor. vi. 9, 10. [m] Jam. v. 3. [n] 1 Tim. vi. 19. [o] Mat. vi. 32.

Secondly, The more faith a man hath, the more security he hath against all evils; he may undergo them with patience [p], with hope, with joy, with triumph [q], with profit. He may look upon them as needful things, as precious things,[r] as conformities unto Christ his head, as the seeds of peace, righteousness[s], and praises; as rain, though it make the way foul, yet it makes the land fruitful.

Thirdly, The more faith a man hath, the more certain and victorious will his conquests be against his enemies; that which by faith we rely upon, and put on, will be impregnable munition, and impenetrable armour to secure us. The love, the blood, the compassions, the temptations of Christ; these, by faith apprehended, have pulled down walls, subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and turned to flight the armies of the aliens.[t]

Fourthly, The more faith a man hath, the more insight he hath into Christ, and those mysteries of salvation, which the angels [u] desire to look into. Faith is the eye [x], and mouth, and ear of the soul, by which we peep through the curtains of mortality, and take a view and foretaste of heavenly things, whereby we have a more secret and intimate communion with God in his covenants, promises, precepts,—in his will, guiding us by counsel, and in his face, comforting us with his favour.

Fifthly, The more faith a man hath, the more tranquillity and establishment of heart shall he find in the midst of all spiritual desertions, distractions, and difficulties. When a man's wits are nonplused, his reason posed, his contrivances and counsels disappointed, his heart clouded with sorrow and fear; when he walketh in darkness, and hath no light; O then to have a sanctuary, an altar to fly unto; to have a God to roll himself upon, to lean upon his wisdom, to lay hold upon his covenant, to wait quietly upon the salvation of that

[p] Rom. v. 3, 4. Jam. i. 2, 3. [q] Rom. viii. 37, 38. 1 Cor. xv. 55. [r] 1 Pet. i. 9. & i. 7. & iii. 13. Deut. viii. 16. [s] Heb. xii. 11. [t] Heb. xii. 32, 33. [u] 1 Pet. i. 12. [x] Ὅσπέρ ἐστιν ὀφθαλμὸς ἐν σώματι, τοῦτο ἄρα πίστις ἐν διανοίᾳ μᾶλλον δὲ, ὥσπερ ὀφθαλμὸς δεῖται φωτὸς ἐπιδεικνυντος τὰ ὁρατὰ, οὕτω δὴ αὖ καὶ ὁ νοῦς δεῖται τῆς πίστεως ἐπιδεικνυούσης τὰ θεῖα. *Theodor.* de Cur. Græc. affect. Serm. 1.—Crede et manducasti. *Aug.* πίστις ἔστα τῆς ψυχῆς. *Clem. Alex.* Strom. lib. 5.

God,[y] who doth not cast off for ever, but though he cause grief, yet, will have compassion 'according to the multitude of his mercies:' to commit his way[z] to him who is able to bring it to pass, and to do abundantly above the thoughts, desires, expectations, or petitions of men; what peace and serenity must this be to the soul, which is otherwise without light and peace!

Sixthly, The more faith a man hath, the more joy and glory he hath in spiritual, the more contentment and quietness in earthly things. "Being justified by faith,[a] we have peace with God: In whom believing, we rejoice with joy unspeakable, and full of glory.[b] Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will not fail thee, nor forsake thee.[c]"—Earthly-mindedness and worldly cares grow out of want of faith: In these and a world the like respects should we be moved to seek for his grace; and that so much the more carefully, because the heart is of itself barren, and therefore very unfit to have a foreign plant grow in it; very apt to overtop it with lusts and vanities. We must therefore be diligent to make our assurance full and certain,[d] diligent in the word of faith,[e] and with the spirit of faith.[f] "Be ye not slothful," saith the apostle[g], "but followers of them who, through faith and patience, inherit the promises."

Lastly, We must do with faith, as men do with precious things, try it, and put it to the touchstone, that we may prove whether it be truly valuable and unfeigned; because there is much counterfeit faith as there is false money, and deceitful jewels, and wild herbs in the field; which very nearly resemble those that are right and pure. This is an argument which hath been much travelled in by men of more learning and spirit; and therefore I will but touch upon it, by considering four principal effects of this grace.

The first is a love and liking of those spiritual truths, which, by faith, the heart assenteth unto. For according as is the evidence and preciousness of the thing believed, such is the measure of our love unto it. For saving faith is an assent with adherence and delight, contrary to that of devils,

y Lam. iii. 26, 31. z Psal. xxxvii. 5. a Rom. v. 1. b 1 Pet. i. 8.
c Heb. xiii. 5,6. d 2 Pet. i. 10. e Rom. x. 8. f 2 Cor. xiii. 5. g Heb. vi. 12.

which is with trembling and horror: and that delight is nothing else, but a kind of relish and experience of the goodness of that truth, which we assent unto. Whereupon [h]it necessarily follows even from the dictate of nature (which instructeth a man to love that which worketh in him comfort and delight), that from this assent must arise a love of those truths, whence such sweetness doth issue. By the first act of faith, we apprehend God a reconcileable God; by the second, a reconciled God: for faith shews us God's love to us in Christ[i]; proposeth him as altogether lovely, the chiefest of ten thousand[k], and thereby begetteth in us a love unto Christ again[l]. And this love is a sincere, uncorrupted, immortal love, a conjugal and superlative love. Nothing must be loved in competition with Christ[m]: every thing must be rejected and cast away, either as a snare, when he hates it,—or as a sacrifice when he calls for it. Therefore God required the nearest of a man's blood in some cases to throw the first stone at an idolater; to shew, that no relations should preponderate[n], or oversway our hearts from his love. Christ and earthly things often come into competition in the life of a man: In every unjust gain, Christ and a bribe, or Christ and cruelty; in every oath or execration, Christ and a blasphemy; in every sinful fashion, Christ and a rag, or Christ and an excrement; in every vainglorious affectation, Christ and a blast; in every intemperancy, Christ and a vomit, a stagger, a shame, a disease. O where is that faith in men, which should overcome the world, and the things of the world? Why should men delight in any thing while they live, which when they lie on their death-beds (a time speedily approaching) they shall never be able to reflect on with comfort, nor to recount without amazement and horror? Certainly he that fosters any Delilah, or darling lust, against the will and command of Christ, well may he delude himself with foolish conceits that he loves the Lord Jesus: but let him be assured, 'that though he may be deceived, yet God will not be mocked, not every

[h] *Ὅσον γὰρ τίμιόν ἐστι τὸ πιστευόμενον, τοσοῦτον ἀγαπᾶται· καὶ ὅσον ἀγαπᾶται, τοσοῦτον ὁ ἀγαπῶν τὴν ἔκπτωσιν αὐτοῦ φοβεῖται.* *Just. Mart.* Qu. Orthodox, 98. [i] Eph. v. 25. Rom. v. 5, 8. 1 John iv. 16. [k] Cant. v. 10, 16. [l] 1 John iv. 19. & v. 1. [m] Eph. vi. 24. Rom. vii. 24. [m] Matth. x. 37. [n] Luke xiv. 26. Deut. xiii. 6, 9.

one that saith, 'Lord, Lord,' shall be accounted the friends of Christ, but they who keep his commandments.

The second effect of faith is affiance and hope, confidently, for the present, relying on the goodness,—and, for the future, waiting on the power, of God, which shall, to the full, in due time, perform, what in his Word he hath promised; "I have set life and death before you," saith Moses to the people[o], "that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him," &c. "We are confident," saith the apostle[p], "knowing that whilst we are at home in the body, we are absent from the Lord." When once the mind of a man is wrought so to assent unto divine promises made in Christ, as to acknowledge an interest, claim, and propriety unto them, and to be at last actually performed, not by a man, who may be subject both to unfaithfulness in keeping, and disability in performing his promises; but by Almighty God, who the better to confirm our faith in him, hath, both by word and oath, engaged his fidelity, and is altogether omnipotent to do what he hath purposed or promised; impossible it is, but from such an assent, grounded on the veracity of and all-sufficiency of God, there should result in the mind of a faithful man, a confident dependance on such promises; renouncing in the mean time all self-concurrency, as in itself utterly impotent; and to the fulfilling of such a work, as is to be by God's own omnipotency effected, altogether irrequisite;—and resolving, in the midst of temptations, to rely on him, to hold fast his mercy and the profession of his faith without wavering, having an eye to the recompence of reward, and being assured that he who hath promised, will certainly bring it to pass.

A third effect of faith is joy and peace of conscience. "Being justified by faith, we have peace with God. The God of peace fill you with all joy and peace in believing[q]." The mind is, by the relish and experience of sweetness in God's promises, composed unto a settled calmness and serenity. I do not mean a dead peace, which is only an immobility and sleepiness of conscience, like the rest of a dreaming man on the top of a mast; but such a peace, as a man may, by a

[o] Deut. xxx. 20. [p] 2 Cor. v. 6. [q] Rom. xv. 13.

syllogism of the practical judgment, upon right examination of his own interest unto Christ, safely infer unto himself. The wicked often have an appearance of peace, as well as the faithful; but there is a great difference. For there is but a door between a wicked man and his sin, which will certainly one day open; and then sin at the door will fly upon the soul: but between a faithful man and his sin, there is a wall of fire, and an immovable and impregnable fort, —even the merits of Christ. The wicked man's peace grows out of ignorance of God, the law, himself; but a righteous man's peace grows out of the knowledge of God, and Christ. So that there are two things in it; tranquillity,—it is a quiet thing; and serenity,—it is a clear and distinct thing. However, if a faithful man have not present peace (because peace is an effect not of the first and direct, but of the second and reflexive, act of faith), yet there is even with all faith, the seed of peace, and a resolution to seek and to sue it out.

The last effect of faith, which I shall now speak of, is fructification, "Faith worketh by love:" and it worketh, First, repentance, whereby we are not only to understand grief for sin, or a sense of the weight and guilt of it, which is only a legal thing (if it proceed no farther) and may go before faith; but hatred of sin, as a thing contrary to that new spirit of holiness and grace, which in Christ we have received. For as sense of sin as a cursed thing (which is legal humiliation) doth arise from that faith, whereby we believe and assent to the truth of God in all his threatenings (which is a legal faith); so the abominating of sin as an unclean thing, and contrary to the image and holiness of God, (which is evangelical repentance) doth arise from evangelical faith; whereby we look upon God as most merciful, most holy, and therefore most worthy to be imitated and served. Secondly, renovation, — and that twofold: First, inward, in the constitution of the heart, which is by faith purified: Secondly, outward, in the conversation and practice, when a man, out of the good treasure of his heart, brings forth good things,—and, as he hath received the Lord Jesus, so walketh in him. Now in all our obedience, we must observe these three rules: First, That binding power, which is in the law, doth solely depend upon the authority of the lawgiver, who is God. He that, customarily, and

without care of obedience, or fear of displeasure, or antipathy of spirit, breaks any one commandment, ventures to violate that authority which, by one and the same ordination, made the whole law equally binding, and by consequence is habitually, and 'in præparatione animi,' a transgressor of the whole law. And therefore obedience must not be partial but universal, as proceeding from that faith which hath respect equally to all God's will, and looks upon him as most true and most holy in all his commands. Secondly, As God, so his law, is a spiritual and a perfect law, and therefore requires an inward universality of the subject, as well as that other of the precepts which we walk by:—I mean such a spiritual and sincere obedience of the heart, as may, without any mercenary or reserved respects, uniformly sway our whole man unto the same way and end. Thirdly, In every law, all matter homogeneal and of the same kind with the particular named,—every sprig, seed, original of the duty is included, as all the branches of a tree belong to the same stock. And by these rules we are to examine the truth of our obedience.

Before I draw down these premises to a particular assumption and application, I must, for caution sake, premise, that faith may be in the heart either habitually as an 'actus primus,' a form, or seed, or principle of working; or else actually as an 'actus secundus,' a particular operation; and that, in the former sense, it doth but remotely dispose and order the soul to these properties: but, in the latter, it doth more visibly and distinctly produce them. So then, according as the heart is deaded in the exercise of faith, so do these properties thereof more dimly appear, and more remissly work.

Secondly, We must note, that according as faith hath several workings, so Satan hath several ways to assault and weaken it. There are two main works of faith, obedience and comfort, to purify and to pacify the heart: and according unto these, so Satan tempts. His main end is to wrong and dishonour God; and therefore chiefly he labours to disable the former virtue of faith, and tempts to sin against God. But when he cannot proceed so far, he labours to discomfort and crush the spirits of men. When he prevails in the former, he weakens all the pro-

perties of faith; when in the latter only, he doth not then weaken all, but only intercept and darken a Christian's peace.

For understanding this point, we must note, that there are many acts of faith. Some direct, that look outward towards Christ; others reflexive, that look inward upon themselves. The first act of faith, is that, whereby a man, having been formerly reduced unto extremities and impossibilities within himself, looks upon God as omnipotent, and so able to save; as merciful, and in Christ reconcileable, and so likely to save if he be sought unto.

Hereupon grows a second act, namely, a kind of exclusive resolution, to bethink himself of new ways; to trust no inferior causes for salvation, or righteousness, to sell all, to count them all dung, not to consult any more with flesh or blood[r], but to prepare the heart to seek the Lord[s]: to resolve, as the leper in the famine at Samaria, not to continue in the state he is in, nor yet to return to the city[t], to his wonted haunts and ways, where he shall be sure to perish. And from this resolution a man cannot by any discomforts be removed, or made to bethink himself of any other new way, but only that which he sees is possible and probable, and where he knows, if he find acceptance, he shall have supplies and life enough: and this act may consist with much fear, doubt, and trembling. The Syrians had food, and Samaria had none; therefore the lepers resolve to venture abroad Yet this they cannot do without much doubting and distrust; because the Syrians whom they should meet with, were their enemies. However this resolution over-ruled them, because in their present estate, they were sure to perish; in the other, there was room for hope, and possibility of living; and that carried them to Esther's resolution, "If we perish; we perish." Such is the act of faith in this present case. It is well assured that in the case a man is in, there is nothing but death to be expected; therefore it makes him resolve to relinquish that. It looks upon God as plenteous in power and mercy, and so likely to save; and yet it sees him too as armed with justice against sin, as justly provoked and

[r] Gal. i. 16. [s] 2 Chr. xxx. 19. [t] 2 Kings vii. 3, 4.

wearied in his patience; and therefore may fear to be rejected, and not saved alive. Yet because, in the former state, there is a certainty to perish, and, in the latter, a possibility not to perish,—therefore from hence ariseth a third act, a conclusive and positive purpose to trust Christ. I will not only deny all other ways, but I will resolve to try this way, to set about it, to go to him that hath plenty of redemption and life. If I must perish, yet he shall reject me; I will not reject myself, I will go unto him.—And this act or resolution of faith is built upon these grounds:—

First, Because God's love and free grace is the first original mover in our salvation. If God did begin his work upon prevision of any thing in and from ourselves, we should never dare to come unto him, because we should never find any thing in ourselves to ground his mercy towards us upon. But now the love of God is so absolute and independent, that it doth not only require nothing in us to excite and call it out, but it is not so much as grounded upon Christ himself. I speak of his first love and grace: Christ was not the impulsive cause of God's first love to mankind, but was himself the great gift which God sent to men, therein to testify that he did freely love them before. "God so loved the world, that he gave his Son [u]." "Herein is love, not that we loved him, but that he loved us, and sent his Son [x]." The love must needs go before the gift, because the gift is an effect, a token, a testimony of the love. Christ first loved the Church, before he gave himself for it [y]. Now then if the first love of God to man was not procured, merited, or excited by Christ himself as mediator; but was altogether absolute [z]; much less doth the love of God ground itself upon any thing in us. The whole series of our salvation is made up without respect to any thing of ours, or from us. He loved us without cause or ground in ourselves. For "we love him, because he first loved us [a]." He elected us of mere grace, without cause or ground from ourselves. "There is a remnant," saith the apostle [b], "according to the election of grace; and if of grace, then is it no more of works; otherwise grace is no more grace." He called us without intuition of any thing in ourselves,

[u] John iii. 16 [x] 1 John iv. 10. [y] Eph. v. 25. [z] Rom. ix. 11.
[a] 1 John iv. 19. Hos. xiv. 4. [b] Rom. xi. 5. 6.

κατὰ τὴν ἰδίαν πρόθεσιν καὶ χάριν, saith the apostle [c], "not according to our own works, but according to his purpose and grace he called us with a holy calling."—He justified us without any ground in or from ourselves, "freely by his grace, when we were enemies and ungodly persons [d]." He saveth us without any ground in or from ourselves. "By grace ye are saved through faith; and that not of yourselves [e]." There is nothing in us, of which we may boast in the matter of salvation; and therefore there is nothing in us, which should make us desperate or fly from God: for all the gradations and progresses of our salvation are alone from his grace.

Secondly, Because there is an all-sufficiency in the righteousness and merits of Christ, to cleanse all sin [f], to consummate all our salvation, to subdue all our enemies [g], to answer all our objections [h], to silence all challenges and charges that are laid against us.

Thirdly, Because of the manifold experiences, which many other grievous sinners have found of the same love and all-sufficiency. When faith looks upon a converted Manasseh, upon a thief translated into Paradise, upon a persecutor turned into an apostle; and when it considers, that God hath a residue of spirit still [i], that the blood of Christ is an inexhausted fountain, and that these spectacles of God's compassion are in the Scriptures exhibited, that we, through patience and comfort of the Scriptures, might have hope [k], and that God in them did shew forth all long-suffering for a pattern to those who should after believe in him [l];—it then makes a man reflect inward upon himself, and resolve to try that gate at which they have entered before.

Fourthly, Because there is a generality and unlimitedness in the invitation unto Christ, "Come unto me, all that are weary [m].—Let every one that will, come [n]." There is in Christ erected an office of salvation, a heavenly chancery of equity and mercy, not only to moderate the rigour, but to reverse and revoke the very acts of the law. Christ is 'set forth [o],' or proposed openly as a sanctuary and ensign

[c] 2 Tim. i. 9. [d] Rom. iii. 24. iv. 5. v. 10. [e] Ephes. ii. 8, 9. [f] 1 John i. 7.
[g] Heb. vii. 25. [h] Rom. viii. 31, 32. [i] Mal. ii. 15. [k] Rom. xv. 4.
[l] 1 Tim. i. 16. [m] Mat. xi. 28. [n] Rev. xxii. 17. [o] Rom. iii. 25.

for the nations [p] to fly unto; and he hath sent his ambassadors abroad to warn, and to invite every man [q]. As a fountain is open for any man to drink, and a school for any man to learn, and the gate of a city for any man to enter, and a court of equity for any man to relieve himself;—so Christ is publicly and universally set forth as a general refuge from the wrath to come, upon no other condition than such a will as is not only desirous to enjoy his mercy, but to submit to his kingdom, and glorify the power of his spirit and grace in new obedience.

Fifthly, Because God himself works the work and the will in us; for in the new covenant, God works first. In the first covenant, man was able, by his created and natural strength, to work his own condition, and so to expect God's performance: but in the new, as there is difference in the things covenanted;—then only righteousness and salvation, now remission of sins and adoption [r];—in the means or intermediate causes, which are now Christ and his righteousness, and Spirit;—in the stability; that a perishable, this an eternal and final covenant [s], that can never be changed;—in the conditions; there legal obedience, here only faith, and the certain consequent thereof, repentance;—so likewise is there difference in the manner of performing these conditions: for now God himself begins first to work upon us, and in us, before we move or stir towards him. He doth not only command us, and leave us to our created strength to obey the command, but he furnisheth us with his own grace and spirit to fulfil the command; and, when he bids us come unto him, he doth likewise draw us unto him. In this covenant, the first treaty is between God and Christ. For though the covenant be between God and us; yet the negotiation and transaction of it is between God and Christ, who was a surety of the covenant for us [t]. For, First, God in his decree of love bestowed us upon Christ: ("Thine they were, and thou gavest them unto me [u],") we were chosen in him [x]: we to be members in him, and he to be a head and fountain unto us of all grace and glory. For God had committed [y] unto

[p] Acts xiii. 47. Psalm ii. 6. Isaiah viii. 14. xviii. 3. [q] Mark xvi. 15. 2 Cor. v. 20. [r] Jer. xxxi. 34. [s] Jer. xxxiii. 21. Jer. xxxii. 40, xxxiii. 20. Jer. xxxi. 33, xxxii. 39. Ezek. xi. 19, 20, xxxvi. 26, 27. [t] Heb vii. 22. viii. 6. [u] John xvii. 2. [x] Eph. i. 4. [y] John x. 18.

him an office of power to redeem his church; and he received a commandment[z] from his Father to finish the work of mediation.

Secondly, Being thus made Christ's, partly, by the gift of God's eternal love,—partly, by Christ's own voluntary susception of that office, whereby he was to be a head and captain of salvation to his members;—God, in due time, reveals himself, his name, power, and covenant unto us: "I have manifested thy name unto the men which thou gavest me[a];" and this is the tender of the covenant, and beginning of a treaty with us. And here God begins to work in us; for though the covenant be proposed under a condition; yet God gives us as well the condition as the covenant. Our faith is, 'the operation of God[b],' and 'the work of his power:' that which he requires of us, he doth bestow upon us[c]: and here the first work of God is spiritual and heavenly teaching[d]. The second is the 'terminus' or product of that teaching, our learning[e], which I call God's work;—not as if we did nothing when we are said to learn, and to come unto Christ; but because all that we do, is by the strength and grace, which from him we receive. We come unto Christ, as a child may be said to come unto his mother or nurse, who holds him at a distance from herself, and draws him nearer and nearer when she calls him. Thus as we were made Christ's by donation, 'Thou *gavest* them me;' so after, likewise by incorporation, and unity of natures with him in his Spirit: and having this Spirit of Christ, he thereby 'worketh in us the will and the deed;' and thus 'our seal is put unto God's covenant[f],' and we have a 'constat' of it in ourselves in some measure. Whereas, infidelity makes God a liar, by saying, Either I look for life some other way, or I have nothing to do to depend on Christ for it, though God has proposed him as an all-sufficient Saviour.—Now then when a man hath experience of God's working this will in him, when he finds his heart opened to attend, and his will ready to obey the call; when he is made desirous to fear

[z] John xiv. 1. [a] John xvii. 6. [b] Col. ii. 12. 1 Cor. ii. 5. [c] Gratias ago tibi, clementissime Domine, quia quod quæris à me, prius ipse donasti. *Cypr.* [d] Isai. liv. 9, 13. [e] Eph. iv. 20. Qui credunt prædicatore forinsecus insonante, intus à patre audiunt atque discunt: qui autem non credunt, foris audiunt, intus non audiunt. *Aug.* de Prædest. Sanct. c. 8. [f] John iii. 33.

God's name, and prepared to seek his face, ready to subscribe and bear witness to all God's ways and methods of saving; That he is righteous in his judgments, if he should condemn; wonderful in his patience, when he doth forbear; mighty in his power, wisdom, and mercy, when he doth convert; unsearchable in the riches and treasures of Christ, when he doth justify; most holy, pure, and good, in all his commands; the Sovereign Lord of our persons and lives, to order and dispose them at his will; on the sense and experience of these works doth grow that conclusion and resolution to cleave to Christ.

Lastly, Because this act of faith is our duty to God: As we may come to Christ, because we are called,—so we must come, because we are commanded. For as Christ was commanded to save us [h], so we are commanded to believe in him [i]. From these and the like considerations, ariseth a purpose to rely on Christ. But yet still this purpose, at first, by the mixture of sin, the pragmaticalness and importunity of Satan in tempting, the inexperience of the heart in trials, the tenderness of the Spirit, and the fresh sight and reflection on the state of sin,—is very weak, and consisteth with much fear, doubts, trepidations, shrinking, mistrust of itself. And therefore though all other effects flow in great measure from it, yet that of comfort, and calmness of spirit, more weakly; because the heart, being most busied in spiritual debatements, prayers, groans, conflicts, strugglings of heart, languishing and sighing importunities of spirit, is not at leisure to reflect on its own translated condition, or in the seed-time of tears, to reap a harvest of joy. As a tree, new planted, is apt to be bended at every touch or blast of wind; or children new born, to cry at every turn and noise; —so men, in their first conversion, are usually more retentive of fearful, than of more comfortable impressions.

The last act then of faith, is that reflexive act, whereby a man knoweth his own faith and knowledge of Christ, which is the assurance of faith, upon which the joy and peace of a Christian doth principally depend, and hath its several differences and degrees according to the evidence and clearness of that reflection. As beauty is more distinctly rendered in

[h] John x. 18. [i] 1 John iii. 24.

a clear, than in a dim and disturbed, glass; so is comfort more distinct and evident, according to the proportions of evidence and assurance in faith. So then to conclude with this general rule: According as the habits of faith are more firm and radicated; the acts more strong, constant and evident; the conquests and experiences more frequent and successful;—so are the properties more evident and conspicuous. For the measure and magnitude of a proper passion and effect, doth ever follow the perfection of the nature and cause whence it proceeds. And therefore every man, as he tenders either the love and obedience he owes to God, or the comfort he desires in himself to enjoy,—must labour to attain the highest pitch of faith, and still, with St. Paul, to 'grow in the knowledge of him and his resurrection and sufferings.' So then, upon these premises, the heart is to examine itself touching the truth of faith in it:—Do I love all divine truth, not because it is proportionable to my desires, but conformable unto God who is the author of it? Can I, in all estates, without murmuring, impatiency, or rebellion, cast myself upon God's mercy, and 'trust in him, though he should kill me?' Do I wholly renounce all self-confidence and dependence, all worthiness or concurrence of myself to righteousness? Can I, willingly, and in the truth and sincerity of my heart, own all shame and condemnation, and acquit God as most righteous and holy, if he should reject me? Do I not build either my hopes or fears upon the faces of men, nor make either them or myself the rule or end of my desires? Do I yield and seriously endeavour a universal obedience unto all God's law, and that in the whole extent and latitude thereof, without any allowance, exception, or reservation? Is my obedience not mercenary, but sincere? Do I not dispense with myself for the least sprigs of sin, for irregular thoughts, for occasions of offence, for 'appearances of evil,' for motions of concupiscence, for idle words and vain conversation, for any thing that carrieth with it the face of sin? And when, in any of these, I am overtaken, do I bewail my weakness, and renew my resolutions against it? In a word, when I have impartially and uprightly measured mine own heart by the rule, doth it not condemn me of self-deceit, of hypocrisy, of halting and dissembling, of halfing and prevaricating, in God's service?

I may then comfortably conclude, that my faith is, in some measure, operative and effectual in me: which yet I may further try by the nature of it, as it is further expressed by the apostle in the text; "That I may know him."

Here we see the nature of faith is expressed by an act of knowledge, and that act (respectively to justification) limited to Christ; "This is eternal life,—to know thee, and him whom thou hast sent:" where by *knowledge* I understand a certain and evident assent. Now such assents are of two sorts; some, grounded upon the evidence of the object,—and that light which the thing, assented unto, doth carry and present to the understanding; as I assent to this truth, that the sun is light by the evidence of the thing itself; and this kind of assent the apostle contra-distinguisheth from faith, by the name of sight. Others are grounded upon the authority or authenticalness of a narrator, upon whose report while we rely without any evidence of the thing itself, the assent which we produce, is an assent of faith or credence. Now that faith is a certain assent, and that even above the certainty of mere natural conclusions, is, on all hands[k], I think, confessed: because, however in regard of our weakness and distrust, we are often subject to stagger, yet, in the thing itself, it dependeth upon the infallibility of God's own Word, who hath said it, and is, by consequence, nearer unto Him who is the fountain of all truth; and therefore must needs more share in the properties of truth, which are certainty and evidence, than any proved by mere natural reasons: and the assent, produced by it, is differenced from suspicion, hesitancy, dubitation, in the opinion of schoolmen themselves. Now then inasmuch as we are bound to yield an evident assent unto divine truths, necessary hereunto it is, that the understanding be convinced of these two things:—First, That God is of infallible authority, and cannot lie nor deceive,—which thing is a principle by the light of nature evident and unquestioned: Secondly, That this authority, which, in faith, I rely upon, is indeed and infallibly God's own authority.

The means whereby I come to know that, may be either

[k] *Aquin.* ii. 2æ. qu. 4. art. 8.—*Greg. Val.* tom. iii. Disp. 1. qu. iv. punct. 8.—*Aquin.* ii. 2æ. qu. 1. art. 4.

extraordinary, as revelation, such as was made by the prophets concerning future events; or else ordinary, and common to the faithful. This, the papists say, is the authority of the church. Against which if one would dispute, much might be said. Briefly (granting first unto the church a ministerial, introductory, persuasive, and conducting concurrence in this work, pointing unto the star [l], which yet itself shineth by its own light, reaching forth and exhibiting the light, which though in itself visible, could not be so ordinarily to me unless thus presented, explaining the evidence of those truths unto which I assent for their own intrinsical certainty:) I do here demand how it is that each man comes to believe? The collier will quickly make a wise answer, As the church believes.—But now how or why doth the church believe these or these truths to be divine? Surely not because the church hath so determined; our Saviour himself would not be so believed. "If I bear record of myself, my record is not true [m]." Well then, the church must needs believe by the Spirit which leads it into all truth. And what is the church, but the body of Christ, [n] the congregation of the faithful, consisting of divers members? and what work is that, whereby the Spirit doth illuminate and raise the understanding to perceive aright divine truth, but only that 'ointment which dwelleth in you,' saith the apostle [o], whereby Christ's 'sheep are enabled to hear his voice [p],' in matters of more heavenly and fundamental consequence, and to distinguish the same from the voice of strangers?

Now, have not all the faithful, of this unction? Doth it not run down from the head to the skirts of the garment? Are we not all a royal priesthood [q]? And in both these respects anointed by the Spirit? and having all the Spirit, (though in different spirits and degrees) is it not in congruity probable, that we have with him received those vivifical and illightening operations, which come along with him? Capable is the poorest member of Christ's church, being grown to maturity of years, of information in the faith. Strange therefore it is, that the Spirit, not leaving me desti-

[l] *Aug.* de Doctr. Christ. lib. 1 in procem. [m] John v. 31. [n] Eph. i. 23.
[o] 1 John ii. 27. [p] John x. 4. [q] 1 Pet. ii. 9.

tute of other quickening graces, should in this only, leave my poor soul to travel as far as Rome, to see that by a candle, or rather by an 'ignis fatuus,' which himself might more evidently make known unto me. For the Spirit doth beget knowledge; "We have received the Spirit which is of God, that we might know the things which are freely given to us of God [r]." And again, "Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit [s]." And again, "Hereby we know that he abideth in us, by the Spirit which he hath given us [t]." Especially since we must take even the determinations of the church and pope (though they were infallible in themselves) at second hand, as they pass through the mouth of a priest, whose authority being not infallible, nor apostolical, but human,—impossible it is not but that he may misreport his Holy Father, and by that means misguide and delude an unsettled soul.

Again I demand, How doth it appear unto me that the judgment of the church is infallible, when it alone is the warrant of my faith?—That this is itself no principle, nor to the light of natural reason, 'primo intuitu,' manifest 'ex evidentia terminorum,' is most certain. For that this company of men should not err, when other companies of men may err, cannot possibly be immediately and 'per se' evident; since there must first needs 'a priori' be discovered some internal difference between those men, from whence, as from an antecedent principle, this difference of erring, or not erring, must needs grow.

Now then I demand, What is that whereby I do assent unto this proposition (in case it were true) That the church cannot err?—The church itself it cannot be, since nothing bears record of itself; and if it should, the proof would be more ridiculous than the opinion, being but 'idem per idem,' and 'petitio quæstionis.' Above the church 'a priori' there is not any light but the Scriptures and the Spirit. Therefore needs by these must I assent unto that one proposition at least. And if unto that by these, why then, by the same light, may I not assent unto all other divine truths,—since evident it is, that the same light, which enables me

[r] 1 Cor. ii. 12. [s] 1 John iv. 13. [t] 1 John iii. 24

rightly to apprehend one object, is sufficient also to any other, for which a lesser light than that is presumed to suffice? So then a true faith hath its evidence and certainty; grounded upon the authority of the Word, as the instrument, and of the Spirit of God raising and quickening the soul to attend, and acknowledge the things therein revealed, to set its own seal unto the truth and goodness of them. But how do I know either this Word to be God's Word, or this Spirit to be God's Spirit, since there are sundry false and lying spirits? I answer, first, 'ad hominem,' There are many particular churches and bishops, which take themselves to be, equally with Rome, members and bishops of the universal church.—How shall it invincibly appear to my conscience, that other churches and bishops all, save this only door, may err? and that this, which will have me to believe her infallibility, is not herself an heretical and revolted church?—This is a question controverted. By what authority shall it be decided, or into what principles 'a priori' resolved? and how shall the evidence of those principles appear to the conscience? That the popes are successors of Peter in his see of Rome; that they are doctrinal as well as personal successors; that Peter did there sit as moderator of the catholic church; that his infallibility should not stick to his chair at Antioch, as well as to that at Rome; that Christ gave him a principality, jurisdiction, and apostleship, to have to himself over all others, and to leave to his successors,—who though otherwise private men, and not any of the penmen of the Holy Ghost, should yet have after him a power over those apostles who survived Peter (as it is manifest John did); that the Scripture doth say any tittle of all this; that the traditions which do say it, are a divine word; are all controverted points: and though there be sorceries more than enough in the church of Rome, yet I doubt whether they have yet enough to conjure themselves out of the circle, which the agitation of these questions doth carry them in. But secondly, There are sundry lights; there is light in the sun, and there is light in a blazing or falling star. How shall I difference these lights,—will you say? Surely I know not otherwise than by the lights themselves; undoubtedly the Spirit brings a proper, distinctive, uncommunicable majesty and lustre into the soul, which

cannot be, by any false spirit, counterfeited: and this Spirit doth open first the eye, and then the Word, and doth in that discover 'notas insitas veritatis,' those marks of truth and certainty there, which are as apparent as the light, which is, without any other medium, by itself discerned.

Thus then we see, in the general, that saving faith is an assent created by the Word and Spirit. We must note further, that this knowledge is twofold: First, general, mental, speculative, and this is simply necessary, not as a part of saving faith, but as a medium, degree and passage thereunto. For "how can men believe without a teacher [u]?" Secondly, particular, practical, applicative, which carries the soul to Christ, and there fixeth it. "To whom shall we go? thou hast the words of eternal life. We believe and are sure that thou art that Christ [x].—I know that my Redeemer liveth [y].—That ye, being rooted and grounded in love, may be able to comprehend, and to know the love of Christ [z].—I live by the faith of the Son of God, who loved me, and gave himself for me [a].—By his knowledge, shall my righteous servant justify many [b]." This saving knowledge must be commensurate to the object known, and to the ends for which it is instituted, which are, Christ to be made ours for righteousness and salvation. Now Christ is not proposed as an object of bare and naked truth to be assented unto, but as a sovereign and saving truth to do good unto men. He is proposed as the desire of all flesh [c]. It is the heart which believes; "With the heart man believeth unto righteousness [d]," and "Christ dwelleth by faith in the heart [e];—If thou believest with all thine heart, thou mayest be baptised [f]."—And the heart doth not only look for truth, but for goodness in the objects which it desireth, for an all-sufficiency and adequate ground of full satisfaction to the appetites of the soul; such a compass of goodness, as upon which the whole man may rest, and rely, and unto the which he may have a personal propriety, holdfast, and possession. So then, in one word, faith is a particular assent unto the truth and goodness of God in Christ, his sufferings and resurrection, as an all-sufficiency and open treasury of righteousness and

[u] Rom. x. 14, 15. [x] John vi. 68, 69. [y] Job xix. 25. [z] Eph. iv. 13, iii. 17, 18. [a] Gal. ii. 20. [b] Isai. liii. 11. [c] Hag. ii. 7. [d] Rom. x. 10. [e] Eph. iii. 17. [f] Acts viii. 37.

salvation to every one which comes unto them: and thereupon a resolution of the heart there to fix and fasten for those things, and to look no further.

Now this faith is called knowledge[g]. First, in regard of the principles of it, the Word and Spirit: both which produce[h] faith by a way of conviction[i] and manifestation. Secondly, in regard of the ground of believing, which is the knowledge of God's will revealed: for none must dare demand or take any thing from God, till he have revealed his will of giving it: He hath said[k], must be the ground of our faith. Thirdly, in regard of the certainty and undoubtedness which there is in the assent of faith. Abraham was fully persuaded[l] of God's power and promise. Now there is a twofold certainty; a certainty of the thing believed, because of the power and promise of him that hath said it; and a certainty of the mind believing. The former is as full and sure to one believer, as to any other; as an alms is as certainly and fully given to one poor man, who yet receives it with a shaking and palsy hand, as it is to another that receives it with more strength. But the mind of one man may be more certain and assured than another, or than itself at some other time: sometimes it may have a certainty of evidence, assurance, and full persuasion of God's goodness; sometimes, a certainty only of adherence, in the midst of the buffets of Satan, and some strong temptations, whereby it resolveth to cleave unto God in Christ, though it walk in darkness, and have no light. Fourthly, and lastly, in regard of the reflexive act, whereby we know that we know him[m], and believe in him.[n] And yet both this and all the rest are capable of growth[o], as the apostle here intimates; we know here but in part, and therefore our knowledge of him may still increase.[p] The heart may have more plentiful experience of God's mercy in comforting, guiding, defending, illightening, sanctifying it, which the Scripture calls the learning of Christ[q]; and thereupon cannot but desire to have more knowledge of him, and communion with him; especially in those two great benefits, his resurrection and sufferings.

g Rom. x. 14. h 2 Cor. iv. 13. i 1 Cor. xiv. 25. John xvi. 8.
k Heb. xiii. 5. l Rom. iv. 21. m 1 John ii. 3. n 2 Tim. i. 12
o Rom. i. 17. p 2 Pet. iii. 18. q Phil. iv. 20.

"And the power of his resurrection."] The apostle's desire in these words is double:—First, That he may find the workings of that power in his soul, which was shewed in the resurrection of Christ from the dead, that is, the power of the Spirit of Holiness [q], which is the mighty principle of faith in the heart. That Spirit [r] of Holiness which quickened Christ from the dead [s], doth, by the same glorious power, beget faith [t], and other graces in the soul. It is as great a work of the Spirit to form Christ in the heart of a sinner, as it was to fashion him in the womb of a virgin.

Secondly, That he may feel "the resurrection of Christ to have a power in him."—Now Christ's resurrection hath a twofold power upon us, or towards us:—First, to apply all his merits unto us, to accomplish the work of his satisfaction, to declare his conquest over death, and to propose himself as an all-sufficient Saviour to the faithful. As the stamp adds no virtue, nor matter of real value to a piece of gold, but only makes that value which before it had, actually appliable and current; so the resurrection of Christ, though it was no part of the price or satisfaction, which Christ made, yet it was that which made them all of force to his members. Therefore the apostle saith, that Christ 'was justified in Spirit.' [u] In his death, he suffered as a malefactor, and did undertake the guilt of our sins (so far as it denotes an obligation unto punishment, though not a meritoriousness of punishment;) but by that Spirit which raised him from the dead, he was justified himself; that is, he declared to the world that he had shaken off all that guilt from himself, and, as it were, left it in his grave with his grave-clothes. For as Christ's righteousness is compared to a robe of triumph,—so may our guilt, to a garment of death, which Christ in his resurrection shook all off, to note, that death had no holdfast at all of him. When Lazarus was raised,—it is said, that he came forth bound hand and foot with grave-clothes [x], to note, that he was not out as a victor over death, unto which he came to return again: but when Christ rose [y], he left them behind, because death was to have no more power over him. [z] Thus by his resurrection he was

[q] Rom. i. 4. [r] Rom. viii. 11. [s] 1 Pet. iii. 18. [t] Eph. i. 19.
[u] 1 Tim. iii. 16. [x] John xi. 44. [y] John xx. 6, 7. [z] Rev. i. 18.

declared to have gone through the whole punishment, which he was to suffer for sin; and being thus justified himself, that he was able also to justify others that believed in him. This is the reason, why the apostle useth these words to prove the resurrection of Christ, "I will give you the sure mercies of David [a];" for none of God's mercies had been sure to us, if Christ had been held under by death: "Our faith had been vain, we had been yet in our sins." [b] But his work being fully finished, the mercy which thereupon depended, was made certain, and as the apostle speaks [c], 'sure unto all the seed.' Thus as the day wherein redemption is victorious and consummate, is called the 'day of redemption [d];' so the work wherein the merits of Christ were declared victorious, is said to have been for our justification [e], because they were thereby made appliable unto that purpose.

The second work of the power of Christ's resurrection is to overcome all death in us, and restore us to life again. Therefore he is called the Lord of the living [f], and the prince of life [g], to note, that his life is operative unto others. We are, by his resurrection, secured first against the death and law, which we are held under; for every sinner is condemned already. Now when Christ was condemned for sin, he thereby delivered us from the death of the law, which is the curse: so that though some of the grave-clothes may not be quite shaken off, but that we may be subject to the workings and fears of the law upon some occasions,—yet the malediction thereof is for ever removed. Secondly, We are secured against the death in sin, regenerated [h], quickened [i], renewed [k], fashioned by the power of godliness, which tameth our rebellions, subdueth our corruptions, and turneth all our affections another way. Thirdly, Against the holdfast and conquest of death in the grave [l], from whence we shall be translated unto glory: a specimen and resemblance of this was shewed at the resurrection of Christ, when "the graves were opened, and many dead bodies of the saints

[a] Acts xiii. 34. [b] 1 Cor. xv. 17. [c] Rom. iv. 16. [d] Eph. iv. 30. Rom. viii. 23. [e] Rom. iv. 25. [f] Rom. xiv. 9. [g] Acts iii. 15. [h] 1 Pet. i. 3. [i] Rom. viii. 11. [k] Rom. vi. 4. [l] John vi. 39, 40. 1 Cor. xv. 22, 23. Rev. i. 5. Heb. v. 9. Heb. iv. 9, 10. 1 Thes. iv. 16, 17.

arose, and entered into the city."[m] As a prince, in his inauguration or solemn state, openeth prisons, and unlooseth many that were bound, to honour his solemnity; so did Christ do to those saints at his resurrection, and in them, gave assurance to all his of their conquest over the last enemy.

What a fearful condition then are all men out of Christ in, who shall have no interest in his resurrection? Rise indeed they shall[n], but barely by his power as their judge; not by fellowship with him as the first-fruits and first-born of the dead: and therefore theirs shall not be properly, or at least comfortably a resurrection, no more than a condemned person, going from the prison to his execution, may be called an enlargement. Pharaoh's butler and baker went both out of prison, but they were not both delivered: so the righteous and the wicked shall all appear before Christ, and be gathered out of their graves; but they shall not all be children of the resurrection[o], for that belongs only to the just.[p] The wicked shall be dead everlastingly to all the pleasures and ways of sin, which here they wallowed in. As there remains nothing to a drunkard or adulterer, after all his youthful excesses, but crudities, rottenness, diseases, and the worm of conscience; so the wicked shall carry no worlds nor satisfactions of lust to Hell with them[q]; their glory shall not descend after them. These things are truths written with a sunbeam in the book of God: First, That none out of Christ shall rise unto glory[r]; Secondly, That all who are in him, are purged from the love and power of sin[s], are made a people[t] willingly obedient unto his sceptre, and the government of his grace and Spirit; and have eyes given them to see no beauty but in his kingdom; Thirdly, Hereupon it is manifest, that no unclean thing shall rise unto glory.[u] A prince in the day of his state, or any royal solemnity, will not admit beggars or base companions into his presence. He is of purer eyes than to behold[x], much less to communicate with, unclean persons. None but the pure in heart shall see God[y]. Fourthly, That every wicked man waxeth worse

[m] Mat. xxvii. 52, 53. [n] Acts xvii. 31. [o] Luke xx. 36. [p] Luke xiv. 14. [q] Psal. xlix 17. [r] 1 Thes. iv. 16, 18. Mat. xxv. 46. [s] John xv. 2. [t] Mal. iii. 3. Tit. ii. 14. Psal. cx. 3. [u] Heb. xii. 14. Rev. xxii. 15. [x] Heb. i. 13. [y] Mat. v. 8. 2 Tim. ii. 21.

and worse[a]; that he who is filthy, grows more filthy[b]; that sin hardeneth the heart[c], and infidelity hasteneth perdition.[d] Whence the conclusion is evident, That every impenitent sinner, who, without any inward hatred and purposes of revenge against sin, without godly sorrow forepast, and spiritual renovation for aftertimes, allows himself to continue in any course of uncleanness, spends all his time and strength to no other purpose, than only to heap up coals of juniper against his own soul, and to gather together a treasure of sins and wrath[e], like an infinite pile of wood to burn himself in.[f]

Again, This power of Christ's resurrection is a ground of solid and invincible comfort to the faithful in any pressures or calamities, though never so desperate, because God hath power and promises to raise them up again. This is a sufficient supportance, First, against any, either public or private afflictions. However the church may seem to be reduced to as low and uncurable an estate as dried bones in a grave[g], or the brands of wood in a fire; yet it shall be but like the darkness of a night[h], after two days he will revive again[i]; his goings[l] forth in the defence of his church, are prepared as the morning. When Job[m] was upon a dunghill, and his reins were consumed within him; when Jonah[n] was at the bottom of the mountains, and the weeds wrapped about his head, and the great billows and waves went over him, so that he seemed as cast out of God's sight; when David[o] was in the midst of troubles, and Hezekiah[p] in great bitterness, this power of God to raise unto life again, was the only refuge and comfort they had. Secondly, Against all temptations and discomforts: Satan's trains and policies come too late, after once Christ is risen from the dead; for in his resurrection[q] the church is discharged and set at large. Thirdly, Against death itself; because we shall come out of our graves as gold out of the fire, or miners out of their pits, laden with gold and glory at the last.

[a] 2 Tim. iii. 13. [b] Rev. xxii. 11. [c] Heb. iii. 12, 13. [d] Heb. x. 39. [e] Rom. ii. 5. James v. 3. Deut. xxxii. 34, 35. [f] Isai. xxx. 33. [g] Ezek. xxxvii. 11. [h] Lam. iii. 6. [i] Hos. vi. 2, 3. [l] Zach. iii. 2. [m] Job xix. 25, 27. [n] Jonah ii. 2, 7. [o] Psal. cxxxviii. 7. [p] Isai. xxxviii. 7 [q] Rom. viii. 33, 34. Heb. vii. 25.

Lastly, We must from hence learn to seek those things that are above[r], whither Christ is gone. Christ's kingdom[s] is not here, and therefore our hearts should not be here. "He is ascended on high, and hath given gifts unto men[t];" as absent lovers send tokens to each other, to attract the affections, and call thither the thoughts. If Christ would have had our hearts rest on the earth, he would have continued with us here, but it is his will that we be where he is[u]; and therefore we must make it the main business of our life to move towards him. Things of a nature incline to one another, even to their prejudice. A stone will fall to his centre, though there be so many rubs in the way, that it is sure to be broken all into pieces in the motion. The same should be a Christian's resolution. Christ is his centre, Heaven is his country; and therefore thither he must conclude to go, notwithstanding he must be broken in the way with manifold temptations and afflictions. St. Paul[x] desired, if it had been possible, to be clothed upon, and to have his mortality swallowed up of life, and to get whole to Heaven. But if he may not have it upon so good terms, he will not only confidently endure, but desire to be dissolved and broken to pieces, that by any means he may come to Christ; because that, being best of all, will be an abundant recompense for any intercurrent damage. It is not a loss[y], but a marriage and honour for a woman to forsake her own kindred and house, to go to a husband: neither is it a loss, but a preferment for the soul to relinquish for a time the body, that it may go to Christ, who hath married it unto himself for ever.

"And the fellowship of his sufferings."] This fellowship notes two things: First, a participation in the benefit of his sufferings: Secondly, a conformity of ours to his. First, his sufferings are ours; we were buried[z] and crucified[a] with him; and that again notes two things: First, we communicate in the price of Christ's death, covering the guilt of sin, satisfying the wrath of God, and being an expiation and propitiation for us. Secondly, in the power of his death,

[r] Col. iii. 1. [s] John xviii. 36. [t] Ephes. iv. 8. [u] John xvii. 24. [x] 2 Cor. v. 4. Ibid v. 8. Phil. i. 23. [y] Mercatura est quædam amittere, ut majora lucreris. *Tert.* [z] Col. ii. 12. [a] Rom. vi. 6.

cleansing our consciences [b] from dead works, mortifying [c] our earthly members, crucifying our old man [d], subduing our iniquities and corruptions, pulling down the throne of Satan [e], spoiling him of all his armour [f], and destroying the works of the Devil [g]. And this power worketh, first, by the prophetical office of Christ, revealing; secondly, by his regal office, applying and reaching forth the power of his blood to subdue sin, as it had before triumphed over death and Satan.

But here the main point and question will be, What this mighty power of the death of Christ is thus to kill sin in us, and wherein the causality thereof consisteth? To this I answer, That Christ's death is a threefold cause of the death of sin in his members.

First, It is 'causa meritoria,' a meritorious cause. For Christ's death was so great a price, that it did deserve at God's hand to have our sins subdued. All power and judgment was given unto him by his Father; and that power was given him to purchase his church withal [h]. And this was amongst other of the covenants, that their sins should be crucified. He gave himself unto God's justice for his church; and that which by that gift he purchased, was the sanctification and cleansing of it. Now as a price is said to do that, which a man doth by the power, which that price purchased; so the blood of Christ is said to cleanse us [i], because the office or power, whereby he purifieth us, was referred unto him 'sub intuitu pretii,' under the condition of suffering. For it was necessary, that remission and purification should be by blood.

Secondly, It is 'causa exemplaris,' the death of Christ was the exemplar, pattern, and idea of our death to sin. He did bear our sins in his body on the tree [k], to shew, that as his body did naturally, so sin did by analogy and legally, die. Therefore the apostle saith, that "He was made sin for us [l];" to note, that not only our persons were, in God's account, crucified with him unto justification; but that sin itself did hang upon his cross with him unto mortification and holiness. In which respect St. Paul saith, that "he condemned sin in the flesh [m]," because he died as sin 'in abstracto.' And in

[b] Heb. ix. 14. [c] Col. iii. 5. [d] Gal. v. 24. [e] John xvi. 11. [f] Luke xi. 22.
[g] 1 John iii. 8. [h] Eph. v. 25, 26. [i] Heb. ix. 22, 23. [k] 1 Pet. ii. 24.
[l] 2 Cor. v. 21. [m] Rom. viii. 3.

this regard of mortification, we are said to be planted in the likeness of Christ's death: because as when an ambassador doth solemnize the marriage of a king with a foreign princess, that is truly effected between the parties themselves, which is transacted by the agent, and representative person to that purpose and service authorized; so Christ, being made sin for us as the sacrifice, had the sins of the people emptied upon him; and in that relation, dying, sin in itself likewise dieth in us. And there is a proportion between the death of the cross when Christ died, and the dying of sin in us. Christ died as a servant,—to note that sin should not rule, but be brought into slavery and bondage: he died a curse, to note that we should look upon sin as an accursed and devoted thing, and therefore should not with Achan hide, or reserve any: he drank vinegar on his cross, to note that we should make sin feel the sharpness of God's displeasure against it: he was fast nailed unto the cross, to note that we should put sin out of ease, and leave no lust or corruption at large, but crucify the whole body thereof. Lastly, though he did not presently die, yet there he did hang till he died; to note, that we should never give over subduing sin while it hath any life or walking in us. Thus the death of Christ is the pattern of the death of sin.

Thirdly, It is 'causa objectiva,' an impelling or moving cause as objects are. For objects have an attractive power. Achan [n] saw the wedge of gold, and then coveted it. David saw Bathsheba, and then desired her [o]. Therefore the apostle [p] mentions lusts of the eye, which are kindled by the things of the world. As the strength of imagination, fixing upon a blackamoor on the wall, made the woman bring forth a black child; so there is a kind of spiritual imaginative power in faith, to crucify sin by looking upon Christ crucified. As the brazen serpent [q] did heal those that had been bitten by the fiery serpents, 'tanquam objectum fidei,' merely by being looked upon; so Christ crucified doth heal sin by being looked upon with the eye of faith. Now faith looks upon Christ crucified, and bleeding; First, as the gift of his Father's [r] love, as a token and spectacle of more unsearchable and transcendent mercy than the comprehension of the whole

[n] Joshua vii. 21. [o] 2 Sam. xi. 2, 3. [p] 1 John ii. 15, 16. [q] Num. xxi. 9. [r] Rom. v. 8.

host of angels can reach unto. And hereby the heart is ravished with love again, and with a grateful desire of returning all our time, parts, powers, services unto him, who spared not the Son of his own love for us. Secondly, It looketh on him 'as a sacrifice for sin[s],' and expiation thereof to God's justice; and hereby the heart is framed to an humble fear of reproaching, voiding, nullifying unto itself, the death of Christ,—or, by continuance in sin, of crucifying the Lord Jesus again. It is made more distinctly, in the sufferings of Christ, to know that infinite guilt, and hellish filthiness which is in sin, which brought so great a punishment upon so great a person:—and hereupon groweth to a more serious hatred thereof, and carefulness against it, as being a greater enemy unto his Jesus, than Judas that betrayed, or the Pharisees that accused, or the soldiers that crucified, him; as being more sharp to the soul of Christ than the nails or spears that pierced his sacred body.—How shall I dare (thinks the faithful soul) to live in those sins, by which I may as truly be denominated a betrayer and crucifier[t] of him that saved me, as Judas or Pilate were? Thirdly, It looks on him as 'our forerunner into glory,' whither he entered not but by a way of blood[u]. From whence the heart easily concludes,—If Christ entered not into his own glory but by suffering, how shall I enter into that glory which is none of mine, if I shed not the blood of my lusts, and take order to crucify all them before I go?

So then none can conclude that Christ died for him, who finds not himself set against the life of sin within him; in whom the body of corruption is not so lessened, as that it doth no more rule to waste his conscience or enrage his heart. If a man grow worse and worse, his heart more hard, his conscience more senseless, his resolutions more desperate, his ears more dead, his courses more carnal and worldly than before; certainly the fellowship and virtue of the blood of Christ, hath hitherto done little good to such a man. And what a woeful thing it is for a man to live and die in an estate much more miserable, than if there never had been any Jesus given unto men! For that man who hath heard of Christ, at whose heart he hath knocked, unto whose conscience he hath been revealed, and yet never believeth in him unto

[s] Heb. ix. 26. [t] Heb. vi. 6. [u] Luke xxiv. 26. 1 Pet. i. 11.

righteousness, or sanctification, but lives and dies in his filthiness,—shall be punished with a far sorer condemnation [x], than those of Tyre, Sidon, or Sodom, that knew nothing of him. O then let us labour to show forth the power of Christ's death, and that he died not in vain unto us. Though we cannot yet totally kill, yet let us crucify, our corruptions,—weaken their vigour,—abate their rage,—dispossess them of the throne in our hearts,—put them unto shame: and inasmuch as Christ hath suffered for sin, let us cease from sin, and live the rest of our time not to the will of the flesh, nor to the lusts of men, but to the will of God [y].

The second part of our fellowship in sufferings with Christ is the conformity of ours to his. In all our afflictions he is afflicted [z]: and St. Paul calls his sufferings 'the filling up of that which is behind, of the afflictions of Christ [a].' Not as if Christ's sufferings were imperfect; for "by one offering he hath perfected for ever them that are sanctified [b]." But as Christ had personal sufferings 'in corpore proprio,' in his human body, as mediator, which once for ever he finished; so he hath general sufferings 'in corpore mystico,' in his church, as a member with the rest.

Now of these sufferings of the church, we must note that they have no conformity with Christ in these two things: First, not 'in officio,' in the office of Christ's sufferings; for his were meritorious and satisfactory: ours, only ministerial, and for edification. Secondly, not 'in pondere et mensura,' not in the weight and measure of them, not so bitter, heavy, and woful as Christ's were. For the sufferings of Christ, upon any other creature, would have crushed him as low as Hell, and swallowed him up for ever. In other respects, there is a conformity of our sufferings to Christ, so that he esteemeth them his.

Our sufferings are, First, such as we draw upon ourselves by our own folly: and even in these afflictions, which Christ as the king over his people inflicteth upon them, yet as their head and fellow-member he compassionateth, and (as it were) smarteth with them. For Christ is so full of tenderness, and so acquainted with sorrows, that we may justly conceive him touched [c] with the feeling of those pains, which yet he

[x] Matth. xi. 21, 24. Heb. x. 28, 29. [y] 1 Pet. i. 2, 3. [z] Isa. lxiii. 4. [a] Col. i. 24. [b] Heb. x. 14. [c] Heb. iv. 15.

himself seeth needful for them. Secondly, such as are by God imposed for trial [d] and exercise of those graces which himself gives; and in these we have a twofold communion and conformity to Christ: First, by association; Christ giveth us his Spirit to draw in the same yoke with us, and to hold us under them by his strength. That Spirit of Holiness, by which Christ overcame his sufferings, helpeth our infirmities in ours. Secondly, In the manner of undergoing them; with a proportion of that meekness and patience [e], which Christ showed in his sufferings. Thirdly, Such as are cast upon us by the injuries of Satan and wicked men. And these also bear conformity unto Christ, as in the two former respects, so Thirdly, in the cause of them; for it is Christ only, whom, in his members, Satan and the world do persecute [f]. All the enmity that is between them, is because of the seed of the woman. If Christ were now amongst us in the fashion of a servant, and in a low condition, as once he was, and should convince men of their wickedness as searchingly as once he did, he would doubtless be the most hated man upon the earth. Now that he is conceived of as God in glory, men deal with him as Joab with Abner; they kiss and flatter him in the outward profession of his name and worship; and they stab and persecute him in the hatred of his ways and members. And this is the principal reason, why so many stand off from a thorough embracing of Christ and his ways; because when they are indeed in his body, they must go his way to Heaven, which was a way of suffering. They that will live godly in Christ Jesus, must suffer persecution, and be, by wicked men, esteemed as signs and wonders to be spoken against; and that not only amongst Pagans, and professed enemies to the truth, but even in Israel, and amongst those who externally make the same profession [g].

But this should comfort us in all our sufferings for Christ's sake, and for our obedience to his gospel, that we drink of our Master's own cup [h]; that we fill up that which is wanting of his afflictions [i]; that Christ himself was called a Sa-

[d] James i. 3. 1 Pet. i. 7. 1 Pet. iv. 14. [e] 1 Pet. ii. 21, 23. [f] Acts ix. 4. 1 Pet. iv. 14, 16. Matth. v. 11. John xv. 18, 19. Gen. iii. 15. 2 Tim. i. 6. [g] 2 Tim. iii. 12. 1 Pet. iv. 4. Isa. viii. 18. Zach. iii. 8. [h] Mat. xx. 23. [i] Jam. i. 2, 12.

maritan, a devil, a wine-bibber, entrapped, spied, snared, slain; and he who is now our Captain to lead us, will hereafter be our Crown to reward us[k]. We may safely look upon Christ's issue, and know it to be our's. First, We have Christ's fellowship in them; and if it were possible, a man were better to be in Hell with Christ, than in Heaven without him: for his presence would make any place a heaven, as the king makes any place the court[l]. Secondly, We have Christ's strength to bear them[m]. Thirdly, His victories to overcome them[n]. Fourthly, His intercession[o] to preserve us from falling away in them. Fifthly, His graces to be the more glorified by them, as a torch when it is shaken, shines the brighter. Sixthly, His compassion to moderate and proportion them to the measure of strength, which he gives us: And lastly, His crown on our heads, his palm in our hands, his triumphal garments upon us, when we shall have tasted our measure of them. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal."

[k] 1 John iii. 2. Heb. xii. 2, 3. [l] Veios habitante Camillo, Illic Roma fuit.
[m] Phil. iv. 12. [n] John xvi. 33. [o] Luke xxii. 32.

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Aug. de Doctrina Christiana, lib. 4. cap. 13.

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AN

EXPLICATION

OF THE

HUNDRED AND TENTH PSALM,

WHEREIN

THE SEVERAL HEADS OF CHRISTIAN RELIGION THEREIN CONTAINED, TOUCHING THE EXALTATION OF CHRIST, THE SCEPTRE OF HIS KINGDOM, THE CHARACTER OF HIS SUBJECTS, HIS PRIESTHOOD, VICTORIES, SUFFERINGS, AND RESURRECTION, ARE LARGELY EXPLAINED AND APPLIED.

TO THE RIGHT HONOURABLE

THOMAS LORD COVENTRY,

BARON OF AYLESBOROUGH,

AND

...RD-KEEPER OF THE GREAT SEAL OF ENGLAND, &c.

...T NOBLE LORD,

the devout profession which St. Austin[a] once made ...elf, when speaking of the great delight which he Cicero's *Hortensius* (as containing a most liberal ...tion to the love of wisdom, without any bias or ...y towards sects,) he affirmeth, That the heat of this ...ght, was by this only reason abated, because there ... in that book to be found the name of Christ; with... ...ch name, nothing, though otherwise never so polite ...orate, could wholly possess those affections, which ...m trained to a nobler study. And Gregory Nazi... that famous divine, setteth no other price upon all ...enian learning (wherein he greatly excelled) but only ...hat he had something of worth, to esteem as nothing ...parison of Christ;' herein imitating the example of ...l, who though he profited in the Jewish religion ...many others[c], yet when the Son of God was revealed ...laid it all aside as loss and dung, for the excellency ...knowledge of Christ Jesus his Lord[d]. The con... ...n of which sacred affections in those holy men, ... with the many experiences of your Lordship's ...t favour, hath put into me a boldness beyond my ...disposition, to prefix so great a name before these ...ces of my labours in God's Church. Other argument ...book there is none to procure either your Lordship's ... patronage, than this one, (which that good father ...t find in all the writings of Plato or Cicero,) That it ...t High and Holy Person for the subject thereof,— ...wledge of whom is not only our greatest learning, ...eternal life.

...is confidence, I have presumed to present unto your ...p this public testimony of my most humble duty, and ...ligations for your many thoughts of favour and ...towards me, not in myself only, but in others, unto

[a] lib. 3. cap. iv. [b] Orat. 1. [c] Gal. i. 14, 16. [d] Phil. iii. 8.

whom your Lordship's goodness hath vouchsafed under that respect to overflow. The Lord Jesus, our eternal Melchisedec, meet your Lordship in all those honourable affairs which he hath called you unto, with the constant refreshment and benediction of his Holy Spirit, and long preserve you a faithful patron of the Church which he hath purchased with his own blood; and a worthy instrument of the justice, honour, and tranquillity of this kingdom.

Your Lordship's most humbly devoted

EDW. REYNOLDS.

TO THE READER.

CHRISTIAN READER, When I was first persuaded to communicate some of my poor labours to the public, my purpose was to have added unto those treatises which were extant before, so much of these which I now present unto thy view, as concerneth the Elogies of the Gospel of Christ, the instrument of begetting the life of Christ in us. For little reason had I, considering mine own weakness, the frequent returns of that service wherein these pieces were delivered, and the groaning of the press of late under writings of this nature, to trouble the world a second time with any more of my slender provisions towards the work of the sanctuary, in this abundance which is on every side brought in. But finding that work grow up under mine hand into a just volume, and conceiving that it might be both more acceptable and useful to handle a whole Scripture together (especially being both of so noble a nature, and at first view of so difficult a sense, as this Psalm is) than to single out some verse and fragment by itself; I therefore resolved once more to put in my mite into the treasury of the temple, which (though for no other reason) may yet, I hope, be for this cause accepted, because it beareth the image and inscription of Christ upon it. Some passages therein are inserted, which were delivered in another order, and on other Scriptures; and some likewise which were delivered in other places, and on other occasions; which yet being pertinent to the series of the discourse, I thought might justly seem as natural parts, and not as ἐπιβλήματα, incoherent and unsuitable pieces. So submitting my poor labours to thy favourable censure, and commending thee to the blessing of God, I rest

EDW. REYNOLDS.

AN

EXPOSITION

OF THE

HUNDRED AND TENTH PSALM.

PSALM CX. 1.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

CHRIST JESUS the Lord, is the sum and centre of all divine revealed truth; neither is any thing to be preached unto men, as an object of their faith, or necessary element of their salvation, which doth not, some way or other, either meet in him, or refer unto him. All truths, especially divine, are of a noble and precious nature; and, therefore, whatsoever mysteries of his counsel God hath been pleased in his Word to reveal, the church is bound in her ministry to declare unto men. And St. Paul professeth his faithfulness therein, "I have not shunned to declare unto you all the counsel of God [a]:" but yet all this counsel (which elsewhere he calls *μαρτύριον τοῦ Θεοῦ*, the testimony of God) he gathers together into one conclusion, "I determined not to know any thing amongst you [b]," that is, in my preaching unto you to make discovery of any other knowledge, as matter of consequence or faith, but only of Jesus Christ and him crucified [c]. And therefore preaching of the Word, is called preaching of Christ,—and ministers of the Word, ministers of Christ [d],—and learning of the Word, learning of Christ [e]; because our faith, our works, and our worship (which are the three essential elements of a Christian, the whole duty of man, and the whole will of God,) have all their founda-

[a] Acts xx. 27. [b] 1 Cor. ii. 1, 2. [c] 2 Cor. iv. 5. [d] 1 Cor. iv. 1, 2. [e] 2 Cor. iii. 6, 14. [e] Eph. iv. 20.

tion, growth, end, and virtue, only in and from Christ crucified. There is no fruit, weight, nor value in a Christian's title, but only in and from the death of Christ [e].

The Word, in general, is divided into the Old and New Testament, both which are the same in substance [g], though different in the manner of their dispensations, as Moses veiled differed from himself unveiled. Now that Christ is the substance of the whole New Testament, containing the history, doctrine, and prophecies of him in the administration of the latter ages of the church, is very manifest to all. The Old Scriptures are again divided into the law and prophets (for the historical parts of them do contain either typical prefigurations of the evangelical church, or inductions and exemplary demonstrations of the general truth of God's justice and promises, which are set forth by way of doctrine and precept in the law and prophets.) Now Christ is the sum of both these; they waited upon him in his transfiguration, to note that in him they had their accomplishment. First, For the law, he is the substance of it; he brought grace to fulfil the exactions, and truth to make good the prefigurations of the whole law. The ceremonial law, he fulfilled and abolished; the moral law, he fulfilled and established [h]; that his obedience thereunto might be the ground of our righteousness, and his Spirit and grace therewith might be the ground of our obedience: and therefore it is called the law of Christ. Secondly, For the prophets, he is the sum of them too; for to him they give all witness. He is the author of their prophecies; they spake by his Spirit: and he is the object of their prophecies; they spake of the grace and salvation [i], which was to come by him: so that the whole Scriptures are nothing else but a testimony of Christ, and faith in him, of that absolute and universal necessity which is laid upon all the world to be-

[e] Totum Christiani nominis pondus et fructus mors Christi. *Tertul.* Heb. i. [g] Quid est quod dicitur Testamentum Vetus, nisi occultatio Novi? et quid aliud quod dicitur Novum nisi Veteris revelatio? *Aug.* de Civit. Dei, l. 6. c. 26.—Hoc occultabatur in Veteri Testamento pro temporum dispensatione justissima, quod revelatur in Novo. *Id.* de Pec. Merit. et Remiss. l. 1. c. 11, & tom. 4. de Catech. Rud. cap. 4. Νόμος εὐαγγέλιον προκατηγγελμένον. εὐαγγέλιον νόμος πεπληρωμένος *Justin. Mart.* [h] Matth. v. 17, and vii 12. Luke xvi. 16, 31, and ix. 28. *Hilar.* Can. 17. in Matth. *St Ambr.* lib. 7 in Luc. [i] John i. 17. Gal vi. 2., Acts x. 43 1 Pet. i. 10, 11. John v. 39.

lieve in his name[k]: it is not only 'necessitas præcepti,' because we are thereunto commanded, but 'necessitas medii' too, because he is the only ladder between earth and heaven, the alone mediator between God and man; in him there is a final and unabolishable covenant established, and there is no name but his, under heaven, by which a man can be saved.[l]

In consideration of all which, and for that I have formerly discovered the insufficiency of any either inward or outward principle of man's happiness, save only the life of Christ,—I have chosen to speak upon this Psalm, and out of it to discover those ways, whereby the life of Christ is dispensed and administered towards his Church. For this Psalm is one of the clearest and most compendious prophecies of the person and offices of Christ in the whole Old Testament, and so full of fundamental truth, that I shall not shun to call it 'symbolum Davidicum,' the prophet David's creed. And indeed there are very few, if any, of the articles of that creed, which we all generally profess,—which are not either plainly expressed, or, by most evident implication, couched in this little model. First, The doctrine of the Trinity is in the first words; "The Lord said unto my Lord:"—There is 'Jehovah the Father,' and 'my Lord;' the 'Son,' and the 'sanctification' or consecration of him, which was by the 'Holy Ghost;' by whose fulness he was anointed unto the offices of king and priest; for so our Saviour himself expounds this word 'said,' by the sealing and sanctification of him to his office.[m] Then we have the 'incarnation' of Christ, in the words, "My Lord," together with his dignity and honour above David, as our Saviour himself expounds it.[n] *Mine*, that is, my Son by descent and genealogy after the flesh, and yet *my Lord* too, in regard of a higher sonship. We have also the sufferings of Christ, in that he was consecrated a priest, verse 4, to offer up himself once for all, and so "to drink of the brook in the way." We have his eluctation and conquest over all his enemies and sufferings, his resurrection, "He shall lift up his head:" his ascension and intercession, "Sit thou on my right hand."—And in that is comprised his descent into Hell by St. Paul's way of arguing, "That he ascended, what is it but that he descended first into the lower parts of the earth[o]?" We have a holy catholic church,

[k] 1 John iii. 23. [l] Acts iv. 12. [m] John x. 34, 35, 36. [n] Matth. xxii. 42, 45. [o] Ephes. iv. 9.

gathered together by the sceptre of his kingdom, and holding in the parts thereof a blessed and beautiful communion of saints; "The Lord shall send forth the rod of thy strength out of Sion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness: from the womb of the morning, thou hast the dew of thy youth." We have the last judgment; "for all his enemies must be put under his feet,"—which is the apostle's argument to prove the end of all things [p]: and there is the "day of his wrath," wherein he shall accomplish that judgment over the heathen, and that victory over the kings of the earth, ("who take counsel, and bandy themselves against him,") which he doth here in his Word begin. We have the remission of sins, comprised in his priesthood; for he was to offer "sacrifice for the remission of sins, and to put away sin by the sacrifice of himself [q]." We have the resurrection of the body; because he must "subdue all his enemies under his feet," and "the last enemy to be subdued is death," as the apostle argues out of this Psalm [r]. And lastly, we have life everlasting, in the everlasting merit and virtue of his priesthood;—"Thou art a priest for ever after the order of Melchizedek;" and in his "sitting at the right hand of God," whither he is gone as our forerunner, and to prepare a place for us [s]; and therefore the apostle from his sitting there, and living ever, inferreth the perfection and certainty of our salvation [t].

The sum then of the whole Psalm, without any curious or artificial analysis, (wherein every man, according to his own conceit and method, will vary from other) is this: The ordination of Christ unto his kingdom, together with the dignity and virtue thereof, ver. 1: the sceptre or instrument of that kingly power, ver. 2: the strength and success of both in recovering, maugre all the malice of enemies, a kingdom of willing subjects, and those in multitudes, unto himself, ver. 2, 3: the consecration of him unto that everlasting priesthood, by the virtue and merit whereof he purchased this kingdom to himself, ver. 4: the conquest over all his

[p] 1 Cor. xv. 25. [q] Ephes. i. 7. Heb. ix. 26. [r] 1 Cor. xv. 25, 26. [s] Heb. vi. 20. John xiv. 2. [t] Rom. vi. 8, 11. Rom. viii. 17. Ephes. ii. 6. Col. iii. 1, 2, 3, 4. 1 Cor. xv. 49. Phil. iii. 20, 21. 1 Thes. iv. 14. Heb. vii. 25. 1 John iii. 2.

strongest, and most numerous adversaries, ver. 5, 6: the proof of all, and the way of effecting it, in his sufferings and exaltation: He shall gather a church, and he shall confound his enemies, because, for that end, he hath finished, and broken through all the sufferings which he was to drink of, and "hath lifted up his head again."

Verse 1.—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

Here the Holy Ghost begins with the kingdom of Christ, which he describeth and magnifieth; 1. By his unction and obsignation thereunto: the word or decree of his Father: "The Lord said."—2. By the greatness of his person in himself, and yet nearness in blood and nature unto us, "My Lord." 3. By the glory, power, and heavenliness of this his kingdom; for, in the administration thereof, he sitteth at the right hand of his Father: "Sit thou at my right hand." 4. By the continuance and victories thereof: "Until I make thy foes thy footstool."

"The Lord said."—Some read it, *certainly* or *assuredly said*, by reason of the affinity which the original word hath with *amen*, from which it differs only in the transposition of the same radical letters; which would afford this observation by the way; 'That all which God says of or to his Son, is very faithful and true.'—For which cause the gospel is, by special emphasis, called, "the Word of Truth [w]," and πιστὸς ὁ λόγος, "A faithful saying, worthy of all acceptation [x]," or "most worthy to be believed and embraced." For so the words δέχεσθαι and λαμβάνειν, being applied unto the Gospel, signify [y]; being opposite unto ἀπωθεῖσθαι τὸν λόγον [z].

But the principal thing here to be noted is, the decree, appointment, sanctification, and sealing of Christ unto his regal office. For the Word of God, in the Scripture, signifies his blessing, power, pleasure, ordination. "Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God [a]:" that is, by that command which the creatures have received from God to nourish by, that benediction and sanctification which maketh every creature of God good unto us [b]. God's saying, is ever doing

[w] Ephes. i. 13. [x] 1 Tim. i. 15. [y] John i. 12. John iii. 33. Acts xvii. 11. [z] Acts xiii. 46. [a] Matth. iv. 4. [b] 1 Tim. iv. 5.

something; his words are operative, and carry an unction and authority along with them.

Whence we may note,—That Christ's kingdom [c] belongs to him, not by usurpation, intrusion, or violence, but legally, by order, decree, investiture from his Father.—All kings reign by God's providence, but not always by his approbation. "They have set up kings, but not by me; they have made princes, and I knew it not [d]." But Christ is a king, both by the providence, and by the good will and immediate consecration, of his Father. "He loveth him, and hath given all things into his hand [e]." "He judgeth no man, but hath committed all judgment to his Son [f]." That is, hath entrusted him with the economy and actual administration of that power in the Church, which originally belonged unto himself. "He hath made him to be Lord and Christ [g];" "He hath ordained him to be judge of quick and dead [h];" "He hath appointed him over his own house [i]," "He hath crowned him, and put all things in subjection under his feet [k];" "He hath highly exalted him, and given him a name above every name [l]." Therefore he calleth him "my king," set up by him upon his own holy hill, and that in the virtue of a solemn decree [m].

But we must here distinguish between 'regnum naturale,' Christ's natural kingdom which belongeth unto him as God co-essential and co-eternal with his Father; and 'regnum œconomicum,' his dispensatory kingdom, as he is Christ the mediator;—which was his, not by nature, but by donation and unction with his Father, that he might be the head of his Church, a prince of peace, and a king of righteousness unto his people. In which respect he had conferred upon him all such meet qualifications, as might fit him for the dispensation of this kingdom.—1. God "prepared him a body," or a human nature [n], and, by the grace of personal and hypostatical union, caused the Godhead to dwell bodily in him [o]. 2. He anointed him with a "fulness of his Spirit;" not such a fulness as John Baptist and Stephen had [p], which was still *κατὰ τὸ μέτρον*, the fulness of a

[c] *Tertul.* Apolog. cap. 30. et ad Scapulam, c. 5. Dan. vii. 14. Matth. xi. 27. [d] Amos viii. 4. [e] John v. 35. [f] John v. 22. [g] Acts ii. 36. [h] Acts x. 42. [i] Heb. iii. 2, 6. [k] Heb. ii. 7, 8. [l] Phil. ii. 9. [m] Psalm ii. 6. 7. [n] Heb. x. 5. [o] Col. ii. 9. [p] Luke i. 15. Acts vii. 55.

measure or vessel, a fulness for themselves only [q]: but a fulness without measure, like the fulness of light in the sun, or water in the sea, which hath an unsearchable sufficiency and redundancy for the whole church [r]. So that as he was furnished with all spiritual endowments of wisdom, judgment, power, love, holiness, for the dispensation of his own office [s], so from his fulness did there run over a share and portion of all his graces unto his church [t]. 3. He did, by a solemn and public promulgation, proclaim the kingdom of Christ unto the church, and declare the decree in that heavenly voice which 'came unto him from the excellent glory; "This is my beloved Son, in whom I am well pleased; hear ye him [u]." 4. He hath given him 'a sceptre of righteousness,' and hath put a sword in his mouth, and a rod of iron in his hand, made him a preacher and an apostle, to reveal the secrets of his bosom, and to testify the things which he hath seen and heard [x]. 5. He hath honoured him with many ambassadors and servants to negotiate the affairs of his kingdom, "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of his body [y]." 6. He hath given him the souls and consciences of men, even to the uttermost parts of the earth for his possession, and for the territories of his kingdom [z]. 7. He hath given him a power concerning the laws of his church. A power to make laws, "the law of faith," (as St. Paul calls it [a].) A power to expound laws, as "the moral law [b]." A power to abrogate laws, as "the law of ordinances [c]." 8. He hath given him a power of judging and condemning enemies [d]. Lastly, He hath given him a power of remitting sins, und sealing pardons, which is a royal prerogative [e]. And these things belong unto him as he is Θεάνθρωπος, as well man as God [f]. For the works of Christ's mediation were of two sorts. 'Opera ministerii, works of service, and ministry; for he took upon himself the form of

[q] Ephes. iv. 7. 1 Cor. xii. 11. Rom. xi. 3. [r] John iii. 34. Ephes. iii. 8. Mal. iv. 2. [s] Isai. xi. 2. lxi. 1. [t] John i. 16. Col. ii. 19. 3. [u] Psalm ii. 7. Mat. iii. 17. xvii. 5. 2 Pet. i. 17. [x] Heb. i. 8. Rev. i. 16. ii. 16. Psalm ii. 9. Isai. xvi. 1. Heb. iii. 1. John i. 18. John iii. 11, 12, 32, 34. [y] 2 Cor. v. 20. Eph. iv. 11, 12. [z] Psalm ii. 8. John xvii. 6. [a] Rom. iii. 27. Mark xvi. 15, 16. [b] Matt. 5. [c] Col. ii. 14. [d] John v. 37. Luke xix. 27. [e] Matth. ix. 7. John xx. 23. [f] John v. 27.

a servant, and was a minister of the circumcision [g]; and 'opera potestatis,' works of authority and government in the church. "All power is given unto me in heaven and earth [h].

The quality of this kingdom is not temporal or secular, over the natural lives or civil negotiations of men. He came not to be ministered unto, but to minister. His kingdom was not of this world; he disclaimed any civil power in the distribution of lands and possessions; he withdrew himself from the people, when, by force, they would have him made a king; and himself, that in this point he might give none offence, paid tribute unto Cæsar [i]. But his kingdom is spiritual and heavenly, over the souls of men, to bind and loose the conscience, to remit and retain sins, to awe and overrule the hearts; to captivate the affections, to bring into obedience the thoughts, to subdue and pull down strong holds, to break in pieces his enemies with an iron rod, to hew and slay them with the words of his mouth, to implant fearfulness and astonishment in the hearts of hypocrites, and to give peace, security, protection, and assurance to his people.

The way whereby he enters upon his kingdom, is ever by way of conquest. For though the souls of the elect are his, yet his enemies have the first possession; as Canaan was Abraham's by promise, but his seed's by victory. Not but that Christ proclaims peace first, but because men will not come over nor submit to him without war. The strong man will not yield to be utterly spoiled and crucified upon terms of peace.

Hence then we may, first, learn the great authority and power of this king, who holds his crown by immediate nature from Heaven, and was, after a more excellent manner than any other kings, thereunto decreed and anointed by God himself. Much then are they to blame, who find out ways to diminish the kingdom of Christ,—and boldly affirm, that though a king he could not but be, yet he might be without a kingdom; a king in personal right, without subjects or territories to exercise his regal power in; a king

[g] Phil. ii. 8. Rom. xv. 8. [h] Matth. xxviii. 18. [i] Matth. xx. 28. John xviii. 36. Luke xii. 13, 14. John vi. 15. Matth. xvii. 27.

only to punish enemies, but not a king to govern or to feed a people. But shall God give his Son the uttermost parts of the earth for his possession, and shall men withhold it? shall God give men unto Christ ("Thine they were, and thou gavest them unto me[k],") and shall they detain themselves from him? what is it, that he gives unto his Son, but the souls, the hearts, the very thoughts of men, to be made obedient unto his sceptre[l]? and shall it then be within the compass of human power to effect, as it is in their pride to maintain, "fieri posse ut nulla sit ecclesia?" We know one principal part of the kingdom and power of Christ is, "to cast down imaginations, and every high thing that exalteth itself against the knowledge of God;" and that not only unto conviction, but unto obedience, as the apostle shows; to send such gifts of the Spirit unto men, as should benefit the very rebellious, that God might dwell amongst them[m]; for inasmuch as Christ came "to destroy the works of the Devil, that is, sin," (as the apostle shows[n],) and in their place, to bring in the work of God, which is "faith in him"—for so that grace is frequently styled[o]; therefore it is requisite, that none of Satan's instruments, and confederates, such as the hearts of natural men are, should be too strong for the grace of Christ.

But what then? doth Christ compel men against their wills to become subject unto him? No, in no wise. He hath ordered to bring them in by way of voluntariness and obedience. And herein is the wisdom of his power seen[p], that his grace shall mightily produce those effects in men, which their hearts shall most obediently and willingly consent unto; that he is able to use the proper and genuine motions of second causes to the producing of his own most holy, wise, and merciful purposes. As we see human wisdom can so order, moderate, and make use of natural motions, that by them artificial effects shall be produced; as in a clock, the natural motion of the weight or plummet causeth

[k] John xvii. 6. [l] 2 Cor. x. 5. [m] Psalm lxviii. 18. [n] 1 John iii. 8. John viii. 41, 44. [o] John vi. 29. Phil. i. 29. Col. ii. 12. [p] Illud nescio quomodo dicitur frustra Deum misereri, nisi nos velimus: si enim Deus misereretur, etiam volumus; ad eandem quippe misericordiam pertinet ut velimus. *Aug.* tom. 4. Ad Simplicianum lib. 1. qu. 2.—Agit Omnipotens in cordibus hominum etiam motum voluntatis eorum, ut per eos agat, quod per eos agere ipse voluerit. *Id.* de Grat. et Lib. Arb. c. 2.

the artificial distribution of hours and minutes: and in a mill, the natural motion of the wind or water, causeth an artificial effect in grinding the corn. How much more then shall the wisdom of Almighty God, whose weakness is stronger, and whose foolishness is wiser than men, be able so to use, incline, and order the wills of men, without destroying them or their liberty, as that thereby the kingdom of his Son shall be set up amongst them? So that though there be still an habitual, radical, fundamental, indetermination and indifferency unto several ways (unto none of which there can be a compulsion), yet by the secret, ineffable, and most sweet operation of the Spirit of grace [q], opening the eyes [r], convincing the judgment [s], persuading the affections, inclining the heart, giving an understanding, quickening and knocking the conscience [t], a man shall be swayed [u] unto the obedience of Christ, and shall come unto him so certainly, as if he were drawn,—and yet so freely, as if he were left unto himself.[x] For in the calling of men by the Word, there is a 'trahere,' and a 'venire.' The Father draweth, and the man cometh [y]. *That* notes the efficacy of grace; and *this*, the sweetness of grace. Grace worketh strongly, and therefore God is said 'to draw;' and it worketh sweetly too, and therefore man is said 'to come.'

Again, from hence we learn our duty unto this king, the honour and subjection which is due unto him. "The Father committeth all judgment unto the Son," that is, hath anointed him with the office and abilities of a king: for judgment stands for the whole duty of a king [z], and is therefore frequently attributed unto the Messias [a]. And from thence our Saviour infers, that "all men should honour the Son, even as they honour the Father [b]," with the same worship, reverence, and subjection. For "God hath highly exalted him, and given him a name above every name [c], That at the name of Jesus," that is, unto that Holy Thing, unto the power and sceptre of that divine person, which is unto us so comfortably manifested in a name of salvation, "Every knee

[q] 2 Cor. iv. 6. [r] Eph. i. 17, 18. Acts xxvi. 18. [s] 1 John ii. 27. [t] John xvi. 8. [u] Acts xvi. 14. Jer. xxxi. 18, 33. Ezek. xxxvi. 26, 27. 1 John v. 20. Psal. cxix. 34, 36. [x] Nolite cogitare invitum trahi; trahitur animus et amore. *Aug.* Tract. 26. in Johan. [y] John vi. 44. [z] Psalm lxxii. 1. [a] Isai. xlii. 1. 4. Jer. xxiii. 5. Jer. xxxiii. 15. [b] John ii. 22, 23. [c] Acts iii. 16.

shall bow [d]," &c. This duty the Psalmist expresseth by "kissing the Son;" which denoteth unto us three things:—1. Love: for a kiss is a symbol or expression of love, and therefore used by the primitive Christians [e] in their feasts of love, and after prayer unto God, and oftentimes enjoined by St. Paul as an expression of Christian love. Insomuch that it was a proverbial speech among the heathens; 'See, how these Christians do love one another.'—And this is a duty which the apostle requires, under pain of the extremest curse that can light upon a man, to "love the Lord Jesus Christ." [f] And "If any man," saith our Saviour, "loveth father or mother, more than me, he is not worthy of me; or son or daughter more than me, he is not worthy of me [g]:" that is, he is utterly unqualified for the benefit of my mediation. For he that hath good by me, cannot choose but love me. [h]—2. To kiss, in the Scripture phrase noteth worship and service. [i] "Let the men that sacrifice, kiss the calves." [k] And thus we find the four beasts, and the four and twenty elders, and every creature in heaven and on earth, and under the earth, worshipping the Lamb, and ascribing blessing, honour, glory, and power unto him. [l]—3. To kiss, is an expression of loyalty and obedience: thus Samuel kissed Saul, when he had anointed him king over Israel. [m] And therefore the Septuagint [n] and Jerome, and, from them, our translators, render the word which signifieth to 'kiss,' by 'being obedient,' or ruled by the words of Joseph. [o] And this likewise is a duty which we owe unto Christ, to be obedient to him, to be ruled by his mouth, and by the sceptre of his mouth, that is, by his word, which is therefore called the 'law of Christ,' because it hath a binding power in it. We are commanded from Heaven to hear him [p]; and that too, under pain of a curse: "Every soul which will not hear that prophet, shall be destroyed from among the

[d] Phil. ii. 9, 10. [e] Ἀλλήλους φιλήματι ἀσπαζόμεθα, παυσάμενοι τῶν εὐχῶν. *Justin. Martyr.* Apol. 2. Osculum pacis orationis signaculum, quæ oratio cum divortio sancti oculi integra, &c. *Tertul.* de Orat. [f] 1 Cor. xvi. 22. Ephes. vi. 24. [g] Matth. x. 37. [h] Luke vii. 47. [i] Affectatione cœlestia adorandi, ad solis ortum labia vibratis. *Tertul.* Apolog. cap. 16. Cæcilius simulacro Serapidis denotato, ut vulgus superstitiosus solet, manum ori admovens, osculum labiis pressit. *Minut. Felix* in Octavio.—In adorando, dextram ad osculum referimus. *Plin.* lib. 28. cap. 2. Ἰνδοὶ προσεύχονται τὸν ἥλιον, οὐχ ὥσπερ ἡμεῖς, τὴν χεῖρα κλίναντες, &c. *Lucian.* de Saltatione. [k] Hos. xiii. 2. Job xxxi. 26, 27. [l] Rev. v. 8, 14. [m] 1 Sam. x. 1. [n] Ὑπακούσεται. Ad tui oris imperium sanctus populus obediet. *Hieron.* [o] Gen. xli. 40. [p] Matth. xvii. 5.

people."[q] We should learn, therefore, to take his commands as from God; for he speaketh his Father's words, and in his name.[r] When Ahasuerus commanded Haman to put on the crown upon Mordecai, he presently executed the king's pleasure, and honoured his greatest enemy, because the king required it. Now God hath made Christ our king, and "hath crowned him with honour and majesty" (as the apostle speaks), and requires of us to kiss this his Son, and to bow unto his name; and therefore be we what we will, princes, or judges, or great men of the world (who rejoice in nothing more, than in the name of wisdom), this is our wisdom, and duty[s]. It is too ordinary with great men to be regardless of God and his ways. Yet we see the wrath of God in his creatures, fire, tempest, pestilence, sword, sickness, make no distinction betwixt them and others: how much less will God himself make, when all crowns, and sceptres, and dignities shall be resigned to him, and all men shall stand in an equal distance and condition before the tribunal of Christ, when no titles of honour, no eminency of station, no treasures of wealth, no strength of dependencies, no retinue and train of servants will accompany a man into the presence of the Lamb, or stand between him and the judgment of that great day. We know he was a king that feared the presence of a persecuted prophet[t]; and he was a prince that trembled at the preaching of an apostle in chains.[u] The Word of God cannot be bound nor limited; it is the sceptre which his Father hath given him; and we cannot, without open contestation against God, resist his government therein over us. "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me," saith our Saviour. It is Christ himself, whose ambassadors we are, and with whom men have to do in our ministry. And he will have it so: First, For our peace; if God will speak again by the ministry of angels, in thunder, and fire (as he did on Mount Sinai) we would quickly call for Moses and ministers again.[x] Secondly, For his own glory, that the excellency may be of God, and not of men[y]; that it may not be "in him that planteth, nor in him that watereth, but in God which giveth the blessing and the increase[z];" that

[q] Acts iii. 23. [r] Deut. xviii. 19. John iii. 34. [s] Psalm ii. 10, 12.
[t] 1 Kings xxi. 20. [u] Acts xxiv. 26. [x] Exod. xx. 19. [y] 2 Cor. iv. 7.
[z] 1 Cor. iii. 7.

it may not be in him which willeth, nor in him which runneth, "but in God which showeth mercy;[a]" that the service, co-operation, and help of the church's joy might be ours, but the dominion over men's faith, and the teaching of their inner man might be Christ's.[b] Very bold therefore, and desperate is the contumacy of those men, who stand at defiance with the power of Christ, speaking in his servants. The apostle saith, there is no escape left for those, "who neglect so great salvation."[c] And yet this is the constant folly and cry of natural men, "We will not have this man to reign over us: let us break their bands asunder, and cast away their cords from us."

But, first, Every man must be subject to some king, either Christ or sin; for they two divide the world, and their kingdoms will not consist. And the subjects of sin are all slaves and servants, no liberty amongst them[d]; whereas Christ makes all his subjects kings, like himself[e]; and his is a kingdom of righteousness, peace, and joy.[f] Secondly, If men, by being the subjects of sin, could keep quite out from the judgment and sceptre of Christ, it were something: but all men must, one way or other, be subdued unto him[g], either as sons, or as captives; either under his grace, or under his wrath. "As I live, saith the Lord, every knee shall bow to me."[h] He must either be a savour of life, or of death; either for the rising, or the fall of many in Israel; either for a sanctuary, or for a stumbling-block; all must either be saved by him, or judged by him. There is no refuge nor shelter of escape in any angle of the world; for his kingdom reacheth to the uttermost corners of the earth, and will find out and fetch in all his enemies. Thirdly, The matter were not great, if a man could hold out in the opposition. But "can thine heart endure, or thine hands be strong," saith the Lord, "in the day that I shall deal with thee?"[i] What will ye do in the desolation[k] which shall come from far? when you are spoiled, what will you do? where will you leave your glory? what will become of the king whom you served before?—It may be, thy money is thine

[a] Rom. i. 16. [b] 2 Cor. i. 24. Ephes. iv. 20. 21. [c] Heb. ii. 3. [d] John viii. 34. [e] Rev. i. 6. [f] Rom. xiv. 17. [g] Eris sub pedibus, aut adoptatus aut victus; locum habebis vel gratiæ vel pœnæ. *Aug.* [h] Rom. xiv. 10, 11. [i] Ezek. xxii. 14. [k] Isai. x. 3.

idol, and thou art held in thraldom under thine own possessions. But what will remain of a man's silver and gold to carry him through the wrath to come, but only the rust thereof, to join in judgment against him?—It may be, thou servest the times, and fashions of the world, rejoicest in thy youth, in the ways of thy heart, and in the sight of thine eyes: but thou must not rise out of thy grave in thy best clothes[l], nor appear before Christ, like Agag, gorgeously apparelled. Thou must not rise to play, but to be judged.—It may be, thou servest thine own lust, and another's beauty. But what pleasure will there be in the fire of lust, when it shall be turned into the fire of Hell? or what beauty wilt thou find on the left hand of Christ, where the characters of every man's hellish conscience shall be written in his face?—Thou servest thine own vain glory, and affectations: but what good will it be to be admired by thy fellow-prisoners, and condemned by thy judge? In one word, thou servest any of thine own evil desires:—foolish man, here they command thee, and there they will condemn thee; they are here thy god, and they will be there thy devils.

The second particular in the description of Christ's kingdom is the greatness, and nearness of his person unto David: —*My Lord.* David calleth him "my Lord" upon a double reason; by a spirit of prophecy, as foreseeing his incarnation and nativity out of the tribe of Judah, and stock of Jesse; and so he was David's 'son;' and by a spirit of faith, as believing him to be his redeemer and salvation; and so he was David's 'Lord'—"A virgin shall conceive and bear a son;"—there we see his incarnation and descent from David; "and shall call his name Immanuel, God with us;" there we see his dominion over David. As man, so he was his son; and as mediator, so he was his Lord. As man, so he was subject unto Mary his mother; and as mediator, so he was the Lord and Saviour of his mother[m]. As man, he was made for a little while lower than the angels, that he might suffer death; but as mediator, God and man, in one person, so he was made much better than the angels, all the angels of God were his subjects to worship him, and his ministers to wait upon him[n]. So then the pronoun *mine*

[l] Jer. iv. 30. [m] Luke ii. 51. Luke i. 46, 47. [n] Heb. ii. 7, 9. Heb. i. 4, 6, 7.

leads us to the consideration of Christ's consanguinity with David, as he was his *son;* and of his dignity above David, as he was his *Lord.*

From hence we learn, that though Christ was man, yet he was more than a bare man. For, 'jure naturæ,' no son is Lord to his father; domination doth never ascend. There must be something above nature in him to make him his father's sovereign, as our Saviour himself argueth from these words [o]. Christ then is a Lord to his people; he had dominion, and was the salvation of his own forefathers.

"A Lord." First, By right of the creation. For he is before all things, and by him all things consist [p]; which the apostle makes the argument of his sovereignty; "To us there is but one Lord Jesus Christ, by whom are all things, and we by him." [q]

Secondly, By a right of sonship and primogeniture, as the chief, the first-born, the heir of all things. He is not in the house as Moses was, a servant, but a son over his own house [r]; that is, he was not a servant, but Lord in the church;—as the apostle elsewhere gives us the same distinction; "We preach Christ Jesus the Lord, and ourselves servants [s]." For, in the Scripture-phrase, the 'first-born' notes principality, excellency, and dominion. "I will make him," saith God, "my first-born, higher than the kings of the earth [t]." So in Job, the first-born of death is the same with the king of terrors [u]: and so the apostle saith, that the heir is the Lord of all [x]. And therefore from his primogeniture [y] and designation to the inheritance of all things, he inferreth his pre-eminence and honour even above the angels [z].

Thirdly, By the right of his unction, office, and mediatorship, unto which he was designed by his Father. He was to have in all things the pre-eminence, "For it pleased the Father, that in him should all fulness dwell [a]." Where by *fulness* either we must understand fulness of the Godhead

[o] Mat. xxii. 42, 45. [p] Col. i. 17. [q] 1 Cor. viii. 6. [r] Heb. iii. 5, 6. [s] 2 Cor. 4, 5. [t] Psalm lxxxix. 27. [u] Job xviii. 13, 14. [x] Gal. iv. 1. [y] Christus vocatur 'Primogenitus omnis creaturæ,' hoc est, 'Dominus.' *Schindler* in voce בכר—Solet in Scripturis '*Primogenitum*' vocari quodcunque in suo genere excellens atque summum est—'Ego primogenitum constituam eum,' hoc est, mirum in modum exaltabo et glorificabo eum. *Glass.* in Ὀνοματολογία Messiæ. Clas. 8. Appel. 7. p. 308. [z] Col. i. 18. Heb. i. 2, 4. [a] Col. i. 18, 19.

bodily, as the apostle speaks [b], or fulness of the Spirit of Grace, which St. John speaks of [c]. And, in both respects, he is a Lord over all: in one, by the dignity of his hypostatical union; in the other, by the grace of his heavenly unction; and in both, as mediator, and head in the church. Therefore the apostle saith, "That God hath made him Lord and Christ [d]," and by the accomplishment of his office, in dying, rising, and reviving, he became Lord both of the dead and living [e].

And thus he is Lord in two respects: First, a Lord in power and strength; power to forgive sins [f]; power to quicken whom he will [g]; power to cleanse, justify, and sanctify [h]; power to succour in temptations [i]; power to raise from the dead [k]; power to save to the uttermost [l] all that come unto God by him; power to hold fast his sheep [n]; power to cast out the accuser of the brethren [o]; power to put down all his enemies, and to subdue all things unto himself [p]. Secondly, a Lord in authority; to judge, to anoint, to employ, to command whom and what he will. He only is Lord [q] over our persons, over our faith, over our consciences: to him only we must say, "Lord, save us, lest we perish;" to him only we must say, "Lord, what wilt thou have me to do?"

And such a Lord Christ was to his own forefathers. "They all did eat of the same spiritual meat, and all drank of the same spiritual drink, even of that rock which was Christ [r]." He was the substance of the ceremonies, the doctrine of the prophets, the accomplishment of the promises, the joy [s] and salvation of the patriarchs and princes, the desire and expectation of all flesh. The gospel is to us a history, and narration, and therefore delivered by the hand of witnesses [t]; to them, a promise and prediction, and therefore delivered by the hand of prophets [u]. The apostles entered into the prophets' labours, and were servants in the same common salvation; these as sowers, and they as

[b] Col. ii. 9. [c] John i. 16. John iii. 34. [d] Acts ii. 36. [e] Rom. xiv. 9. Rev. v. 12. [f] Matth. ix. 6. [g] John v. 25, 26. [h] 1 Cor. vi. 11. [i] Heb. ii. 18. [k] John vi. 40. Heb. vii. 25. [n] John vi. 39, and x. 28. [o] Rev. xii. 10. [p] Phil. iii. 21. [q] Col. ii. 7. Luke i. 69, 70. Acts iii. 18. and xx. 24. 2 Cor. i. 20. [r] 1 Cor. x. 3, 4. [s] John viii. 56. Gen. xlix. 18. 2 Sam. xxiii. 5. Hag. ii. 7. [t] Acts xxvi. 16. 1 John xii. 3. [u] 1 Pet. i. 10, 11, 12.

reapers[x]: these as preachers of the seed hoped, and they as preachers of the same seed exhibited. The ancient Jews were not then saved by bare temporal promises, neither was their faith ultimately fixed upon ceremonies or earthly things; but as their preachers had the same spirit of Christ with ours, so the doctrine which they preached, the faith and obedience which they required, the salvation which they foretold, was the same with ours. As the same sun[y] illightens the stars above, and the earth beneath; so the same Christ was the righteousness and salvation both of his forefathers, and of his seed. They without us could not be made perfect; that is, as I conceive, their faith had nothing actually extant amongst themselves to perfect it, but received all its form and accomplishment from that better thing which was provided for, and exhibited unto us. "For the law," that is, the carnal commandment, and outward ceremonies therein prescribed, "made nothing," no grace, no person, "perfect; but the bringing in of a better hope," that is, of Christ, (who as he is unto us the hope of glory, so he was unto them the hope of deliverance, for he alone it is by whom we draw nigh unto God) "doth perfect for ever those that are sanctified[z]."

If Christ then be our Lord, we must trust in him, and depend upon him for all our present subsistence, and our future expectations. For he never faileth those, that wait upon him. "He that believeth in him, shall not be ashamed." And indeed faith is necessary to call Christ, 'Lord:' no man can call Jesus 'Lord,' but by the Spirit; because other Lords are present with us, they do with their own eye over-see, and by their own visible power order and direct us in their service: But Christ is absent from our senses; "Though I have known Christ after the flesh, yet henceforth," saith the apostle, "know I him no more."—Therefore to fear, and honour, and serve him with all fidelity,—to yield more absolute and universal obedience to his commands, though absent, though tendered unto us by the ministry of mean and despicable persons, than to

[x] John iv. 38. [y] *Aug.* de Civ. Dei, l. 10. c. 25. et epist. 157. ad Optat.—Et epist. 49. ad Deograt. de Cath. Rud. c. 3. et c. 19.—de Peccat. Merit. et Remiss. lib. 2. c. 29.—de Peccat. Orig. c. 24. et 25.—de Nupt. et Concupisc. l. 2. c. 11. [z] Heb. vii. 19. Heb. x. 14.

the threats, and sceptres of the greatest princes,—to labour that not only present, but absent we may be accepted of him,—to do his hardest works of self-denial, of overcoming and rejecting the assaults of the world, of standing out against principalities, and powers, and spiritual wickedness, of suffering and dying in his service,—needs must there be faith in the heart to see him present by his Spirit, to set our seal to the truth, authority, and majesty of all his commands, to hear the Lord speaking from Heaven, and to find, by the secret and powerful revelations of his Spirit out of the Word to the soul, evident and invincible proofs of his living by the power of God, and speaking mightily in the ministry of his Word to our consciences. Therefore when the apostle had said, "We are absent from the Lord," he presently adds, "We walk by faith;" that is, We labour to yield all service and obedience to this our Lord though absent; because by faith (which giveth presence to things unseen, and subsistence to things that are yet but hoped) we know that he is, and that he is a rewarder of those that diligently seek him.

And indeed, though every man call him 'Lord,' yet no man doth in truth and sincerity of heart so esteem him, but those who do in this manner serve him, and by faith walk after him. "If I be a master, saith the Lord, where is my fear [a]?" It is not every one that saith 'Lord, Lord,' but he that doth my will, that trembleth at my Word, that laboureth in my service, who declares himself to be mine indeed. For the heart of man cannot have two masters; because, which way so ever it goes, it goes whole and undivided. We cannot serve Christ, and any thing else which stands in competition with him: First, Because they are contrary masters; one cannot be pleased, or served, without the disallowance of the other. The Spirit that dwelleth in us, lusteth to envy,—that is, grudgeth, and cannot endure that any service should be done to the Lord; for "the friendship of the world is enmity against God [b]." And therefore saith the apostle, "If any man love the world, the love of the Father is not in him [c];" and the reason is, because they are contrary principles, and have contrary spirits, and lusts; and therefore must needs overrule unto contrary services.

[a] Mal. i. 6. [b] Jam. iv. 4, 5. [c] 1 John ii. 15.

Secondly, Because both masters have employments enough to take up a whole man. Satan and the world have lusts to fill the whole head and heart of their most active and industrious servants; for the apostle saith, that "all which is in the world, is lusts."—And the heart of man is wholly, or most greedily, set in him to do that evil which it is tasked withal [d]. The all that is in man, all his faculties, all his affections, the whole compass of his created abilities, are all gone aside, or turned backward; there is no man, no part in man, that doth any good, no, not one [e]. Christ likewise is a great Lord; hath much more business than all the time, or strength of his servants can bring about. He requireth the obedience of every thought of the heart [f]; grace and edification and profit in all the words, that proceed out of our mouth [g]; a respect unto the glory of God in whatsoever works we go about [h]; the whole soul, body, and spirit should be sanctified throughout, and that even 'till the coming of our Lord Jesus Christ [i].' Christ hath service much more than enough to take up all the night, strength, studies, abilities, times, callings of all his servants: —businesses towards God and himself, worship, fear, communion, love, prayer, obedience, service, subjection: businesses towards and for ourselves, watchfulness, repentance, faith, sincerity, sobriety, growth in grace: business towards other men as instruments and fellow-members, exhortation, reproof, direction, instruction, mourning, rejoicing, restoring, relieving, helping, praying, serving in all ways of love. So much evil to be avoided,—so many slips and errors to be lamented,—so many earthly members to be crucified,—so much knowledge and mysteries to be learned,—so many vain principles to be unlearned,—so much good to be done to myself,—so much service to be done to my brother,—so much glory to be brought to my master; every Christian hath his hands full of work. And therefore Christ expostulateth it as an absurd thing, to call him "Lord, Lord," to profess and ingeminate a verbal subjection, and "yet not do the things which he requires [k]."

The third thing observed touching the kingdom of Christ, is the glory and power thereof, intimated by his 'sitting at

[d] Eccles. viii. 11. [e] Psalm xiv. 3. and liii. 3. [f] 2 Cor. x. 5. [g] Ephes. iv. 29.
[h] 1 Cor. x. 31. [i] 1 Thes. v. 23. [k] Luke vi. 46.

the Lord's right hand.'—'God's right hand[l]' in the Scripture, is a metonymical expression of the strength, power, majesty, and glory, that belong unto him. "This is mine infirmity," saith the Psalmist; "but I will remember the years of the right hand of the Most High[m];" where we find God's 'power' under the metonymy of a 'right hand,' opposed to the infirmity of his servant: 'My infirmity, and weak faith, made me apt to sink under the sense of God's displeasure; but when I called to mind the experiences of God's former power in like distresses, I recollected my spirits, and was refreshed again.' So the right hand of the Lord is said to span, or extend the heavens[n]; and the Psalmist expresseth the strength and salvation of the Lord by his right hand.[o] And "his fury is the cup of his right hand[p]." And he strengtheneth, and helpeth, and upholdeth his people by 'the right hand of his righteousness;' that is, by his power and faithful promises, which in their weakness strengthens them,—in their fear and flagging, helps them,—in their sinking and falling, upholds them.[q] So the Psalmist saith of wicked men, that "their right hand, is a right hand of falsehood[r]:" that is, either confidence in their own power will deceive themselves, or they will deceive others to whom they promise succour and assistance. Therefore God's right hand is called "the right hand of majesty[s];" and "the right hand of power[t]." To sit then at God's right hand[u], noteth that great honour and judiciary office, and plenitude of power, which God the Father hath given to his Son; after his manifestation in the flesh, in his nativity, and justification by the Spirit, in his resurrection, he was then, amongst other dignities, received up into glory.[x] This we find amongst those expressions of honour, which Solomon showed unto his mother, that "she sate at his right hand[y]." And herein the apostle puts a great difference between Christ and the Levitical priests, that they

[l] Δεξιὰν τοῦ πατρὸς λέγομεν τὴν δόξαν καὶ τὴν τιμὴν τῆς θεότητος, ἐν ᾗ ὁ τοῦ Θεοῦ υἱὸς πρὸ αἰώνων ὑπάρχων, ὡς Θεὸς καὶ τῷ πατρὶ ὁμοούσιος, ἐπ' ἐσχάτων σαρκωθεὶς, καὶ σωματικῶς κάθηται συνδοξασθείσης τῆς σαρκὸς αὐτοῦ. *Damasc.* lib. 4. de Orthodox. Fid. cap. 2. [m] Psalm lxxvii. 10. [n] Isa. xlviii. 13. [o] Psalm cxviii. 14, 15, 16. [p] Hab. ii. 16. [q] Isai. xli. 10. [r] Psalm cxliv. 11. [s] Heb. i. 3. [t] Luke xxii. 69. [u] Verbum 'sedere' Regni significat potestatem. *Hieron.* in Eph. cap. 1.—'Sedere' quod dicitur Deus, non membrorum positionem, sed judiciariam significat potestatem. *Aug.* de Fide et Symbol. cap. 7. [x] 1 Tim. iii. 16. [y] 1 Kings ii. 19.

'stood' daily ministering, but Christ, after his offering, 'sate down' at the right hand of God.[z] Noting two things: First, that Christ was the Lord;—and they, but servants; for standing[a] is the posture of a servant or minister[b], and not sitting.[c] Secondly, that their work was daily repeated; whereas Christ's was consummate in one offering once for all, after which he rested or sate down again.

This sitting then of Christ at the right hand of majesty and glory, notes unto us, first, the great exaltation of the Lord Christ, whom God hath highly honoured and advanced, and given a name above every name.

First, His divine nature, though it cannot possibly receive any intrinsecal improvement or glory, (all "fulness of glory" essentially belonging thereunto,) yet so far forth as it was humbled, for the economy and administration of his office, so far it was re-advanced again. Now he emptied and humbled himself[d], not by putting off any of his divine glory; but by suffering it to be overshadowed with the similitude of sinful flesh, and to be humbled under the form of a servant, as the light of a candle is hidden in a dark and close lanthorn: so that declaratorily, or by way of manifestation, he is, in that respect, magnified at God's right hand,—or, as the apostle speaks, "declared to be that Son of God by power in rising from the dead," and returning to his glory again.[e] Again, however in 'abstracto' we cannot say, that the deity or divine nature was exalted in any other sense, than by evident manifestation of itself in that man who was before despised, and accused as a blasphemer, for that he made himself equal with God; yet in 'concreto,' and by reason of the communication of properties from one nature to another in the unity of one person; it is true, that as God saved the world by his blood, and as it was the Prince of Life that was

[z] Heb. x. 11, 12. [a] Luke i. 19. 1 Kings xvii. 1. [b] Deut. x. i. and xvii. 12. Ezek. xliv. 24. [c] Luke xvii. 7. 2 Chro. xviii. 18. [d] Οὐ γὰρ ἦ πρὸς τὸ σὸν ἀνδρὸς συγκατάβασις ἐλάττωσις ὀφείλει γίνεσθαι τῆς ἀξίας τοῦ δυνατοῦ· ἀλλὰ τὴν μὲν φύσιν νέμει δεσποτικῶς, τὰ δὲ ταπεινότερα τῶν ῥημάτων δέχου οἰκονομικῶς. *Basil. Mag.* Homil. de Fide.—Ut sol cum in nube tegitur, claritas ejus comprimitur, non exstatur; sic Homo ille, quem Dominus Salvatorque noster i. e. Deus, Dei Filius, induit, Deitatem in illo non intercepit, sed abscondit. *Greg. Nazian.* Orat. 49. de Fide.—Συνεκάθισε τὴν ἀνθρωπίνην φύσιν ἐν τῷ θρόνῳ τῷ βασιλικῷ, καὶ προσκυνεῖται νῦν ἀπὸ πάσης τῆς κτίσεως. *Theophylact.* in Joh. 17.—Accepit ut homo, quæ habebat ut Deus. *Theodoret.* in Phil. 2. [e] Rom. i. 4.

crucified, and the Lord that lay in the grave; so God likewise was in the form of a servant humbled, and at the right hand of majesty exalted again.

Secondly, The human nature of Christ is most highly exalted by sitting at God's right hand: for in the right of his hypostatical union, he hath an ample and immediate claim to all that glory, which might, in the human nature, be conferred upon him. So that though during the time of his conversation amongst men, the exigence and economy of the office which he had for us undertaken, made him a man of sorrows, and intercepted the beams of the godhead and divine glory from the other nature; yet having finished that dispensation, there was, in the virtue of that most intimate association of the natures in one person, a communicating of all glory from the Deity, which the other nature was capable of. For as, by the Spirit of holiness, he was filled with treasures of wisdom, and knowledge, and grace, and thereby fitted for the office of a mediator, and made the first-fruits, the first-born, the heir of all things, the head, and captain of the church; furnished with a residue and redundancy of the Spirit to sanctify his brethren, and to make them joint heirs and first-born with himself;—so, by the Spirit of glory, is he filled with unmatchable perfections, beyond the capacity or comprehension of all the angels of heaven; being not only full of glory, but having in him all the fulness of glory, which a created nature, joined to an infinite and bottomless fountain, could receive.

From hence, therefore, we should learn to let the same mind be in us which was in Christ; to humble ourselves first, that we may be exalted in due time,—to finish our works of self-denial, and service which we owe to God, that so we may enter into our master's glory. For he himself entered not but by a way of blood. We learn likewise to have recourse and dependence on him for all supplies of the Spirit[f], for all strength of grace, for all influences of life, for the measure of every joint and member; he is our treasure, our fountain, our head; it is his free grace, his voluntary influence which habituateth and fitteth all our faculties, which animateth us unto a heavenly being, which giveth us both the strength and first act, whereby we are qualified to work.

[f] Phil. i. 19. and iv. 13. Eph. iv. 16.

and which concurreth with us in 'actu secundo' to all those works, which we set ourselves about. As an instrument, even when it hath an edge, cutteth nothing, till it be assisted and moved by the hand of the artificer; so a Christian when he hath a will, and an habitual fitness to work, yet is able to do nothing without the constant supply, assistance, and concomitancy of the Grace of Christ, exciting, moving, and applying that habitual power unto particular actions. He it is that giveth us not only to will but to do; that goeth through with us, and worketh all our works for us by his grace. Without him, we can do nothing; all our sufficiency is from him. But it may be objected, If we can do nothing without a second grace, to what end is a former grace given? Or what use is there of our exciting that grace and gift of God in us, which can do nothing without a farther concourse of Christ's Spirit?—To this I answer, First, That as light is necessary and requisite unto seeing, and yet there is no seeing without an eye; so without the assisting grace of Christ's Spirit concurring with us unto every holy duty, we can do nothing; and yet that grace doth ever presuppose an implanted, seminal, and habitual grace, fore-disposing the soul unto the said duties. Secondly, As, in the course of natural effects, though God be a most voluntary agent, yet, in the ordinary concurrence of a first cause, he worketh 'ad modum naturæ,' measuring forth his assistance proportionably to the condition and preparation of the second causes: so in supernatural and holy operations (albeit not with a like certain and unaltered constancy) though Christ be a most voluntary head of his church, yet usually he proportioneth his assisting and second grace, unto the growth, progress, and radication of those spiritual habits which are in the soul before. From whence cometh the difference of holiness, and profitableness amongst the saints, that some are more active, and unwearied in all holy conversation than other; as, in the natural body, some members are larger, and more full of life and motion than others, according to the different distribution of spirits from the heart, and influences from the head. This then affords matter enough both to *humble* us, and to *comfort* us: to *humble* us, that we can do nothing of ourselves, that we have nothing in ourselves, but sin. All the fulness of grace is in him: and therefore, whosoever hath any, must have it from him; as in the Egyptian fa-

mine, whosoever had any corn, had it from Joseph, to whom the granaries and treasures of Egypt were, for that purpose, committed. And this lowliness of heart, and sense of our own emptiness, is that which makes us always have recourse to our fountain, and keep in favour with our head, from whom we must receive fresh supply of strength for doing any good,—for bearing any evil,—for resisting any temptation,—for overcoming any enemy; for beginning, for continuing, and for perfecting, any duty. For though it be man's heart that doth these things, yet it is by a foreign and impressed strength; as it is iron that burns, but not by its own nature, which is cold,—but by the heat which it hath received from the fire. "It was not I," saith the apostle, "but the grace of God which was with me."

To *comfort* us likewise, when we consider, that all fulness and strength is in him, as in an officer, an Adam, a treasurer, and dispenser of all needful supplies to his people, according to the place they bear in his body, and to the exigence and measure of their condition, in themselves, or service in his church. Sure we are, that what measure soever he gives unto any, he hath still a residue of spirit; nay he still retaineth his own fulness; hath still enough to carry us through any condition; and, according to the difficulties of the service he puts us upon, hath still wisdom to understand, compassion to pity, strength to supply, all our needs. And that all this he hath as a merciful and faithful depositary, as a guardian, and husband, and elder brother, to employ for the good of his church; that he is unto this office appointed by the will of him that sent him, to lose nothing of all that which is given him, but to keep and perfect it unto the resurrection at the last day; that God hath planted in him a spirit of faithfulness, and pity for the cheerful discharge of this great office, given him a propriety unto us, made us as near and dear unto him, as the members of his sacred body are to one another. And, therefore, whosoever cometh to him, with emptiness, and hunger, and faith, he will in no wise cast out: it is as possible for him to hew off, and to throw away the members of his natural body, to have any of his bones broken,—as to reject the humble and faithful desires of those, that duly wait upon him.

Again, from this exaltation of Christ in his human nature, we should learn to keep our vessels in holiness and in honour,

as those who expect to be fashioned at the last like unto him. For how can that man truly hope to be like Christ hereafter, that labours to be as unlike him here as he can? "Shall I take the members of Christ, and make them the members of a harlot?" saith the apostle. So may I say, 'Shall I take the nature of Christ, that nature which he in his person hath so highly glorified, and make it in my person the nature of a devil?' If a prince should marry a mean woman, would he endure to see those of her nearest kindred, her brethren and sisters, live like scullions or strumpets, under his own eye? Now Christ hath taken our nature into a nearer union with himself than marriage; for man and wife are still two persons, but God and man is but one Christ. Death itself was not able to dissolve this union: for when the soul was separated from the body, yet the Deity was separated from neither. It was the Lord that lay in the grave; and he that ascended, was the same that descended into the lower part of the earth[g]. And shall we then defile this nature by wantonness, intemperance, and vile affections, which is taken into so indissoluble an unity with the Son of God? Christ took it to advance it; and it is still by his Spirit in us so much the more advanced, by how much the nearer it comes to that holiness which it hath in him. We should therefore labour to walk as becometh those that have so glorious a head,—to walk worthy of such a Lord unto all well pleasing, in fruitfulness and knowledge; to walk as those that have received Christ, and expect his appearing again[h].

Secondly, The sitting of Christ on the right hand of God, notes unto us the consummation of all those offices, which he was to perform here on the earth for our redemption. For till they were all finished, he was not to return to his glory again: "He that hath entered into his rest, hath ceased from his own works," saith the apostle[i]. First he was to execute his office, before he was to enter into his rest: though he were a son, and so, 'jure naturali,' the inheritance were his own before; yet he was to learn obedience by the things which he was to suffer, before he was made perfect again[k]. "After he had offered one sacrifice for sins for

[g] Matth. xxviii. 6. Eph. iv. 10. [h] Phil. i. 27. Colos. i. 10, and ii. 6, and iii. 4, 5. [i] Heb. iv. 10. [k] Heb. v. 8, 9.

ever," that is, after he had made such a complete expiation as should never need be repeated, but was able for ever to perfect those that are sanctified,—he then "sate down on the right hand of God," expecting "till his enemies be made his footstool[k]." This is the argument our Saviour useth, when he prayeth to be glorified again with his Father; "I have glorified thee on earth," or revealed the glory of thy truth and mercy to thy church; "I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self,"[l] &c. "He humbled himself," saith the apostle, "and became obedient to death, even the death of the cross; wherefore God hath highly exalted him,"[m] &c.; noting unto us the order of the dispensation of Christ's offices; some were works of ministry and service, in the office of obedience and suffering for his church; others were works of power and majesty, in the protection and exaltation of his church; and those necessarily to precede these. "He ought to suffer, and to enter into his glory[n]." Necessarily I say, First, by a necessity of God's decree, who had so fore-appointed it[o]. Secondly, by the necessity of God's justice, which must first be satisfied by obedience, before it could be appeased with man, or in the person of their head and advocate, exalt them to his glory again[p]. Thirdly, by the necessity of God's word and will, signified in the predictions of the prophets[q]. Fourthly, by the necessity of Christ's infinite person; which, being equal with God, could not possibly be exalted without some preceding descent and humiliation. "That he ascended," saith the apostle, "what is it but that he descended first into the lower parts of the earth[r]?" Therefore it is that our Saviour saith, "The Spirit should convince the world of righteousness, because he was to go to the Father, and should be seen here no more[s]." The meaning of it is, That the Spirit shall, in the ministry of the word, reveal unto those who are fully convinced of their sinful condition, and humbled in the sense thereof, a treasure of full and sufficient righteousness, by my obedience wrought for sinners. And the reason which is given of it, stands thus: 'Our righteousness consists in

[k] Heb. x. 12, 13, 14. [l] John xvii. 4, 5. [m] Phil. ii. 8, 9. [n] Luke xxiv. 26, 46. [o] Acts ii. 23, 24. [p] Rom. iii. 25, and v. 10, vi. 6, 11. Ephes. ii. 5, 6. [q] Luke xxiv. 46. 1 Pet. i. 10, 11. [r] Ephes. iv. 9. [s] John xvi. 10.

our being able to stand in God's presence.' Now Christ, having done all as our surety here, went up unto glory as our head and advocate, as the first-fruits, the captain, the prince of life, the author of salvation, and the forerunner of his people; so that his going thither, is an argument of our justification by him:—First, because it is a sign that he hath finished the work of our redemption on earth; a sign that he overcame death, and was justified by the Spirit, from the wrongs of men, and from the curse of the law. Therefore he said to Mary after his resurrection, "Go tell my disciples, I ascend to my Father and your Father, to my God and your God[t]:" That is, by my death, and victory over it, you are made my brethren, and reconciled unto God again. Secondly, because he hath offices in Heaven to fulfil at the right hand of his Father in our behalf, to intercede, and to prepare a place for us, to apply unto us the virtue of his death and merits. If he had ascended, without fulfilling all righteousness for the church, he should have been sent down, and seen again: "But now," saith he, "you see me no more;" for by once dying, and by once appearing in the end of the world, I have put away sin by the sacrifice of myself[u]. "He was taken," saith the prophet, "from prison and judgment;" to note, that the whole debt was paid, and now "who shall declare his generation?" That is, he now liveth unto numberless generations, he prolongeth his days, and hath already fulfilled righteousness enough to justify all those that know him, or believe in him[x]. Thus we see, that Christ's deliverance out of prison, and exaltation at the right hand of God, is an evident argument, that he is fully exonerated of the guilt of sin, and curse of the law, and hath accomplished all those works, which he hath undertaken for our righteousness.

And this likewise affords abundant matter both to *humble*, and to *comfort* the church of Christ: to *humble* us in the evidence of our disabilities; for if we could have finished the works which were given us to do, there would have been no need of Christ. It was weakness which made way for Christ: our weakness to fulfil obedience, and that weakness

[t] John xx. 17. [u] Heb. ix. 26. vii. 27. Rom. vi. 9, 10. [x] Isa. liii. 8, 10.

of the law to justify sinners[y]. All the strength we have, is by the power of his might, and by his grace[z]. And even this God dispenseth unto us in measure, and by degrees, driving out our corruptions, as he did the Canaanites before his people, "by little and little[a]." Because while we are here, he will have us live by faith, and fetch our strength, as we use it, from Christ, and wait in hope of a better condition, and glorify the patience and forbearance of God, who is provoked every day.

To *comfort* us likewise: First, Against all our unavoidable and invincible infirmities. Every good Christian desires to serve the Lord with all his strength, desires to be enriched, to be steadfast, unmoveable, abundant in the work of the Lord, to do his will as the angels in Heaven do it: yet in many things they fail, and have daily experience of their own defects. But here is all the comfort,—Though I am not able to do any of my duties as I should, yet Christ hath finished all his to the full; and therefore, though I am compassed with infirmities, so that I cannot do the things which I would, yet I have a compassionate advocate with the Father, who both giveth and craveth pardon for every one that prepareth his heart to seek the Lord, though he be not perfectly cleansed[b].

Secondly, Against the pertinacy and close adherence of our corruptions, which cleave as fast unto us as the very powers and faculties of our soul, as heat unto fire, or light unto the sun. Yet sure we are, that he who forbade the fire to burn, and put blackness upon the face of the sun at midday,—is able likewise to remove our corruptions as far from us, as he hath removed them from his own sight. And the ground of our expectation hereof, is this;—Christ, when he was upon the earth, in the form of a servant, accomplished all the offices of suffering and obedience for us: therefore, being now exalted far above all heavens, at the right hand of Majesty and Glory, he will much more fulfil those offices of power which he hath there to do:—Which are, by the supplies of his Spirit, to purge us from sin, by the sufficiency of his grace to strengthen us, by his word to sanc-

[y] Rom. v. 6, and viii. 3. Heb. vii. 18, 19. [z] Ephes. vi. 10. 2 Tim. ii. 1.
[a] Exod. xxiii. 30. [b] 1 John ii. 2. 2 Chron. xxx. 18, 19.

tify and cleanse us, and to present us to himself a glorious church without spot or wrinkle. He that brought from the dead, the Lord Jesus, and suffered not death to hold the head, is able, by that power, and for that reason, to make us perfect in every good work to do his will, and not to suffer corruption for ever to hold the members. It is the frequent argument of the Scripture [c].

Thirdly, Against all those fiery darts of Satan, whereby he tempteth us to despair, and to forsake our mercy. If he could have held Christ under, when he was in the grave, then indeed "our faith would have been vain, we should be yet in our sins [d]." But he who himself suffered, being tempted, and overcame both the sufferings and the temptation, "is able to succour those that are tempted, and to show them mercy and grace to help in time of need [e]."

Lastly, against death itself. For the accomplishment of Christ's office of redemption in his resurrection from the dead, was both the merit, the seal, and the first-fruits of ours [f].

Thirdly, The sitting of Christ on the right hand of his Father, noteth unto us the actual administration of his kingdom: therefore that which is here said, "Sit at my right hand, until I make thine enemies thy footstool,"—the apostle thus expoundeth, "He must reign, till he hath put all enemies under his feet [g]." And "he therefore died, and rose, and revived, that he might be Lord both of dead and living," namely, by being exalted unto God's right hand [h].

Now this administration of Christ's kingdom implies several particulars: First, *νομοθεσίαν*, the publication of established laws. For that which in this Psalm is called "The sending forth of the rod of Christ's strength out of Sion," is thus by the prophets expounded, "Out of Sion shall go forth the law, and the Word of the Lord from Jerusalem [i]."

Secondly, The conquering and subduing of subjects to himself, by converting the hearts of men, and bringing their thoughts into the obedience of his kingdom; ministerially, by the word of reconciliation; and effectually, by the power

[c] Heb. xiii. 20, 21. Col. ii. 12. Eph. i. 19, 20. Rom. vi. 5, 6. and viii. 11.
[d] 1 Cor. xv. 17. [e] Heb. ii. 17, 18, and iv. 15, 16. [f] 1 Cor. xv. 20, 22.
[g] 1 Cor. xv. 25. [h] Rom. xiv. 9. [i] Isai. ii. 3. Mic. iv. 2.

of his Spirit; writing his laws in their hearts, and transforming them into the image of his word from glory to glory.

Thirdly, Ruling, and leading those whom he hath thus converted, in his way, continuing unto their hearts his heavenly voice, never utterly depriving them of the exciting, assisting, co-operating grace of his Holy Spirit, but, by his divine power, giving unto them all things which pertain unto life and godliness, after he had once called them by his glorious power [k].

Fourthly, Protecting, upholding, succouring them against all temptations and discouragements. By his compassion, pitying them,—by his power and promises, helping them,—by his care and wisdom, proportioning their strength to their trials,—by his peace, recompensing their conflicts,—by patience and experience, establishing their hearts in the hope of deliverance [l].

Fifthly, Confounding all his enemies: 1. Their projects; holding up his kingdom in the midst of their malice, and making his truth like a tree, settle the faster, and like a torch, shine the brighter, for the shaking. 2. Their persons; whom he doth here gall and torment by the sceptre of his word, constraining them, by the evidence thereof, to subscribe to the justice of his wrath; and whom he reserveth for the day of his appearing, till they shall be put all under his feet. In which respect he is said to "stand at the right hand of God," as a man of war, ready armed for the defence of his church [m].

Fourthly, The sitting of Christ on the right hand of God, noteth unto us his giving of gifts, and sending down the Holy Ghost upon men. It hath been an universal custom, both in the church and elsewhere, in days of great joy and solemnity, to give gifts and send presents unto men. Thus after the wall of Jerusalem was built, and the worship of God restored, and the law read and expounded by Ezra to the people after their captivity; it is said, "That the people did eat and drink, and send portions [n]." The like form was by the people of the Jews observed in their feast of

[k] Isai. ii. 2. John x. 3, 4. 1 Cor. i. 4, 8. Isai. xxx. 21. 1 Pet. ii. 9. 2 Pet. i. 3. [l] Heb. ii. 17. John xvi. 33. 1 Cor. x. 13. 2 Cor. i. 5. Phil. iv. 7, 19. Rom. xv. 4. [m] Acts vii. 56. [n] Neh. viii. 10, 12.

Purim [o]. And the same custom hath been observed amongst heathen princes [p] upon solemn and great occasions, to distribute donations and congiaries amongst the people. Thus Christ, in the day of his majesty and inauguration, in that great and solemn triumph, "When he ascended up on high, and led captivity captive, he did withal give gifts unto men." [q]

Christ was notably typified in the Ark of the Testament. In it, were the tables of the law,—to show that the whole law was in Christ fulfilled, and that he was the end of the law for righteousness to those that believe in him. There was the golden pot, which had manna,—to signify that heavenly and abiding nourishment, which from him the church receiveth. There was the rod of Aaron which budded; signifying either the miraculous incarnation of Christ in a virgin, or his sufferings, which are expressed by stripes [r], and our resurrection with him, noted in the budding of a dry rod; or lastly, noting the sanctifying and fruitful virtue of his word, which is the rod of his strength. Upon it also was the mercy seat,—to note that in Christ is the foundation of all that mercy and atonement which is preached unto men. But in two things principally did it signify Christ unto our present purpose: First, It was overlaid within and without with gold, and had a crown of gold round about it [s]; denoting the plentiful and glorious kingdom of Christ, who was crowned with glory and honour [t]. Secondly, it had rings by which it was carried up and down, till at last it rested in Solomon's temple, with glorious and triumphal solemnity [u]. So Christ, while he was here upon earth, "being anointed with the Holy Ghost, and with power, went about doing good [x]." And having ceased from his works, did at last "enter into his rest [y]," which is 'the heavenly temple [z].'

Now this carrying of the ark into his resting-place denotes

[o] Esther ix. 22. [p] Tiberius, in triumpho Germanico, congiarium tricenos nummos viritim dedit. *Sueton.*—Divisit in populum congiarium, ut mos est imperium suscipientibus. *Herodian.* l. 5. et de Septimio Severo, Initio imperii magno congiario populum prosecutus est. Idem lib. 3. Vid. *Sueton.* Aug. cap. 41. et *Ælium Lamprid.* in Antonino. Observatum fuit ut principes, assumpto imperio, ad conciliandum favorem, congiarium darent populo, &c. *Alex. ab Alex.* Genial. dier. lib. 5. cap. 34. [q] Eph. iv. 10. [r] Isai. liii. 5. [s] Exod. xxv. 11, xxxvii. 2. [t] Heb. ii. 7. [u] Psalm cxxxii. 89. 2 Chron. v. 13. [x] Acts x. 38. [y] Heb. v. 10. [z] Rev. xi. 19.

two things: First, a final conquest, over the enemies of God. For as the moving of the ark signified the acting and procuring of victory [a], so the resting of the ark noted the consummation of victory. And therefore the temple was built, and the ark set therein in the days of Solomon, when there was not an emendicated or borrowed peace, depending upon the courtesy of the neighbour nations, but a victorious and triumphal peace, after the great victories of David, and tributary subjection and homage of all the Canaanites which were left in the land.[b] Secondly, it notes the conferring of gifts, as we see in that triumphal song at the removal of the ark; being also a prediction both of that which literally happened in the reign of Solomon, and was mystically verified in Christ [c]. Thus Christ, our 'prince of peace,' being now in the temple of God in Heaven, hath bound Hell, sin, and death, captive,—and hath demolished the walls of Jericho, or the kingdom of Satan, thrown him down 'from Heaven like lightning,' and passed a sentence of judgment upon him; and hath received of the Father, "the promise of the Holy Ghost, and given gifts unto men [d]." Before his entering into his rest, it was but a promise, and they were to wait at Jerusalem for it [e]; but, after his departure and intercession at his Father's right hand, it was poured forth "in abundance upon them [f]."

And we are to note, that as it began with his sitting there, so it continueth as long as he shall there sit. It is true all holy Scripture which God ordained for the gathering of his people, and for the guidance of them in the militant church, is already long since by the Spirit dictated unto holy and selected instruments, for that purpose inspired with more abundance of grace, and guided by a full and infallible spirit; but yet we must note, that, in these holy writings, there is such a depth of heavenly wisdom, such a sea of mysteries, and such an unsearchable treasure of purity and grace, that though a man should spend the longest life after the severest and most industrious manner to 'acquaint himself with God' in the revelations of his word, yet his knowledge would be but in part,—and his holiness, after all that,

[a] Josh. vi. 11, 20. [b] 2 Chron. viii. 7, 8, ix. 26. 2 Sam. vii. 9, 12. Psalm lxviii. 29. [c] Psalm lxviii. 18. [d] Acts ii. 32, 35. [e] Acts i. 4. [f] John xiv. 16, and xvi. 7.

come short of maturity; as the enemies are not all presently under Christ's feet, but are by degrees subdued; so the Spirit is not presently conferred in fulness unto the members of Christ, but by measure and degrees, according to the voluntary influences of the head, and exigences of the members. So much of the Spirit of Grace and Truth as we have here, is but the earnest and handsel of a greater sum,[g] the seed and first-fruits of a fuller harvest.[h] Therefore the apostle mentions "a growing change from glory to glory by the Spirit of God[i]." We must not expect a fulness till 'the time of the restitution of all things,' till that day of redemption and adoption, wherein the light, which is here but sown for the righteous, shall grow up into a full harvest of holiness and of glory.

But here ariseth a question out of the seeming contradiction of holy Scripture. It is manifest, that the Spirit of Christ was in the church, long before his ascension. The prophets spake by him[k]. The ancient Jews vexed him[l], John Baptist was even 'filled' with the Spirit, to note a plentiful measure for the discharge of his office[m]; and yet St. John saith, that "the Holy Ghost was not yet given, because Christ was not yet glorified."[n] To this I answer, that the fathers were sanctified by the same Spirit of Christ with us: difference there is none in the substance, but only in the accidents and circumstances of effusion and manifestation; as light in the sun, and light in a star, is, in itself, the same original light, but very much varied in the dispensation. It was the same truth which was preached by the prophets, and by Christ; but the apostle observes in it a difference; "Sundry times, and in sundry manners, hath God spoken by the prophets, but unto us by his Son;" that is, more plentifully, and more plainly unto us, than unto the fathers.[o] Therefore though it be true, that 'Abraham saw Christ's day,' as all the fathers did (though he haply, being the father of the faithful, more than others,) in which respect Eusebius[p] saith of them, that "they were Christians really, and in effect, though not in name:" yet it is true likewise, that "many prophets and righteous men did desire

[g] Eph. i. 14. [h] 1 John iii. 9. Rom. viii. 23. [i] 2 Cor. iii. 18. [k] 1 Pet. i. 11. [l] Isai. lxiii. 10. [m] Luke i. 15. [n] John vii. 39. [o] Heb. i. 1. John xvi. 25. [p] Χριστιανοὶ ἔργῳ εἰ καὶ μὴ ὀνόματι. *Euseb.* Hist. lib. 1. cap. 5.

to see and hear the things which the apostles saw and heard, but did not [q]," namely, in such plain and plentiful measures as the apostles did. They saw in glimpses and morning stars and prefigurations; but these, the things themselves. They saw only the 'promises,' and those too 'but afar off [r];' these, the substance and gospel itself, near at hand, in their mouth, and before their eyes, and even amongst them [s]. They by prophets who "testified beforehand;" these, by eye-witnesses, who declared "the things which they had seen and heard [t]." Therefore it is said, that "Christ was a Lamb slain from the beginning of the world," and yet "in the end of the world that he appeared to take away sin by the sacrifice of himself [u]", to note that the fathers had the benefit, but not the perfection of the promises [x]; for the apostle every where makes perfection the work of the gospel [y].

So then, after Christ's sitting on the right hand of power, the Holy Spirit was more completely sent, both in regard of manifestation and efficacy, than ever before. The difference is chiefly in three things:

First, In the manner of his mission. To the old church, in dreams and visions, in figures and latent ways: but to the evangelical churches, in power, evidence, and demonstration [z]. Therefore it is called the "Spirit of revelation and knowledge," which discovereth, and that unto principalities and powers by the church, the manifold and mysterious wisdom of God in Christ [a]. Therefore the Spirit was sent in the latter days, in winds, and fire, and tongues [b], and earthquake [c]; all which have in them a self-discovering property, which will not be hidden. Whereas, in the time of the prophets, God did not, in any such things, save only in 'a low and still voice,' reveal himself [d].

Secondly, In the subjects, unto whom he was sent. Before, only upon the enclosed garden of the Jews did this wind blow; but now is the Spirit poured upon all flesh [e]; and this heavenly dew falleth not upon the fleece, but upon the whole earth. And, therefore, our Saviour opposeth Jerusalem and the Spirit [f]. Every believer [g] is of the 'Israel

[q] Matth. xiii. 17. [r] Heb. xi. 13. [s] Rom. x. 8. Gal. iii. 1. John i. 1. 1 John i. 2, 3, 4. [t] Acts i, 8, 22. x. 41. [u] Heb. ix. 26. [x] Heb. xi. 40. [y] 1 Cor. ii. 7. Ephes. iv. 13. Heb. vi. 1. [z] 1 Cor. ii. 4. 5. [a] Eph. i. 17. iii. 10. [b] Acts ii. 2, 3. [c] Acts iv. 31. [d] 1 Kings xix. 11, 12. [e] Joel ii. 28. [f] John iv. 21, 23. [g] Rom. ii. 29. Gal. vi. 15, 16.

of God;' every Christian, a 'temple of the Holy Ghost:' no people of the earth secluded, but "In every nation, he that feareth God and worketh righteousness, is accepted;" no place unclean, but every where pure hands may be lifted up [h].

Thirdly, In the measure of his grace. At first he was sent only in drops and dew, but after he was poured out in showers and abundance [i]; and therefore (as I have before observed) the grace of the gospel is frequently expressed by the name of riches [k], to note not only the preciousness, but the plenty thereof in the church. And it is here worth our observation, that the Spirit, under the gospel, is compared to things of a spreading, multiplying, and operative nature.

First, To '*water*;' and that, not a little measure to sprinkle or bedew, but to baptize the faithful in [l], and that not in a font or vessel, which grows less and less, but in a springing or living river [m]. Now water, besides its purging property, is first of a spreading nature: it hath no bounds nor limits to itself, as firm and solid bodies have, but receives its restraint by the vessel or continent which holds it: so the Spirit of the Lord is not straitened in himself, but only by the narrow hearts of men into which he comes. "Ye are not straitened," saith the apostle, "in us," that is, in that ministry of grace, and dispensation of the Spirit, which is committed to us, "but in your own bowels," which are not in any proportion enlarged unto that abundance and fulness of heavenly grace, which in the gospel of salvation is offered unto you. Secondly, Spring water is a growing and a multiplying thing; which is the reason, why rivers, which rise from narrow fountains, have yet, by reason of a constant and regular supply, a great breadth in remote channels, because the water lives: whereas, in pits and torrents, it groweth less and less:—so the graces of the Spirit are living and springing things; the longer they continue, the larger they grow, like the waters of the sanctuary [n]; and the reason is, because they "come from a fountain, which is all life [o]." Thirdly, As water multiplies in itself, so, by in-

[h] Col. ii. 11. Phil. iii. 3. 1 Cor. vi. 19. Acts x. 35. 1 Tim. ii. 8. [i] Tit. iii. 6. [k] Ephes. i. 7. ii. 7. iii. 8. Col. i. 27. [l] Matth. iii. 11. Acts i. 5. [m] John vii. 39. [n] Ezek. xxxvi. 25. [o] John iv. 10. xiv. 6. Col. iii. 4.

sinuation and mollification, it hath a fructifying virtue in other things. Fruitful trees 'are planted by the waters' side:' so the Spirit, searching and mollifying the heart, maketh it fruitful in holy obedience[p]. Fourthly, Water is very strong in its own stream: we see what mighty engines it moveth, what huge vessels it rolleth like a ball, what walls and bulwarks it overthrows: so the Spirit of God is able to beat down all strong holds, which the wit of man, or the malice of Satan, can erect against the church. "The horses of Egypt are flesh, and not spirit," saith the Lord; "not by might, nor by power, but by my Spirit;" noting that that, which might and created power could not do, the Spirit of the Lord was able to effect. And this strength of water serves to carry it as high as its own spring and level: so the Spirit will never cease to raise the hearts of his people, till it carries them up to their fountain and spring-head in Heaven.

Secondly, The Spirit is compared to the '*rushing of a mighty wind.*' The learned observe, that before Christ's time, God spake unto men in a soft still voice, which they called 'Bath Koll;' but after, in the time of the gospel, by a mighty wind: noting thereby both the abundance of his Spirit which he would pour out in the latter days; and the strength thereof, as of a rushing wind. Though a man have walls of brass, and bars of iron upon his conscience, though he set up fortifications of fleshly reason, and the very gates of Hell to shut out the Spirit of grace; yet nothing is able to withstand the power of this mighty rushing wind. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain[r]," &c. No mountains, no difficulties can prevent the power of God's Spirit. He hath strength to pull down the strongest oppositions, and to enable the weakest condition unto the service which he will have done. Though there be mountains between Israel and their deliverance, yet the blind, and the lame, and the woman with child, and her that travaileth with child together, will he strengthen to climb over the precipices of the highest mountain[s].

Thirdly, The Spirit is compared to '*Fire,*' noting likewise both the multiplying or diffusive property thereof, turning

[p] Ezek. xi. 19, 20. [r] Zech. iv. 7. [s] Jer. xxxi. 8.

every thing into its own nature: and the mighty strength thereof, whereby it either cleanseth or consumeth any thing that it meets with. If thou art stubble, it will devour thee; if stone, it will brake; if gold, it will purge thee. The hard heart it can melt, and the foul heart it can purify. Lay down thine heart under the Word, and yield it to the Spirit, who is, as it were, the artificer which doth manage the Word; he can frame it into 'a vessel of honour:' but if thou resist, and be stubborn against the Spirit in the Word, know that it is but a crackling of a leaf in the fire: if thou wilt not suffer it to purge thee, thou canst not hinder it to torment thee. Nothing is more comfortable, nothing more consuming than fire; nothing more comfortable than the light, warmth, and witness of the Spirit; nothing more terrible than the conviction, condemnation, and bondage of the Spirit.

Now this difference in the measure of the Spirit may be seen in two things. First, in a greater measure of knowledge; "They shall all know me, from the least of them to the greatest of them, saith the Lord [t]." And "The earth shall be full of the knowledge of the Lord, as the waters cover the sea [u]." Our Saviour told his disciples, that "All things which he had heard of his Father, he had made known unto them [x]." And yet a little after he telleth them, that "Many other things he had to say unto them, which they could not bear, till the Spirit of truth came, who should guide them into all truth [y];" noting that the Spirit, when he came, should enlarge their hearts to a capacity of more heavenly wisdom, than they could comprehend before. For we may observe before, how ignorant they were of many things, though they conversed with Christ in the flesh:—Philip, ignorant of the Father [z]; Thomas, of the way unto the Father [a]; Peter, of the necessity of Christ's sufferings [b]; the two disciples, of his resurrection [c]; all of them, of the quality of his kingdom [d]. Thus before the sending of the Holy Ghost, the Lord did not require so plentiful knowledge unto salvation, as after;—as in the valuations of money, that which was plenty two or three hundred years since, is

[t] Jer. xxxi. 34. [u] Isai. xi. 9. [x] John xv. 15. [y] John xvi. 12, 13.
[z] John xiv. 8. [a] John xiv. 5. [b] Matth. xvi. 22. [c] Luke xxiv. 45.
[d] Acts i. 6.

but penury now. Secondly, in a greater measure of strength, for spiritual obedience. They who before fled from the company of Christ in his sufferings, did, after, "rejoice to be counted worthy of suffering shame for his name," or as the elegancy of the original words import, to be "dignified with that dishonour of being Christians [e]." For suffering of persecution for Christ, and the trial of faith by divers temptations, is, in the Scriptures, reckoned up amongst the gifts, an hundred-fold compensations of God to his people [f]. "No man," saith our Saviour, "putteth new wine into old bottles," that is, exacteth rigid and heavy services of weak and unqualified disciples; and therefore my disciples fast not, while I am amongst them in the flesh: "But the days will come, when I shall be taken from them in body," and shall send them my Holy Spirit to strengthen and prepare them for hard service; and then they shall fast and perform those parts of more difficult obedience unto me [g].

Now farther, touching this sending of the Holy Spirit (which, together with Christ's intercession, was one of the principal ends of his ascending up unto the right hand of power) it may be here demanded,—Why the Holy Spirit was not, before this exaltation of Christ, sent forth in such abundance upon the church? The main reason whereof, next unto the purpose and decree of God, into which all the acts of his will are to be resolved [h], is given by our Saviour [i]; because he was to supply the corporal absence of Christ, and to be another 'comforter' to the church. Of which office of the Spirit, (because it was one of the main ends of his mission, and that one of the chief works of Christ's sitting at God's right hand) I shall here, without any unprofitable or impertinent digression, speak a little.

First, then, the Spirit is a 'comforter,' because 'an advocate to his people:' for so much the word signifies, and is elsewhere rendered [k]. Now he is called "another comforter or advocate," to note the difference between Christ and the Spirit in this particular. There is then an advocate by office, when one person takes upon himself the cause of another, and in his name pleads it. Thus Christ by the

[e] Acts v. 41. [f] Mark x. 30. Phil. i. 29. Heb. xi. 26. Jam. i. 2. 1 Pet. i. 6, 7. [g] Matth. ix. 15, 17. [h] Eph. i. 11. [i] John xiv. 16, and xvi. 7. [k] 1 John ii. 1.

office of his mediation and intercession, is an advocate for his church, and doth, in his own person in Heaven, apply his merits, and further the cause of our salvation with his Father.—There is likewise an advocate by energy and operation, by instruction and assistance; which is not when a work is done by one person in the behalf of another, but when one, by his counsel, inspiration, and assistance, enableth another to manage his own business, and to plead his own cause. And such an advocate the Spirit is, who doth not intercede, nor appear before God in person for us, as Christ doth,—but maketh interpellation for men in and by themselves, giving them an "access unto the Father," emboldening them in their fears, and helping them in their infirmities, when they know not what to pray[l].

First, then, The Spirit as our advocate, justifieth our persons, and pleadeth our causes against the accusations of our spiritual enemies. For as Christ is our advocate at the tribunal of God's justice to plead our cause against the severity of his law, and that most righteous and undeniable charge of sin which he layeth upon us; so the Holy Spirit is our advocate at the tribunal of God's mercy, enabling us there to clear ourselves against temptations, and murderous assaults of our spiritual enemies. The world accuseth us by false and slanderous calumniations, 'laying to our charge things which we never did:' the Spirit, in this case, maketh us not only plead our innocency, but to rejoice[m] in our fellowship with the prophets which were before us, to esteem 'the reproaches of Christ greater riches than the treasures of the world;' to count ourselves happy in this, that it is not such low marks as we are, which the malice of the world aimeth at, but the Spirit of glory and of God which resteth upon us, who is on their part evil spoken of[n]. "Satan, that grand accuser of the brethren," doth not only load my sins upon my conscience, but further endeavoureth to exclude me from the benefit of Christ, by charging me with impeni-

[l] Ephes. ii. 18. Heb. x. 15, 19. Rom. viii. 26. Ephes. iii. 16. [m] Interpellare dicitur pro nobis, quia nobis gemendi et interpellandi imponit affectum. *August.* Quod dicitur Spiritus Sanctus 'intercedere pro nobis,' hoc non est ita intelligendum, ac si ipsa persona Spiritus immediatè intercederet. Intercedit enim per gemitus: porro non gemit Spiritus, sed nos gemimus; itaque docendo hoc facit, efficiendo ut gemamus. *Cameron.* de Eccles. p. 98. [n] 1 Pet. iv. 14.

tency and unbelief:—but here the Spirit enableth me to clear myself against the father of lies. It is true indeed, I have a naughty flesh, the seeds of all mischief in my nature; but the first means which brought me hereunto, was the believing of thy lies, and therefore I will no longer entertain thy hellish reasonings against mine own peace. I have a spirit which teacheth me to bewail the frowardness of mine own heart, to deny mine own will and works, to long and aspire after perfection in Christ, to adhere with delight and purpose of heart unto his law, to lay hold with all my strength upon that plank of salvation, which, in this shipwreck of my soul, is cast out unto me. These affections of my heart come not from the earthly Adam; for whatsoever "is earthly, is sensual, and devilish" too. And if they be holy and heavenly, I will not believe, that God will put any thing of Heaven into a vessel of Hell. Sure I am, he that died for me when I did not desire him, will in no ways cast me away when I come unto him. He that hath given me a will to love his service, and to lean upon his promises, will in mercy accept the will for the deed, and in due time accomplish the work of holiness which he hath begun. Thus the Spirit, like an advocate, secureth his client's title, against the sophistical exceptions of the adversary; and when by temptations our eye is dimmed, or by the mixture of corruptions our evidences defaced, he by his skill helpeth our infirmities, and bringeth those things which are blotted out and forgotten, into our remembrance again.

Secondly, An advocate admonisheth and directeth his client how to order and solicit his own business, what evidences to produce, what witnesses to prepare, what offices to attend, what preparations to make against the time of his hearing: so the Spirit doth set the heart of believers in a right way of negotiating their spiritual affairs, 'maketh them to hear a voice behind them,' furnishing them with wisdom and prudence in every condition. How to grapple with temptations,—how to serve God in all estates,—when to reprove, direct, counsel, comfort,—when to speak, and when to be silent,—when to let out, and when to chain up a passion,—when to use, and when to forbear liberty,—how to prosecute occasions, and apply occurrences unto spiritual ends,—every where, and in all things, strengthening and

instructing us to manage our hearts unto the best advantages of peace to ourselves, and of glory to our master[o].

Thirdly, An advocate maketh up the failings of his client, and, by his wisdom and observation of the case, picks out advantages beyond the instructions, and gathereth arguments to further the suit, which his client himself observed not. So the Spirit, when we know not what to pray, when, with Jehoshaphat, "we know not what to do," when (it may be) in our own apprehension the whole business of our peace and comfort lieth a bleeding,—doth then help our infirmities, and, by dumb cries, and secret intimations, and deep and inexpressible groanings, presenteth arguments unto Him, who is 'the searcher of hearts,' and who 'knoweth the mind of the Spirit,' which we ourselves cannot express. Thus as an infant crieth and complaineth for want of sleep, and yet knoweth not that it is sleep which he wanteth;—as a sick man goeth to the physician, and complaineth that some physic he wanteth, but knoweth not the thing which he asketh for;—so the soul of a Christian, by the assistance of the Spirit, is enlarged to request things of God, which yet of themselves do pass the knowledge and understandings of those that ask them[p].

Secondly, The Spirit is a comforter by applying and representing Christ absent unto the soul again. For, First, the Spirit carrieth a Christian heart up to Christ in heavenly affections and conversation[q]. As a piece of earth, when it is out of its place, doth ever move to the whole earth; so a sparkle of Christ's Spirit will naturally move upward unto him, who hath 'the fulness' in him. A stone, though broken all to pieces in the motion, will yet, through all that peril and violence, move unto the centre: so though the nature of man abhor, and would of itself decline the passages of death[r], yet the apostle desired "to be dissolved, and to be taken asunder, that by any means he might be with Christ," who is the centre of every Christian's desire[s]. Secondly, The Spirit bringeth Christ down to a Christian, formeth him in his heart, evidenceth him, and the virtue of his passion, and resurrection, unto the conscience, in the powerful dis-

[o] Isai. xxx. 21. Col. i. 9, 10. Phil. iv. 12, 13. Ephes. iv. 20, 21. [p] Rom. viii. 26, 27. Eph. iii. 19. Phil. iv. 7. 1 Cor. 14, 15. [q] Col. iii. 1, 3. Phil. iii. 20. [r] 2 Cor. v. 4. [s] Phil. i. 23.

pensation of his holy ordinances. Therefore when our Saviour speaks of sending the Holy Spirit, he addeth, "I will not leave you comfortless, I will come to you;—when the world seeth me not, yet ye see me." This noteth the presence of Christ by his Spirit with the church: but there is more than a presence, there is an inhabitation; "At that time ye shall know that I am in my Father, and ye in me, and I in you[t]."

Thirdly, The Spirit is a comforter by a work of sweet and fruitful illumination, not only giving the knowledge, but the love and comfort of the truth unto a Christian; making him "with open face behold, as in a glass, the glory of God," and thereby "transforming him into the same image from glory to glory." The light of other sciences is like the light of a candle, nothing but light: but the knowledge of Christ by the Spirit, is like the light of the sun, which hath influences and virtue in it. And this is that which the apostle calls 'the Spirit of revelation, in the knowledge of God:' for though there be no prophetical, nor extraordinary revelations by dreams, visions, ecstasies, or enthusiasms; yet, according to the measure of spiritual perspicacy, and diligent observation of holy Scriptures, there are still manifold revelations or manifestations of Christ anto the soul. The secret and intimate acquaintance of the soul with God, the heavings, aspirings, and harmony of the heart with Christ, the sweet illapses and flashes of heavenly light upon the soul, the knowledge of the depths of God, and of Satan, of the whole armour of God, and the strong man, of conflicts of spirit, protection of angels, experiences of mercy, issues of temptation and the like, are heavenly and constant revelations out of the Word, manifested to the souls of the faithful by the Spirit.

Lastly, and principally, The Spirit is a comforter in those effects of 'joy and peace,' which he worketh in the heart. For joy is ever the fruit and companion of the Spirit[u]; and the joy of the Spirit is like the intercession of the Spirit, 'unspeakable and glorious[x],' not like the joy of the world, which is empty, false, and deceitful,—full of vanity, vexation, insufficiency, unsuitableness to the soul,—mingled

[t] John xiv. 18, 20. [u] Gal. v. 22. Acts xiii. 52. [x] 1 Pet. i. 8.

with fears of disappointment and miscarriage, with tremblings and guilt of conscience, with certainty of period and expiration; but clear, holy, constant, unmixed, satisfactory, and proportionable to the compass of the soul,—more gladness than all the world can take in the 'increase of their corn and wine.'[x]

And this joy of the Spirit is grounded upon every passage of a Christian condition, from the entrance to the end. First, The Spirit worketh joy in discovering, and bending the heart to mourn for corruption. For it is 'the Spirit of grace and supplications which maketh sinners mourn, and loath themselves[y].' And such a sorrow as this, is the seed, and the matter of true joy: our Joseph's heart was full of joy, when his eyes poured out tears upon Benjamin's neck. As in wicked laughter the heart may be sorrowful, so in holy mourning the heart[z] may rejoice; for all spiritual afflictions have 'a peaceable fruit.' This was the first glimpse and beam of the prodigal's joy, that he resolved, with tears and repentance, to return to his father again. For there is a sweet complacency in an humble and spiritual heart to be vile in its own eyes, as to the hungry soul every bitter thing is sweet. Sacrifices, we know, were to be offered up with joy[a]; and of all sacrifices 'a broken heart' is that which God most delighteth in[b]. "There is joy in Heaven at the repentance of a sinner;" and therefore there must needs be joy in the heart itself which repenteth, inasmuch as it hath heavenly affections begun in it. Therefore as the apostle saith, "Let a man become a fool, that he may be wise;" so may I truly say,—Let a man become a mourner, that he may rejoice.

If it be objected, How one contrary affection can be the ground and inducement of another, and that he who feeleth the weight of sin, and displeasure of God, can have little reason to boast of much joy; to this I answer, First, that we do not speak of those extraordinary combats, and grapplings with the sense of the wrath of God, breaking of bones, and burning of bowels, which some have felt; but of the ordinary humiliations and courses of repentance, which are

[x] Psalm iv. 7. [y] Zech. xii. 10, 11. Ezek. xxxvi. 27, 31. [z] Ἐν τοῖς πένθεσι καὶ ὀργαὶ γίνεταί τις ἡδονή. *Arist.* Rhet. [a] Mal. ii. 13. [b] Psalm li. 16, 17.

common to all. Secondly, that such spiritual mourning and joy are not contrary, in regard of the Spirit, nor does one extinguish or expel the other. As black and white are contrary in the wall, but meet without any repugnancy in the eye, because, though as qualities they fight, yet, as objects, they agree 'in communi conceptu visibilis;' so joy and mourning, though contrary, in regard of their immediate impressions upon the sense, do not only agree in the same principle, the grace of Christ,—and in the same end, the salvation of man,—but may also be subordinated to each other:—as a dark and muddy colour is a fit ground to lay gold upon; so a tender and mourning heart is the best preparation unto spiritual joy. Therefore our Saviour compareth 'spiritual sorrow unto the pains of a woman in travail.' Other pains, growing out of sickness and distempers, have none but bitter ingredients, and anguish in them; but that pain groweth out of the matter of joy, and leadeth unto joy: so though godly sorrow have some pain in it, yet that pain hath ever joy both for the root and fruit of it[c]: and though, for the present, it may haply intercept the exercise, yet it doth strengthen the habit and ground of joy; as those flowers in the spring rise highest and with greatest beauty, which, in winter, shrink lowest into the earth. "I trembled," saith the prophet, "in myself, that I might rest in the day of trouble[d]."

Secondly, The Spirit doth not only discover, but heal the corruptions of the soul; and there is no joy to the joy of a saved and cured man. The lame when he was restored by Peter, expressed the abundant exultation of his heart, "by leaping, and praising God[e]." For this cause therefore, amongst others, the Spirit is called 'the oil of gladness,' because by that healing virtue which is in him, he maketh glad the hearts of men. "The Spirit of the Lord," saith Christ, "is upon me, because the Lord anointed me to preach the glad tidings to the meek; he hath sent me to bind the broken hearted[f]:" and again, "I will bind that which was broken, and will strengthen that which was sick[g]." Now this healing virtue of Christ is the dispensa-

[c] John xvi. 21. [d] Hab. iii. 16. [e] Acts iii. 8. [f] Isai. lxi. 6. [g] Ezek xxxiv. 16.

tion of his word and Spirit; and therefore the prophet saith, "The Sun of righteousness shall arise with healing in his wings [h];" where the Spirit in the word, by which he cometh and preacheth unto men [i], is called 'the wing of the Sun,' because he proceedeth from him, and was sent to supply his absence, as the beam doth the sun's: and this Spirit the apostle calleth 'the strengthener of the inner man [k].'

Thirdly, The Spirit doth not only heal, but renew, and revive again. When an eye is smitten with a sword, there is a double mischief; a wound made, and a faculty perished: and here though a surgeon can heal the wound, yet he can never restore the faculty, because total privations admit no regress or recovery;—but the Spirit doth not only heal and repair, but renew, and re-edify the spirits of men. As he healeth that which was torn, and bindeth up that which was smitten, so he reviveth and raiseth up that which was dead before [l]: and this the apostle calls 'the renovation of the Spirit [m],' whereby old things are not mended and put together again (for our fall made us all over unprofitable and little worth [n]), but are done quite away, and "all things made new" again [o]: the heart, mind, affections, judgment, conscience, members, changed from stone to flesh, from earthly to heavenly, from the image of Adam to the image of Christ [p]. Now this renovation must needs be matter of great joy; for so the Lord comforteth his afflicted people [q].

Fourthly, The Spirit doth not renew and set the frame of the heart right, and then leave it to its own care and hazards again; but being thus restored, he abideth with it to preserve and support it against all tempests and batteries. And this farther multiplieth the joy and comfort of the church, that it is 'established in righteousness,' so that no weapon which is formed against it, can prosper [r]. Victory is ever the ground of joy [s]; and the Spirit of God is a victorious Spirit. His judgment in the heart is sent forth unto victory [t]. "And before him, mountains shall be made a plain, and every high thing shall be pulled down, till he bring forth

[h] Mal. iv. 2. [i] Eph. ii. 17. 1 Pet. iii. 19. [k] Eph. iii. 16. [l] Hosea vi. 1, 2.
[m] Tit. iii. 5. [n] Rom. iii. 12. Prov. x. 20. [o] 2 Cor. v. 17. [p] Ezek. xi. 19.
1 Cor. xv. 49. [q] Isa. liv. 11, 12, 13. [r] Isa. liv. 14, 17. [s] Isa. ix. 3.
Ἡδὺ τὸ νικᾶν. *Arist.* [t] Mat. xii. 20.

the Head-stone with shoutings."[x] To Stephen, he was a Spirit of victory against the disputers of the world[y]: to the apostles, a Spirit of liberty in the prison[z]: to all the faithful, a Spirit of joy and glory in the midst of persecutions[a].

Fifthly, The Spirit doth not only preserve the heart which he hath renewed, but maketh it fruitful and abundant in the works of the Lord[b]; and fruitfulness[c] is a ground of rejoicing[d]. 'Therefore 'they which are born of God, cannot commit sin;' that is, they are not ἐργάται τῆς ἀδικίας[f], 'workers' or artificers, or finishers 'of iniquity,' because they have the seed of God, that is, his Spirit in them, which fitteth them (as seed doth the womb or the earth) to bring forth fruit unto God: partly by teaching the heart[g], and casting[h], as it were, in the mould of the word, fashioning such thoughts, apprehensions, affections, judgments, in the soul, as are answerable to the will and spirit of God in the word; so that a man cannot but set his seal, and say 'Amen' to the written law;—partly, by moving, animating, applying, and most sweetly leading the heart unto the obedience of that law, which is thus written therein.

Lastly, Those whom he hath thus fitted, he sealeth up unto a final and full redemption by the testimony of their adoption, which is the handsel and earnest of their inheritance: and thereby begetteth a lively hope, an earnest expectation, a confident attendance upon the promises, and an unspeakable peace and security thereupon; by which fruits of faith and hope there is a glorious joy shed abroad into the soul, so full, and so intimately mingled with the same, that it is as possible for man to annihilate the one, as to take away the other. For according to the evidence of

[x] Ezek. iv. 6, 7. [y] Acts vi. 10. [z] Acts xvi. 25, 26. [a] 1 Pet. iv. 13, 14. [b] Gal. v. 22. Rom. vii. 4. [c] Ἐπεὶ δὲ φίλαυλοι πάντες, καὶ τὰ αὐτῶν ἀνάγκη φίλα εἶναι πᾶσιν, οἷον ἔργα, λόγους, διὸ καὶ φιλότεκνοι αὐτῶν γὰρ ἔργα τὰ τέκνα. *Arist.* [d] Isaiah liv 1. [e] 1 John iii. 8, 9. [f] Mat. vii. 23. Luke xiii. 27 The whole phrase, ἀμαρτίαν ποιεῖν, is as much as the Latin 'operarius iniquitatis,' one that maketh a trade of sin, or professeth iniquity, whose service is altogether incompatible with the profession or hope of a Christian. Doctor *Jackson* of Justif. Faith, sect. 2. cap. 8. [g] John xiv. 26. 1 John ii. 20. Isa. liv 13. Jer. xxxi. 33. 2 Cor. iii. 3. Τὸ μανθάνειν ἡδύ. [h] Vid. *Beza* Annot. in Rom. vi. 17. Jer. xxxii. 39, 40. Ezek. xxxvi. 27. Rom. viii. 14. Ephes. iv. 30. Gal. iv. 5, 6. Ephes. i. 14. 1 Pet. i. 3. Rom. viii. 19, 23. Rom. ix. 23. 2 Cor. v. 4. Phil. iv. 7. 1 Pet. i. 8. John xvi. 22. 24. Ἐλπίζοντες χαίρουσι. *Arist.*

hope, and excellency of the thing hoped, must needs the joy, therefrom resulting, receive its sweetness and stability.

By all this which hath been spoken of the mission of the Spirit in such abundance after Christ's sitting at the right hand of God, we should learn with what affections to receive the gospel of salvation,—for the teaching whereof, this holy Spirit was shed abroad abundantly on the ambassadors of Christ; and with what heavenly conversations to express the power, which our hearts have felt therein, to walk as children of the light, and as becometh the gospel of Christ, to adorn our high profession, and not to receive the grace of God in vain. Consider, first, that the word, thus quickened, will have an operation, either to convince unto righteousness, or to seal unto condemnation; as the sun, either to melt, or to harden; as the rain, either to ripen corn, or weeds; as the sceptre of a king, either to rule subjects, or to subdue enemies; as the fire of a goldsmith, either to purge gold, or to devour dross; as the waters of the sanctuary, either to heal places, or to turn them into salt-pits.[l] Secondly, According to the proportion of the Spirit of Christ, in his word revealed, shall be the proportion of their judgement who despise it. The contempt of a great salvation and glorious ministry, shall bring a sorer condemnation.[k] "If I had not come and spoken unto them," saith our Saviour, "they had not had sin."[m] Sins against the light of nature are no sins in comparison of those against the gospel. "The earth which drinketh in the rain that falls often on it, and yet beareth nothing but thorns and briers,—is rejected, and nigh unto cursing."[n] Thirdly, Even here God will not always suffer his Spirit to strive with flesh; there is a day of peace, which he calleth "our day;" a day wherein he entreateth and beseecheth us to be reconciled: but if we therein judge ourselves unworthy of eternal life, and go obstinately on till there be no remedy, he can easily draw in his Spirit, and give us over to the infatuation of our own hearts, that we may not be cleansed any more, till he have caused his fury to rest upon us.[n]

We see likewise by this doctrine whereupon the comforts of the church are founded; namely, upon Christ as the first

[l] Ezek. xlvii. 11. [k] Heb. ii. 2, 4. [l] John xv. 22. [m] Heb. vi. 7, 8.
[n] Ezek. xxiv. 13.

comforter, by working our reconciliation with God; and upon the Spirit as 'another comforter,' testifying and applying the same unto our souls. And the continual supply and assistance of this Spirit is the only comfort, the church hath against the dominion and growth of sin. For though the motions of lust which are in our members, are so close, so working, so full of vigour and life, that we can see no power nor probabilities of prevailing against them; yet we know Christ hath a greater fulness of Spirit than we can have of sin: and it is the great promise of the new covenant, that "God will put his Spirit into us, and thereby save us from all our uncleannesses." [o] For though we be full of sin, and have but a seed, a sparkle of the Spirit put into us, and upheld and fed by further, though small, supplies, yet that little is stronger than legions of lust; as a little salt or leaven seasoneth a great lump, or a few drops of spirits strengthen a whole glass-ful of water. Therefore the Spirit is called a 'Spirit of judgment and of burning,' because, as one judge is able to condemn a thousand prisoners, and a little fire to consume abundance of dross; so the Spirit of God in and present with us, though received and supplied but in measure, though but a smoking and suppressed fire,—shall yet break forth in victory and judgment against all that resist it. In us indeed there is nothing that feeds, but only that which resists and quencheth it. But this is the wonderful virtue of the Spirit of Christ in his members, that it nourisheth itself. Therefore sometimes the Spirit is called *fire* [p]; and sometimes *oil* [q], to note that the Spirit is nutriment unto itself; that grace which we have received already, is preserved and excited by new supplies of the same grace. Which supplies we are sure shall be given to all that ask them, by the virtue of Christ's prayer [r], by the virtue of his and his Father's promise [s]; and by the virtue of that office which he still bears, which is to be the head, or vital principle of all holiness and grace unto the church. And all these are permanent things, and therefore the virtue of them abideth, their effects are never totally interrupted.

Fifthly and lastly, This sitting of Christ at the right hand of God, noteth his intercession in the behalf of the whole

[o] Ezek. xxxvi. 27, 29. [p] Isa. iv. 4. Mat. iii. 11. [q] Heb. i. 9. 1 John ii. 27. [r] John xiv. 16. [s] John xvi. 7. Acts i. 4.

church, and each member thereof. "Who is he that condemneth?" saith the apostle; "It is Christ that is dead, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."[t] But of this doctrine I shall speak more fitly in the fourth verse, it being a great part of the priesthood of Christ.

I now proceed to the last thing in this first verse, the continuance and victory of Christ's kingdom, in these words, "*until I make thy foes thy footstool*;" wherein every word is full of weight. For though ordinarily subdivisions of holy Scripture, and crumbling of the bread of life, be rather a losing than expounding of it; yet in such parts of it as were of purpose intended for models and summaries of fundamental doctrine, (of which sort, this psalm is one of the fullest and briefest in the whole Scripture,) as in little maps of large countries, there is no word whereupon some point of weighty consequence may not depend. Here then is considerable the term of duration, or measure of Christ's kingdom; *until*. The author of subduing Christ's enemies under him; I, *the Lord*. The manner thereof 'ponam,' and 'ponam scabellum;' *put thy foes as a stool under thy feet*. Victory is a relating word, and presupposeth enemies, and they are expressed in the text. I will but touch that particular, because I have handled it more largely upon another Scripture; and their enmity is here not described, but only presupposed. It shows itself against Christ in all the offices of his mediation. There is enmity against him as a prophet:—enmity against his truth:—in opinion, by adulterating it with human mixtures and superinducements, teaching for doctrines the traditions of men:—in affection, by wishing many divine truths were razed out of the Scriptures, as being manifestly contrary to those pleasures which they love rather than God:—in conversation, by keeping down the truth in unrighteousness, and in those things which they know, as brute beasts, corrupting themselves. Enmity against his teaching, by quenching the motions, and resisting the evidence of his Spirit in the word, refusing to hear his voice, and rejecting the counsel of God against themselves. There is enmity against him as a priest, by undervaluing his per-

[t] Rom. viii. 34.

son, suffering, righteousness, or merits. And as a king; enmity to his worship, by profaneness neglecting it, by idolatry communicating it, by superstition corrupting it. Enmity to his ways and service, by ungrounded prejudices, misjudging them as grievous, unprofitable, or unequal ways; and, by wilful disobedience, forsaking them to walk in the ways of our own heart.

And this is a point which men should labour to try themselves in; for the enemies of Christ are not only out of the church, but in the midst where his kingdom is set up, verse 2.[u] And indeed by how much the more dangerous it is, by so much the more subtle will Satan and a sinful heart be to deceive itself therein; for this is a certain truth, that men may profess and falsely believe that 'they love the Lord Jesus,' and yet be as real enemies unto his person and kingdom, as the Jews that accused, and the heathen that crucified him. "He was set up for a sign to be spoken against, for a rock of offence, and a stone of stumbling, which the very builders themselves would reject."—False brethren amongst the Philippians there were, who professed the name of Christians; and yet, by their sensual walking and worldly-mindedness, declared themselves to be enemies to the cross of Christ.[x] To honour the bodies of the saints departed with beautiful sepulchres, is in itself a testimonial of sincere love and inward estimation of their persons and graces; and therefore the Holy Ghost hath recorded it for the perpetual honour of Joseph of Arimathea, and Nicodemus, that "they embalmed the body of Jesus, and laid it in a new sepulchre[y]:"—yet our Saviour pronounceth "a woe against the Scribes and Pharisees, because they build the tombs of the prophets, and garnish the sepulchres of the righteous."[z] The fault was not in the fact itself; but in the hypocrisy of the heart, in the incongruity of their other practices, and in that damned protection, which, by this plausible pretext of honour to the prophets, they laboured to gain their persons, and appropriation to their attempts against Christ, in the minds of the people, who yet ordinarily esteemed Christ (whom they persecuted) a prophet sent from God. They profess, "If we had been in the days of

[u] Isa. viii. 14. [x] Phil. iii. 18, 19. [y] John xix. 38, 41. [z] Matth. xxiii. 29.

our fathers, we would not have done as they did:"—but our Saviour reproves this hypocritical persuasion, by showing first, that it was no strange thing with them to persecute prophets, but a national and hereditary sin, and therefore they had no reason to boast of their descent (as their manner was[a]), or to think that God's mercies were entailed unto them, since, by their own confession, they were 'the posterity of those that had killed the prophets;' and secondly, that they did 'fulfil the measure of their fathers;'—that is, that which their fathers had been long and leisurely a-doing, they now did altogether in one blow: For it was the same Christ whom they persecuted in his person, and their fathers in his prophets; and therefore, though they seemed to honour and revive the memory of those holy martyrs, yet upon them should light the guilt of all the righteous blood which had ever been shed in the land, inasmuch as their malice was directed against that fulness, of which all the prophets had but a measure. If, by several enemies, a man be severally mangled, one cuts off a foot, another a hand, another an arm,—and after all this, there comes one who cuts off the head, and yet bestows some honourable ceremonies upon those members which the rest had abused;—he shall justly suffer, as if he had slain a whole man, insomuch as his malice did eminently contain in it the degrees of all the rest; and that pretended honour shall be so far from compensating the injury, that it shall add thereunto an aggravation of base hypocrisy. Thus, as the Jews, when they thought they did honour and admire the prophets, did yet harbour in their breasts that very root of fury, and had that self-same constitution of soul which was in their forefathers who shed their blood;—so in our days, men may say and think that they love Christ, and court him with much outside and empty service, may boast that if they had lived in the days of those unthankful Jews, they would not have partaken with them in so execrable a murder;—and yet interpretatively, and at second hand, show the very same root of bitterness, and rancorous constitution of heart against him in his spirit and ordinances, which was in those men when they cried, "Away with him, crucify him, crucify him."

[a] Luke iii. 8. John viii. 39.

Many grounds there are of this grand mispersuasion of the heart in its love to Christ, which I will but touch upon. The first is the general acceptation and continuance, which the gospel of Christ receiveth amongst the princes of this world, who, in Christian commonwealths, do, both by their own voluntary and professed subjection, and by the vigour of their public laws, establish the same. Now this is most certain, that, as in all other sciences there cannot be 'transitus à genere in genus,' the principles of one will not serve to beget the conclusions of another;—so here especially, if a spiritual assent and affection be grounded upon no other than human inducements, it is most undoubtedly spurious and illegitimate. That reason which the Pharisees used to dissuade men from believing in Christ, "Have any of the rulers or the Pharisees believed on him[b]?" is one of the principal arguments which many men have now why they do believe him,—because the rulers, whose examples and laws they observe more upon trust than trial, do lead them thereunto: and therefore we find amongst the Jews, that those very men, who, when the government of the whole twelve tribes was one, did all consent in a unity of religion,—upon the distraction of the kingdom under Jeroboam, were presently likewise divided in their observance of God's worship; and they who, before, were zealous for the Temple at Jerusalem, were, after, as superstitious for Dan and Bethel. The prophet giveth the reason of it, "They willingly walked after the commandment," namely of Jeroboam[c]: no sooner did the prince interpose his authority, but the people were willing to pin their opinions and practices upon his word. "If Omri make statutes, and Ahab confirm idolatrous counsels by his own practices," the prophet shows, how forward the people are to walk in them[d]. Therefore it is that our Saviour saith of the best sort of wicked men, "those who with gladness" (and that is ever a symptom of love) "received the gospel," that yet, in time of persecution, they were offended and fell away[e]. To note unto us, that when Christ is forsaken because of persecution, the imaginary love which was bestowed upon him before, was certainly supported by no other ground than that which is con-

[b] John vii. 48. [c] Hos. v. 11. [d] Micah vi. 16. [e] Matth. xiii. 21.

trary to persecution, namely, the countenance and protection of public power.

Secondly, A great part of men profess faith and love to Christ merely upon the rules of their education. The main reason into which their religion is resolved, is not any evidence of excellency in itself, but only the customs and traditions of their forefathers;—which is to build a divine faith upon a human authority, and to set man in the place of God. Certain it is, that contrary religions can never be originally grounded upon the same reason: that which is a true and adequate principle of faith or love to Christ, can never be suitable to the conclusions of Mahometism, or idolatry. Now then, when a professed Christian can give no other account of his love to Christ, than a Turk of his love to Mahomet; when that which moveth an idolater to hate Christ, is all that one of us hath to say why he believeth in him; certainly, that love and faith is but an empty presumption, which dishonoureth the Spirit of Christ, and deludeth our own souls. There is a natural instinct in the mind of man, to reverence and vindicate the traditions of their progenitors, and at first view to detest any novel opinions, which seem to thwart the received doctrine, wherein they had been bred: and this affection is ever so much the stronger, by how much the tradition received is about the nobler and more necessary things. And therefore it discovereth itself with most violence and impatiency in matters of religion, wherein the eternal welfare of the soul is made the issue of the contention. We find with what heat of zeal the Jews [f] contended for the Temple at Jerusalem, and with how equal and confident emulation the Samaritans ventured their lives for the precedency of their Temple on mount Gerizim; and took an oath to produce proofs for the authority thereof; and yet all the ground of this will-worship was the tradition of their fathers. For our Saviour [g] assures us, that "they worshipped they knew not what," and only took things upon trust from their predecessors. The satirist [h] hath made

[f] *Joseph.* Antiq. lib. 13. cap. 6. [g] John iv. 20, 22. [h] Immortale odium, et nunquam sanabile vulnus, Ardet adhuc Coptos et Tentyra. Summus utrinque Inde furor vulgo, quod numina vicinorum Odit uterque locus, cum solos credat habendos Esse Deos, quos ipse colit. *Juvenal.* Satir. 15, 34.

himself merry with describing the combat of two neighbour towns amongst the Egyptians in the opposite defence of those ridiculous idols, the several worship of which they had been differently bred up unto: And surely if a profane Christian and a zealous Mahometan should join in the like contention, notwithstanding the subject itself, on the one side defended, were a sacred and precious truth,—yet I doubt not but the self-same reasons might be the sole motive of the Christian, to vindicate the honour of Christ,—and of the other, to maintain the worship of Mahomet:—I mean a blind and pertinacious adhering to that religion, in which they have been bred, a natural inclination to favour domestical opinons, a high estimation of the persons of men, from whom by succession they have thus been instructed, without any spiritual conviction of the truth, or experience of the good which the true members of Christ resolve their love unto him into. And this (we find) was ever the reason of the Jews' obstinacy against the prophets;—they answered all their arguments, with the practice and traditions they had received from their fathers [i].

Thirdly, The heart may be mispersuaded of its love to Christ, by judging that an affection unto him, which is indeed nothing but a self-love and a desire of advancing private ends. The rule whereby Christ, at the last day, will measure the love or hatred of men unto him, is their love or hatred of his brethren and members here [k], for, in all their afflictions, Christ himself is afflicted. "Peter, lovest thou me? feed my sheep;" make proof of thy love to me by thy service and compassion to my people.—And how many are there every where to be found, whose love unto themselves hath devoured all brotherly love! who take no pity either upon the souls, or temporal necessities of those, with whom they yet pretend a fellowship in Christ's own body! who spend more upon their own pride and luxury, upon their backs and bellies, their pleasures and excesses, yea, bury more of their substance in the maws of hawks and dogs, than they can ever persuade themselves to put into the bowels of the poor saints [l]! Surely at the day of judgement, how-

[i] Jer. ix. 14, xi. 10, xliv. 17. Acts vii. 51. [k] Mat. xxv. 40, 45. [l] Auro parietes, auro laquearia, auro fulgent capita columnarum, et nudus atque esuriens ante fores nostras Christus in paupere moritur. *Hieron.* ad Gaudentium.

ever such men here profess to love Christ, and would spit in the face of him who with Justin Martyr [m] should say, they were not Christians;—it will appear that such men did as formally and as properly deny Christ, as if with Peter they had publicly sworn, "I know not the man." The apostle plainly intimates thus much, when he showeth, that the experiment of the Corinthians' ministration to the necessity of the saints was an inducement unto the churches to praise God for their professed subjection to the gospel of Christ [n]. Again, as Christ is present with us in his poor members, so likewise in the power of his ordinances, and in the light and evidence of his Spirit shining forth in the lives of holy men. If then we are impatient of the edge of his word, when it divides between the bone and the marrow, when it discerneth and discovereth our secret thoughts, our bosom-sins, our ambitious, unclean, and hypocritical intents; if the lives and communion of the saints be, in like manner, an eyesore unto us in shaming and reproving our formal and fruitless profession of the same truth, as Christ was unto the Jews; certainly the same affections of hatred, reproach, and disestimation which we show unto them, we would with so much the more bitterness have expressed unto Christ himself, if we had lived in his days, by how much that Spirit of grace, against which the Spirit which is in us envieth, was above measure more abundantly in him than in the holiest of his members. "If you were of the world," saith our Saviour, "the world would love their own; but now I have called you out of the world:" I have given to you a Spirit which is contrary to the spirit of the world; "therefore the world hateth you." And this is evident when men hate one another merely for that distinction, which differenceth him from them,—they much more hate him, from whom the difference itself originally proceedeth. We see then, that they who openly profess Christ, may yet inwardly hate him; because the ground of their profession

[m] Οἱ δ' ἂν μὴ εὑρίσκωνται βιοῦντες ὡς ἐδίδαξε, γνωριζέσθωσαν μὴ ὄντες Χριστιανοὶ, κἂν λέγωσιν διὰ γλώττης τὰ τοῦ Χριστοῦ διδάγματα. *Just. Mart.* Apol. 2.—Qui Christiano vocabulo gloriantur et perditè vivunt, non absurdè possunt videri medio Noe filio figurari; passionem quippe Christi, quæ illius hominis nuditate significata est, et annunciant profitendo, et male agendo exhonorant. *Aug.* de Civit. Dei, lib. 16. cap. 2.—Οὐ Χριστιανοὶ, ἀλλὰ Χριστόμποροι, &c. *Ignat.* Epist. ad Tral.

[n] 2 Cor. ix. 13.

is not any experimental goodness which they have tasted in him (for, by nature, men have no relish of Christ at all,) but only self-love and private ends, whereby Christ[o] is subordinated to their own commodities. Men are herein just like the Samaritans[p], of whom Josephus reports, that when Antiochus persecuted the Jews, they then utterly disavowed any consanguinity with them,—denied their Temple on mount Gerizim to be dedicated to the great God, and declared their lineage from the Medes and Persians. But when before that, Alexander had showed favour unto the Jews, and remitted the tribute of every seventh year, then they claimed kindred with that people, and counterfeited a descent from the tribes of Ephraim and Manasseh, that thereby they might enjoy the privileges[q] of those people, whom otherwise they mortally hated. And so we find that, in the vastation of the city of Rome by the Goths and barbarians, when there was but one only refuge allowed the Romans for the safety of their lives, namely, to flee unto the Christian churches,—those very enemies of Christ and his profession, who before had persecuted him, and after returned to their malice again,—were yet then as hasty to flee unto his temples, and to assume the title of his servants, as they were, after, ungratefully malicious in reproaching Christian religion, as if that had been the provocation of those calamities. And may we not still observe, amongst Christians at this day, many men, who, contrary to the evidence of their judgement, and peace of their consciences, con-

o Si quis Christo temporalia præponat, non est in eo fundamentum Christus. *Aug.* de Civit. Dei, lib. 21, cap. 26. Multi, amissâ caritate, propterea non exeunt foras, quia secularibus emolumentis tenentur, et sua quærentes, non quæ Jesu Christi, non à Christi unitate, sed à suis commodis nolunt recedere. *Aug.* de Baptismo contr. Donat. lib. 4. cap. 10. p Ταῦτα δὲ βλέποντες οἱ Σαμαρεῖται πάσχοντας τοὺς Ἰουδαίους, οὐκέθ' ὁμολόγουν αὐτοὺς εἶναι συγγενεῖς αὐτῶν, οὐδὲ τὸν ἐν Γαριζεὶν ναὸν τοῦ μεγίστου Θεοῦ, &c. *Joseph.* Antiq. lib. 12. cap. 7. Ἰδόντες ὅτι τοὺς Ἰουδαίους Ἀλέξανδρος οὕτω λαμπρῶς τετίμηκεν, ἔγνωσαν αὐτοὺς Ἰουδαίους ὁμολογεῖν εἰσὶ γὰρ οἱ Σαμαρεῖς τοιοῦτοι τὴν φύσιν· ἐν μὲν ταῖς συμφοραῖς ὄντας τοὺς Ἰουδαίους ἀρνοῦνται συγγενεῖς ἔχειν· ὅταν δέ τι περὶ αὐτοὺς λαμπρὸν ἴδωσιν ἐκ τύχης, ἐξαίφνης ἐπιπηδῶσιν αὐτῶν τῇ κοινωνίᾳ, &c. *Joseph.* Antiq. lib. 11. cap. 8. q Quos vides petulanter et procaciter insultare servis Christi, sunt in eis plurimi qui illum interitum clademque non evasissent, nisi servos Christi se esse finxissent; et nunc, ingratâ superbiâ atque impiissimâ insaniâ, ejus nomini resistunt corde perverso, ut sempiternis tenebris puniantur, ad quod nomen ore vel sub dolo confugerunt, ut temporali luce fruerentur. *Aug.* de Civ. Dei, lib. 1. cap. 1.

form themselves unto the vanities, courses, and companies of this evil world,—and, like cowards, are afraid to adventure on a rigorous and universal subjection to the truth of Christ, dare not keep themselves close to those narrow rules of St. Paul, to "abstain from jesting, which is not seemly; to avoid all appearances of evil; to reprove the unfruitful works of darkness; to speak unto edification, that their words may minister grace unto the hearers; to rejoice always in the Lord; to give place unto wrath; to recompense evil with good; to be circumspect and exact in their walking before God;"—and all this merely out of suspicion of some disrespect and disadvantages, which may hereupon meet them in the world,—of some remora's and stoppage in the order of those projects, which they have contrived for their private ends. Now if such purposes as these do startle men with a punctual and rigorous profession of the gospel of Christ and his most holy ways (notwithstanding our vow in baptism do as strictly bind us thereunto, as unto the external title of Christianity) suppose we that the same, or greater disadvantages should now (as in the primitive times) attend the naked and outward profession of Christ; would not such men as these fall into downright apostasy, and "deny the Lord that bought them?" Certainly our Saviour hath so resolved that case in the very best sort of unregenerate men, noted in the stony ground; when times of persecution happen, that they are brought to the trial who it was whom, in their profession, they loved, Christ or themselves, the excellency of the knowledge of him, or the secure enjoyment of secular contentments,—they will then certainly "fall away and be offended[r]." So profound and unsearchable is the deceitful heart of men, that by that very reason, for which men contend for the outward face and profession of religion, because they love their pleasures and profits, which without such a profession they cannot peaceably enjoy,—they are deterred from a close, spiritual, and universal obedience to the power thereof; because thereby likewise those pleasures and profits are kept within such rules of moderation, as the nature of a boundless and unsatiable lust will not admit. This is a certain rule in love, that the motions and desires thereof are strong, and therefore in any thing which the soul loves,

[r] Matth. xiii. 21.

it therein strives for excellency and perfection: and this rule holds most true in religion, because when the soul loves that, it loves it under the apprehension of the greatest good, and therefore, by consequence, sets the strongest and most industrious desires of the soul upon it. Therefore the apostle saith, that "the love of Christ," namely, that love of him which is by the Holy Ghost 'shed abroad in our hearts,' constraineth us to live unto him, and to aspire after him 'who died for us and rose again.' Love is as strong as death; it will take no denial. It is the wing and weight of the soul, which fixeth all the thoughts, and carrieth all the desires unto an intimate unity[s] with the thing it loves,—stirreth up a zeal to remove all obstacles which stand between it,—worketh a languor or failing of nature in the want of it, a liquefaction and softness of nature to receive the impressions of it, an egress of the spirits, and, as it were, a haste of the soul to meet and entertain it. Whence those expressions of the saints in holy Scripture, "Comfort me with apples, stay me with flaggons, for I am sick of love[t]: My soul breaketh for the longing which it hath unto thy judgments at all times[u].—The desire of our soul is to thy name[x], and to the remembrance of thee. My soul thirsteth for God, yea, for the living God; when shall I come and appear before God[y]?—We that have the first-fruits of the Spirit, groan within ourselves, waiting for the adoption, even the redemption of our bodies[z].—O that my ways were directed, that I might keep thy commandments; with my whole heart have I sought thee; I have stuck unto thy testimonies; I will delight myself in thy commandments; thy statutes have been my songs; my soul fainteth for thy salvation[a]," &c. By all which we see, that a true love of Christ doth excite strong desires, and an earnest aspiring and ambition of the soul to walk in all well-pleasing, and to be in all things conformable unto him. What the apostle saith of spiritual hope, we may truly say of love (which is the fundamental affection and root of all the

[s] Amor concupiscentiæ non requiescit in quacunque extrinsecâ aut superficiali adeptione amati, sed quærit amatum perfectè habere, quasi ad intime illius perveniens, &c. *Aquin.* 1a. 2æ. qu. 28. art. 2. vid. id. art. 4 et 5. [t] Cant. ii. 5. [u] Psalm cxix. 20. [x] Isaiah xxvi. 8. [y] Psalm xlii. 2. [z] Rom. viii. 13. [a] Psalm cxix. 5, 10, 31, 47, 54, 81, &c.

rest); he that hath it indeed in him, "purgeth himself even as Christ is pure." The love of the world, and the things and lusts of the world, may, indeed, consist with the formal profession, but no way with the truth or power of a true love to Christ or his government. For love is ever the principle and measure of all our actions; such as it is, such likewise will they be too.

Fourthly, Something like love there may be in natural men unto Christ, grounded upon the historical assurance and persuasion of his being now in glory, attended by mighty angels, filled with all the treasures of wisdom, knowledge, grace, power, and other excellent attributes, which can attract love [b] even from an enemy; and that he hath, and still doth procure such good things for mankind, in their deliverance from the guilt of sin, and from the wrath to come, as of which, might they but have an exemption from his spiritual government, and a dispensation to live according to their own lusts still, no man should be more greedily desirous. As Samson met the lion as an enemy, when he was alive; but after he was slain, he went unto him as to a table; there was only terror while he lived, but honey when he was dead:—so doubtless, many men, to whom the bodily presence of Christ, and the mighty power and penetration of his heavenly preaching, whereby he smote sinners unto the ground, and spake with such authority as never man spake, would have been unsufferably irksome, and full of terror (as it was unto the Scribes and Pharisees), can yet, now that he is out of their sight, and doth, not in person [c], but only by those who are his witnesses, torment the inhabitants of the earth, pretend much admiration, and thankful remembrance of that death of his, which was so full of honey for all that come unto him. For as particular dependencies and expectations may make a man flatter and adore the greatness of some living potentate, whose very image, notwithstanding, the same man doth professedly abominate in other tyrants of the world who are dead, or upon

[b] Quodlibet agens propter amorem agit quodcunque agit. *Aquin.* 1a. 2æ. qu. 28. art. 6. [c] Securus licet Æneam Rutulumque ferocem Committas: nulli gravis est percussus Achilles.—Quid refert dictis ignoscat Mucius, annon? Pone Tigellinum: tædâ lucebis in illâ, Qua stantes ardent, qui fixo gutture fumant, &c. *Juvenal.* Satir. 1.

whom he hath not the same ends;—so the self-same reason may make men, in hypocritical expressions, flatter and fawn upon Christ himself who is absent, and yet hate with a perfect hatred the very image of his Spirit, in the power of his word, and in the lives of his people. The very Scribes and Pharisees, who blasphemed his Spirit, and contrived his death, could yet be contented to be gainers thereby; for so they confess, "It is expedient for us, that one die for the people."

Lastly, A false love to Christ may be grounded upon a false conceit of love to his ordinances. For as it is certain, that he who loves the word and worship of Christ, as his, doth love him too, who is the author of them;—so it is certain likewise, that that love which is sometimes pretended unto them, may indeed in them fix upon nothing but accidental and by-respects. "This people," saith the Lord to his prophet, "come and sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." Here is love in pretence, but falsehood in the heart: What then was it in which they did thus love the prophet? That presently follows: "Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument[d]:" That is, it is not my will which in thy ministry they at all regard, but only those circumstantial ornaments of graceful action and elocution, which they attend with just a like proportion of sensual delight, as an ear doth the harmony of a well-tuned instrument. For as a man may be much affected with the picture of his enemy, if drawn by a skilful hand, and yet therein love nothing of the person, but only the cunning of the workman who drew the piece;—so a man who hates the life and spirit of the word of God itself, as being diametrically contrary to that spirit of lust and of the world which rules in him, may yet be so wonderfully taken with that dexterity of wit, or delicacy of expression, or variety of learning, or sweetness of speech, and action,—or whatsoever other perfection of nature or industry in the dispensers of that word, are most suitable to his natural affections,—as

[d] Ezek. xxxiii. 31, 32.

that he may from thence easily cheat his own conscience, and ground a mispersuasion of his love to God's word, which yet indeed admireth nothing but the perfections of a man. Nay, suppose he meet not with such 'lenocinia' to entice his affection, yet the very pacification of the conscience, which, by a notorious neglect of God's ordinances, would haply be disquieted,—or the credit of bearing conformity to ecclesiastical orders, and the established service of God in his church,—or some other the like sinister respect, may hold a man to such an external fair correspondence, as, by a deceitful heart, may easily be misconstrued a love of God's ordinances. Nay, further, a man may externally glory[e] in the privilege of God's oracles; he may distinctly believe, and subscribe to the truth of them; he may therein hear many things gladly, and escape many pollutions of the world;—and yet here hence conclude no clearer evidence of his love to Christ in his word, than the unbelieving Jews[f], or Herod[g], or Ahab[h], or Simon Magus[i], or the foolish virgins and apostates[k] (all which have attained to some of these degrees), could have done.

For the clearing, then, of this great case,—Touching the evidence of a man's love to Christ,—we must first know, that this is not a flower of our own garden,—for every man, by nature, is an enemy to Christ and his kingdom,—of the Jews' mind, "We will not have this man to reign over us." And the reason is, because the image of the old Adam which we bear, is extremely contrary to the heavenly image of the second Adam, unto which we are not born, but must be renewed. And this is certain, our love is according to our likeness: he who hath not the nature and spirit of Christ, can never love him or move towards him. For love is like fire; 'congregat homogenea,' it carrieth things of a nature to one another. Our love, then, unto Christ, must be of a spiritual generation; and it is grounded upon two causes.

First, Upon the proportion which is in him unto all our desires or capacities; upon the evidence of that unsearchable and bottomless goodness which is in him, which makes him 'the fairest of ten thousand,' even altogether lovely.

[e] Jer. vii. 4. Rom. ii. 17, 20. [f] Hos. ii. 2, 3. [g] Mark vi. 20. [h] 1 Kings xxi. 27, 29. [i] Acts viii. 13. [k] 2 Pet. ii. 20.

For that heart which hath a spiritual view of Christ, will be able, by faith, to observe more dimensions[l] of love, and sweetness in him, than the knowledge of any creature is able to measure. In all worldly things, though of never so curious and delicate an extraction, yet still even those hearts, which swim in them and glut upon them, can easily discover more dregs than spirits. Nothing was ever so exactly fitted to the soul of man, wherein there was not some defect, or excess, something which the heart could wish were away, or something which it could desire were tempered with it:—but in Christ and his kingdom, there is nothing unlovely. For as in man the *all* that is, is full of corruption, so in Christ the *all* that he is, is nothing but perfection. His fulness is the centre and treasure of the soul of man; and therefore that love which is thereupon grounded, must needs be in the soul as a universal habit and principle, to facilitate every service whereby we move unto this centre; for love is the weight[m] or spring of the soul, which sets every faculty on work; neither are any of those commandments grievous which are obeyed in love; and therefore it is called "the fulfilling of the law." True love unto Christ keeps the whole heart together, and carries it all one way; and so makes it universal, uniform, and constant in all its affections unto God; for unsteadfastness of life proceeds from a divided or double heart[n]. As in the motions of the heavens, there is one common circumvolution, which 'ex æquo' carrieth the whole frame daily unto one point from east to west, though each several sphere hath a several cross-way of its own, wherein some move with swifter, and others with a slower motion; so though several saints may have their several corruptions, and those likewise in some stronger than in others, yet, being all animated by one and the same Spirit, they all agree in a steady and uniform motion unto Christ. If a stone were placed under the concave of the moon, though there be fire, and air, and water between, yet through them all it would hasten to its own place; so, be the obstacles never so many, or the conditions never so various, through which a man must pass, "through evil report and good

[l] Eph. iii. 18, 19. [m] Amor meus pondus meum; eo feror quocunque feror. *Aug.* [n] James i. 8.

report," through terrors and temptations, through a sea and a wilderness, through fiery serpents and sons of Anak; yet if the heart love Christ indeed, and conclude that Heaven is its home, nothing shall be able totally to discourage it from hastening thither, whither Christ the fore-runner is gone before.

Secondly, The true love of Christ is grounded upon the evidence of that propriety which the soul hath unto him, and of that mutual inhabitation and possession which is between them: so that our love unto him, in this regard, is a kind of self-love[o] (and therefore very strong), because Christ and a Christian are but one[p]. And the more persuasion the soul hath of this unity, the more must it needs love Christ. "For we love him, because he loved us first[q]." And therefore our Saviour, from the woman's apprehension of God's more abundant love in the remission of her many and great sins, concludeth the measure and proportion of her love to him: "But," saith he, "to whom little is forgiven, the same loveth little[r]."

Now true love of Christ and his kingdom, thus grounded, will undoubtedly manifest itself, first, in a universal extent unto any thing wherein Christ is present unto his Church.

First, The soul, in this case, will abundantly love and cherish the Spirit of Christ, entertain with dearest embraces, as worthy of all acceptation, the motions and dictates, and secret elapses of him into the soul; will be careful to hear his voice always behind him, prompting and directing him in the way he should walk; will endeavour with all readiness and pliableness of heart, to receive the impression of his seal, and the testimony which he giveth in the inner man unto all God's promises; will fear and suspect nothing more, than the frowardness of his own nature, which daily endeavoureth to quench, grieve, resist, rebel against this Holy Spirit, and to fling off from his conduct again.

Secondly, The soul, in this case, will abundantly love the ordinances of God (in which, by his Spirit, he is still walking in the midst of the churches); for the law is written in it by the finger of God; so that there is a suitableness and

[o] Cant. ii. 16. [p] John xiv. 23, and xvii. 21, 23. [q] 1 John iv. 16, 19. [r] Luke vii. 47.

coincidency between the law of God, and the heart of such a man. He will receive the Word in the purity thereof, and not give way to those human inventions which adulterate it,—to that spiritual treason of wit and fancy, or of heresy and contradiction, which would stamp the private image and superscription of a man upon God's own coin, and torture the Scriptures to confess that which was never in them. He will receive the Word in the power, majesty, and authority thereof,—suffering it like thunder to discover the forest, and to drive out all those secret corruptions, which sheltered themselves in the corners or deceit of his heart. He will delight to have his imaginations humbled, and his fleshly reasons nonplussed, and all his thoughts subdued unto the obedience of Christ. He will receive the Word as a wholesome potion, to that very end, that it may search his secret places, and purge out those tough and incorporated lusts, which hitherto he had not prevailed against. He will take heed of hardening his heart, that he may not hear of rejecting the counsel of God against himself,—of thrusting away the Word from him,—of setting up a resolved will of his own against the call of Christ,—as of most dangerous downfals to the soul. Lastly, he will receive the Word in the spiritualness thereof, subscribing to the closest precepts of the law, suffering it to cleanse his heart unto the bottom. He will let the consideration of God's command preponderate and over-rule all respects of fear, love, profit, pleasure, credit, compliancy, or any other charm to disobedience. He will be contented to be led in the narrowest way, to have his secretest corruption revealed and removed, to expose his conscience with patience under the saving, though severest blows of this spiritual sword. In one word, he will deny the pride of his own wit; and if it be the evident truth of God which is taught him, though it come naked, and without any dressings or contributions of human fancy, he will distinguish between the author and the instrument, between the treasure and the vessel in which it comes, and from any hand receive it with such awful submission of heart, as becometh God's own word.

Thirdly, The soul, in this case, will most dearly love every member of Christ: for these two, the love of Christ, and of his members, do infallibly accompany one another. For though there be a far higher proportion of love due unto Christ than

unto men, yet our love to our brethren is, 'quoad nos' and 'à posteriori,' not only the evidence, but even the measure of our love to Christ. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" saith the apostle.[s] He that hath not love enough in him for a man like himself, how can he love God, whose goodness, being above our knowledge, requireth transcendency in our love? This then is a sure rule;—he that loveth not a member of Christ, loveth not Him; and he who groweth in his love to his brethren, groweth likewise in his love to Christ. For as there is the same proportion of one to five, as there is of twenty to an hundred, though the number be far less; as the motion of the shadow upon the dial, answereth exactly to that proportion of motion and distance, which the sun hath in the firmament, though the sun goeth many millions of miles when the shadow (it may be) moveth not the breadth of a hand; so though our love to Christ ought to be a far more abundant love than to any of his members; yet certain it is, that the measure of our progress in brotherly love is punctually answerable to the growth of our love to Christ.

Thirdly, A true grounded love unto Christ, will show itself in the right manner or conditions of it. Which are principally these three:—

1. It must be an incorrupt and sincere love. "Grace be upon all those that love the Lord Jesus, ἐν ἀφθαρσίᾳ, 'in incorruption' or sincerity, saith the apostle[t]; that is, on those who love not in word or outward profession and stipulation only, but in deed and truth, or in the permanent constitution of the inner man; which moveth them to love him always and in all things, to hate every false way, to set the whole heart, the study, purpose, prayer, and all the activity of our spirits against every corruption in us, which standeth at enmity with him and his kingdom.

2. It must be a principal and superlative love, grounded upon the experience of the soul in itself, that there is ten thousand times more beauty and amiableness in him, than in all the honours, pleasures, profits, satisfactions which the world can afford; that, in comparison or competition with him,

[s] 1 John iv. 20. [t] Eph. vi. 24.

the dearest things of this world, the parents of our body, the children of our flesh, the wife of our bosom, the blood in our veins, the heart in our breast, must not only be laid down and lost as sacrifices, but hated as snares when they draw us away from him.

3. It must be an unshared and uncommunicable love, without any corrivals: for Christ as he is unto us all in all, so he requireth to have all our affections fixed upon him. As the rising of the sun drowneth all those innumerable stars which did shine in the firmament before; so must the beauty of this 'sun of righteousness' blot out, or else gather together unto itself, all those scattered affections of the soul, which were, before, cast away upon meaner objects.

Lastly, True love unto Christ will show itself in the natural and genuine effects of so strong and spiritual grace. Some of the principal I before named, unto which we may add,

First, A universal, cheerful, and constant obedience to his holy commandments. "If a man," saith Christ, "love me, he will keep my commandments; and my Father will love him, and we will come unto him, and make our abode with him."[u] There is a twofold love; a love which descends, and a love which ascends; a love of bounty and beneficence, and a love of duty and service. So then, as a father doth then only in truth love his child, when, with all care, he provideth for his present education and future subsistence; so a child doth then truly love his father, when, with all reverence and submission of heart, he studieth to please and to do him service. And this love, if it be free and ingenuous, by how much the more, not only pure and equal in itself, but also profitable unto him the commandment is, by so much the more carefully will it endeavour the observation thereof. And therefore since the soul of a Christian knows, that as God himself is good, and doth good[x]; so his law (which is nothing but a ray and glimpse of his own holiness) is likewise good in itself, and doth good[y] unto those which walk uprightly; it is hereby inflamed to a more sweet and serious obedience thereunto; in the keeping whereof, there is for the present so much sweetness; and in the future so great a

[u] John xiv. 24. [x] Psal. cxlx. 68. [y] Micah ii. 7. Isai. xlv. 19.

reward.[a] "Thy word," saith the psalmist, "is very pure; therefore thy servant loveth it."[a]

Secondly, A free, willing, and cheerful suffering for him and his gospel. "Unto you," saith the apostle, "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."[b] We see how far a human love, either of their country, or of vain-glory, hath transported[c] some heathen men, to the devoting and casting away their own lives: how much more should a spiritual love of Christ put courage into us to bear all things, and "to endure all things" (as the apostle speaks[d]) "for him," who bare our sins, and our stripes, and our burdens for us, which were heavier than all the world could lay on! And this was the inducement of that holy martyr Polycarp[e], to die for Christ, notwithstanding all the persuasions of the persecutors, who, by his apostasy, would fain have cast the more dishonour upon Christian religion, and, as it were, by sparing him, have the more cunningly persecuted that: "This eighty-six years," saith he, "I have served him; and he never, in all that time, hath done me any hurt; why should I be so ungrateful as not to trust him in death, who in so long a life hath never forsaken me?"—"I am persuaded, saith the apostle[f], "that neither death, nor life, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."[g] Nothing able to turn away his love from us, and therefore nothing should be able to quench our love to him. "Many waters," that is, by the usual expression[h] of the holy scriptures, many afflictions, persecutions, temptations, "cannot quench love, neither can the floods drown it."[i]

Thirdly, A zeal and jealous contention for the glory, truth, worship, and ways of Christ. Wicked men pretend much

[a] Psal. xix. 7, 11. [a] Psal. cxix. 140. [b] Phil. i. 29. [c] *Tertul.* Apolog. cap. ult. [d] 1 Cor. xiii. 7. [e] Ὀγδοήκοντα καὶ ἓξ ἔτη δουλεύω αὐτῷ, καὶ οὐδέ με ἠδίκησε· καὶ πῶς δύναμαι βλασφημῆσαι τὸν βασιλέα μου τὸν σωσάντα με. *Euseb.* Hist. Eccles. lib. 4. cap. 14. [f] Πῦρ, καὶ σταυρὸς, θηρίων τε συντάσεις, ἀνατομαὶ, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, λεπτυσμοὶ ὅλου τοῦ σώματος, καὶ κόλασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. *Ignat.* Ep. ad Rom. Ζῶν γὰρ γράφω ὑμῖν, ἐρῶν τοῦ διὰ Χριστὸν ἀποθανεῖν. ὁ ἐμὸς ἔρως ἐσταύρωται, &c. *Ibid.* [g] Rom. viii. 38, 39. [h] Psal. lxix. 1, 2, and cxxiv. 4, 5. Isai. viii. 7. [i] Canticles viii. 7.

love to Christ, but they indeed only serve their own turns; as ivy, which clasps an oak very close, but only to suck out sap for its own leaves and berries. But a true love is full of care to advance the glory of Christ's kingdom, and to promote his truth and worship; fears lest Satan and his instruments should by any means corrupt his truth, or violate his church;—as the apostle to the Galatians professeth the fear which his love wrought in him towards them, "I am afraid of you, lest I have bestowed upon you labour in vain."[k] So we find what contention, and disputation, and strife of spirit, the apostles and others in their ministry used, when Christ and his holy gospel was any way either injured by false brethren, or kept out by the idolatry of the places to which they came.[l]

Lastly, A longing after his presence, a love of his appearing, a desire to be with him, which is best of all; a seeking after him, and grieving for him, when for any while he departs from the soul; a waiting for his salvation, a delight in his communion, and in his spiritual refreshments; "a communing with him in his secret chamber, in his houses of wine, and in his galleries of love." By which lovely expressions the Wise Man hath described the fellowship, which the church desireth to have with Christ, and that abiding and supping of Christ with his church, feasting the soul with the manifestations of himself, and his graces unto it.[m]

Having thus, by occasion of the enemies of Christ, spoken something of the true and false love which is in the world towards him; we now proceed to the particulars mentioned before. And the first is the term of duration or measure of time in the text, "*until*." It hath a double relation in the words, unto Christ's kingdom, and unto his enemies. As it looks to the kingdom of Christ, it denotes both the continuance and the limitation of his kingdom. The continuance of it in his own person, for it is there fixed and intransient: he is a king without successors, as being subject to no mortality, nor defect which might be by them supplied. The kingdom of Christ (as I observed) is either na-

[k] Gal. iv. 11, 16. [l] Acts xv. 2. and xvii. 16. and xviii. 25. and xix. 8. Gal. ii. 4, 5. Jude v. 2. [m] Psal. xlii. 3. and cv. 4. 2 Cor. v. 2. 2 Tim. iv. 8. Phil. i. 23. Cant. iii. 1, 2. and v. 6, 8. Gen. xlix. 18. Psal. cxix. 131. Cant. i. 4. and ii. 4. and vii. 5. John xiv. 21, 23. Rev. iii. 20.

tural, as he is God; or dispensatory and by donation from the Father, as he is mediator: and not only of the former, but even of this likewise, the Scripture affirms that it is eternal. It is a kingdom set up by the God of Heaven, and yet it shall never be destroyed, but "stand for ever."[n] "I have set my king upon my holy hill of Sion;"—that notes the unction and donation.[o] And in Mount Sion where God hath set him, "he shall reign from hence even for ever."[p] Though he be a child born, and a son given, yet "of the increase of his government and peace, there shall be no end;" upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, "from henceforth, for ever and ever."[q] Unto the Son he saith, "Thy throne, O God, is for ever and ever."[r]—And here we must distinguish between the substance of Christ's kingdom, and the form or manner of administering and dispensing it. In the former respect, it is absolutely eternal; Christ shall be a head and rewarder of his members, an 'everlasting Father,' a 'prince of peace' unto them for ever. In the latter respect, it shall be eternal according to some acceptation; that is, it shall remain until the consummation of all things, as long as there is a church of God upon the earth;—there shall be no new way of spiritual and essential government prescribed unto it, no other vicar, successor or monarch, or usurper upon his office by God allowed, but he only, by his Spirit in the dispensation of his ordinances, shall order and over-rule the consciences of his people, and subdue their enemies. Yet he shall so reign till then, as that he shall then cease to rule in such manner as now he doth: when the end comes, "he shall deliver up the kingdom to God the Father; and when all things shall be subdued unto him, he also himself shall be subject unto him that put all things under him, that God may be all in all."[s] He shall so return it unto God, as God did confer, and, as it were, appropriate it unto him, namely, in regard of judiciary dispensation and execution; in which respect our Saviour saith, that as touching the present administration of the church, "The Father judgeth no man, but hath committed all judgement, and hath given authority

[n] Dan. ii. 44. [o] Psal. ii. 6. [p] Mic. iv. 7. [q] Isai. ix. 6, 7. Heb. i. 8. [r] 1 Cor. xv. 24, 28.

to execute it unto his Son.[t]" Now Christ governeth his church by the ministry of his word and sacraments, and by the effusion of his Spirit in measure and degrees upon his members. By his mighty, though secret power, he fighteth with his enemies; and so shall do till the resurrection of the dead,—when Death, the last enemy, shall be overcome, and then, in these respects, his kingdom shall cease: for he shall no more exercise the offices of a mediator in compassionating, defending, interceding for his church; but yet he shall sit and reign for ever as God, coequal with his Father, and shall ever be the head of the church his body. Thus we see, though Christ's kingdom, in regard of the manner of dispensation, and present execution thereof, it be limited by the consummation of all things; yet in itself it is a kingdom, which hath neither within, the seeds of mortality, —nor without, the danger of a concussion; but in the substance is immortal, though, in regard of the commission and power, which Christ had as mediator, to administer it alone by himself, and by the fulness of his Spirit,—it be at last voluntarily resigned into the hands of the Father,—and Christ, as a part of that great church, become subject to the Father, that God may be all in all.

Now the grounds of the constancy of Christ's government over his church, and by consequence of the church itself, which is his kingdom, are, amongst others, these:—

First, The decree and promise of God, sealed by an oath, which made it an adamantine and unbended purpose, which the Lord would never repent of nor reverse. All God's counsels are immutable[u]; though he may alter his works, yet he doth never change his will: but when he sealeth his decree with an oath, that makes their immutability past question or suspicion. In that case, it is impossible for God to change, because it is impossible for God to lie, or deny himself.[x] Now upon such a decree is the kingdom of Heaven established: "Once have I sworn by my holiness, that I will not lie unto David," saith the Lord.[y] "*Once*," that notes the constancy and fixedness of God's promise: "*By my holiness*,"

[t] John iv. 22, 27. [u] James i. 17.—Non mutat voluntatem, sed vult mutationem. *Aquin.* part 1. qu. 19. art. 7.—*Aug.* Confess. lib. 2. cap. 15.—de Civit. Dei, lib. 14. cap. 11. lib. 22. cap. 1.—de Trin. lib. 5. cap. 16. [x] Heb. vi. 18. [y] Psalm lxxxix. 35.

that notes the inviolableness of his promise, as if he should have said,—Let me no longer be esteemed a holy God, than I keep immutably that covenant which I have sworn unto David in my truth.

Secondly, The free gift of God unto his son Christ, whereby he committed all power and judgement unto him. And power is a strong argument to prove the stability of a kingdom, especially if it be on either side supported with wisdom and righteousness, as the power of Christ is. And therefore from his power he argues for the perpetuity of his church to the end of the world; "All power is given to me in heaven and earth; Go ye therefore and preach the gospel to all nations; and lo, I am with you, always, to the end of the world."[z] And the argument is very strong and emphatical: for though kingdoms of great power have been and may be subdued, yet the reason is, because much power hath still remained in the adverse side; or if they have been too vast for any smaller people to root out, yet having not either wisdom enough to actuate so huge a frame, or righteousness to prevent or purge out those vicious humours of emulation, sedition, luxury, injustice, violence, and impiety, which, like strong diseases in a body[a], are, in states, the preparations and seminaries of mortality, they have sunk under their own weight, and been inwardly corrupted by their own vices. But now, first, the power of Christ in his church is universal: there is in him all power, and no weakness; no power without him or against him. And therefore no wonder, if from a fulness of power in him, and an emptiness in his enemies, the argument of continuance in his kingdom doth infallibly follow: for what man, if he were furnished with all sufficiency, would suffer himself to be mutilated and dismembered, as Christ should, if any thing should prevail against the church, which is his fulness.—Again, this power of Christ is supported with wisdom; it can never miscarry for any inward defect; for the wisdom is proportionable to the power; this, "all power," and that, "all the treasures of wisdom;" power, able by weakness to confound the things which are mighty,—and wisdom, able

[z] Matth. xxviii. 18, 20. [a] Vid. *Arist.* Polit. lib. 5.—In se magna ruunt: lætis hunc numina rebus Crescendi posuere modum. *Lucan.*

by foolishness to bring to nought the understanding of the prudent: and both these are upheld by righteousness, which is indeed the very soul and sinews of a kingdom, upon which the thrones of princes are established, and which the apostle makes the ground of the perpetuity of Christ's kingdom; "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."[b]

Thirdly, The quality of Christ's kingdom is to be a growing kingdom; though the original thereof be but like a grain of mustard seed, or like Elijah's cloud, to a human view despicable, and almost below the probabilities of subsistence,—the object rather of derision than of terror to the world; yet, at last, it groweth into a wideness, which maketh it as catholic as the world. And therefore that which the prophet David speaks of the sun, the apostle applies to the gospel[c], to note, that the circle of the gospel is like that of the sun, universal to the whole world. It is such a kingdom as groweth into other kingdoms, and eats them out. The little stone in Nebuchadnezzar's vision (which was the kingdom of Christ, for so Jerusalem is called 'a stone'[d]) brake in pieces the great monarchies of the earth, and grew up into a great mountain which filled the world[e]; "For the kingdoms of the earth must become the kingdoms of the Lord, and of his Christ."[f] Therefore the prophets express Christ and his kingdom, by the name of "a branch," which groweth up for a standard and ensign of the people.[g] A branch which grows, but never withers. It hath no principles of death in itself; and though it be, for a while, subject to the assaults of adversaries, and foreign violence, yet that serves only to try it, and to settle it, but not to weaken or overturn it. The gates of Hell, all the powers, policies, and laws of darkness, shall never prevail against the church of Christ. He hath bruised, and judged, and "trodden down Satan under our feet." He "hath overcome the world;" he hath subdued iniquity; he hath turned persecutions into seminaries and resurrections of the church; he hath turned afflictions into matter of glory and of rejoicing: so that in all the violence, which the church can suffer, it

[b] Heb. i. 8. [c] Rom. x. 18. [d] Zech. xii. 3. [e] Dan. ii. 34, 35. [f] Revel xi. 15. [g] Isai. xi. 1, 10. Zech. iii. 8.

doth more than conquer; because it conquers not by repelling, but by suffering.

And this shows the sacrilege and sauciness of the church of Rome; which, in this point, doth with a double impiety therefore pervert the Scriptures, that it may derogate from the honour of Christ and his kingdom. And those things which are spoken of the infallibility, authority, and fulness of power, Christ hath in his body, of the stability, constancy, and universality of his church upon earth,—she doth arrogate only to the Pope and his see at Rome. As the Donatists in Saint Austin's[h] time, from that place of the spouse in the Canticles, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest *in meridie*," excluded all the world from being a church, save only a corner of Africa, which was at that time the nest of those hornets: so because Christ says, "his church is built upon a rock, and the gates of Hell shall not prevail against it," therefore the Romanists from hence conclude all these privileges to belong to them, and exclude all the famous churches of the world besides, from having any communion with Christ the head. That scornful expostulation which Harding makes with that renowned and incomparable bishop[i], (under whose hand he was no more able to subsist, than a whelp under the paw of a lion) 'Shall we now change the song of Micah the prophet, "Out of Zion shall come the law, and the word of the Lord from Jerusalem," and sing a new song, Out of Wittenberg is come the gospel, and the word of the Lord from Zurich and Geneva?'—may, most truly and pertinently, be retorted upon himself and his faction, who boldly curse[k] and exclude all those Christian churches from the body of Christ, and the hope of salvation, who will not receive laws from Rome, nor esteem the cathedral determinations of that bishop, (though haply in himself, an impure, diabolical, and intolerable beast, as by their own confessions[l] many of them have been) to be notwithstanding the in-

[h] *Aug.* Epist. 48. & tom. 7. de Unitat. Eccles. cap. 16. [i] B. *Jewel's* Defence of the Apology, part 4. page 360. [k] Idem à Romano Pontifice dividi, quod ab universa Ecclesia separari. *Baron.* tom. 2. A. 254. sect. 100. [l] *Crantzius* in Metropol. l. 5. cap. 1. in Bonifacio 6. Stephano 6. Theodoro Christophoro Joanne 12. Sylvestro 2.—*Sigon.* de Regno Italiæ, lib. 7. Anno 964.—*Guicciard.* de Alex. 6. l. Hist. 1 pag. 3, 4.—*Pet. Bembus* de eodem in Hist. Venet. l. 6.

fallible edicts of the Spirit of God, and as undoubtedly the word of Christ, as if St. Peter or St. Paul had spoken it;—an arrogancy, than which there is scarce any more express and characteristical note to discern Antichrist by. It is true, that Christ's regal power doth always show forth itself in upholding his catholic church, and in revealing unto it out of his sacred word such necessary truths, as are absolutely requisite unto its being and salvation: but to bind this power of Christ to one man, and to one see, (as if, like the Pope, he were infallible only in St. Peter's chair) is the mere figment of pride and ambition, without any ground at all, raised out of a heap and aggregation of monstrous presumptions, of human, and some most disputable, others most false conceits; of which though there be not the least 'vestigia' in sacred Scriptures, yet must they be all first rested in for indubitate principles, and laid for sure foundations, before the first stone of papal authority can be raised.

As, First, that the external and visible regiment of the whole church is monarchical[m]; and that there must be a predominant mistress-church set over all the rest, to which in all points they must have recourse, and to whose decisions they must conform without any hesitancy, or suspicion at all: whereas the apostle tells us, that "the unity of the church is gathered by many pastors and teachers[n];" for as if several needles be touched by so many several loadstones (all which have the self-same specifical virtue in them) they do all as exactly bend to one and the same point of Heaven, as if they had been thereunto qualified by but one;—so inasmuch as "apostles, prophets, evangelists, pastors, teachers," come all instructed with one and the same spiritual truth and power towards the church; therefore all the faithful, who are anywhere, by these multitudes of preachers, "taught what the truth is in Jesus," do all, by the secret sway and conduct of the same Spirit of grace (whose peculiar office it is to guide his church in all necessary and saving truth) with an admirable consent of heart, and unity of judgement, incline to the same end, and walk in the same way, acknow-

Platina in Christophoro 1. Joan. 13. Sylvestro 2. &c.—Vid. *Mornæum* de Ecclesia, c. 9.—*Reynold* Confer. cap. 7. divis. 1, and 5.—B. *Carlton* of Jurisdict. cap. 7.—Bishop *Usher* de Statu Ecclesiæ, c. 3, 4, 5. [m] *Bellarm.* l. 1. de Pontif. Rom. cap. 9. [n] Eph. iv. 11, 12, 13.

ledging no monarch over their consciences but Christ,—nor any other ministerial application of his regal power in the catholic church, but only by several bishops and pastors,—who, in their several particular compasses, are endowed with as plenary and ample ministerial power, as the Pope and his consistory within the see of Rome.

Secondly, That Peter was prince and monarch, rock and head, in this universal church, and that he alone was 'custos clavium,' and all this in the virtue of Christ's promise and commission granted unto him, "Thou art Peter, and upon this rock will I build my church: Feed my sheep, feed my lambs, unto thee will I give the keys of the kingdom of Heaven:" in which respect Baronius[o] calleth him 'lapidem primarium'[p], the chief stone: and again, Though Christ, saith he be the author and moderator of his church, yet the princedom and monarchy he hath conferred upon Peter; and therefore as[q] "no man can lay any other foundation than that which is laid," namely, Christ,—so no man can lay any other than that which Christ hath laid, namely, Peter. And it is wonderful to consider what twigs and rushes they catch at, to hold up this their monarchy. Because Peter[r] did preach first, therefore he is monarch of the church. By which reason, his monarchy is long since expired: for his pretended successors scarce preach at all. And yet if that may be drawn to any argument, it proves only that he was 'lapis primus,' the first in order and forwardness to preach Christ (as it became him who had three times denied him) but not 'lapis primarius,' the chief in dignity and jurisdiction over the rest: and why should it not be as good an argument to say, that James had the dignity of precedence before Peter, because Paul first names James and then Cephas, and that in a place where he particularly singles them out as pillars and principal men in the church; as to say that Peter hath jurisdiction over James and the rest, because

[o] *Baron.* An. 33, sect. 17. *Beller.* de Pont. Rom. lib. 1. cap. 10. [p] Quod non audet *Bozius*;—Præter Christum (inquit) non potest aliud fundamentum poni, quod sit item primarium. De Sign. Ecclesiæ, l. 18. cap. 1. ob. 5. [q] Sicut (quod certum est) nemo potest aliud ponere fundamentum præter id quod positum est, quod est Christus; ita etiam nec aliud quispiam ponet, quàm quod posuit Christus, neque convellet quod ipse firmavit, dicens, 'Tu es Petrus,' &c. *Baron.* An. 33. sect. 20. [r] *Baron.* A. 34. sect. 247. *Bozius* de Signis Ecclesiæ, lib. 18. cap. 1, 2. *Bellarm.* de Roman. Pontifice, lib. 1. c. 17, 25.

in their synods and assemblies he was the chief speaker? Because [s] Peter cured the lame man that sat at the gate of the Temple, therefore he is universal monarch. By which reason likewise Paul, who in the self-same manner cured a cripple at Lystra, should fall into competition with Peter for his share in the monarchy. But the people there were not so acute disputants as these of Rome: for though they saw what Paul had done, yet they concluded the dignity and precedence for Barnabas; they called him Jupiter,—and Paul, Mercury. Again, because Peter [t] pronounced sentence upon Ananias, therefore he is monarch of the universal church: and why Paul should not here likewise come in for his share, I know not; for he also passed judgment upon Elymas the sorcerer; (and we nowhere find that he derived his authority, or had any commission, from Peter to do so. And surely, if by the same apostolical and infallible Spirit of Christ, (which they both immediately received from Christ himself) St. Paul did adjudge Elymas to blindness, by the which St. Peter adjudged Ananias to death; I see not how any logic from a parity of actions can conclude a disparity of persons, except they will say that it is more monarchical to adjudge one to death, than another to blindness. Again, because Peter [u] healed the sick by his shadow, therefore Peter is monarch of the universal church: and even in this point Paul likewise may hold on his competition: for why is not the argument as good, that Paul is monarch of the church, because the handkerchiefs and aprons which came from his body, did cure diseases, and cast out devils, as that Peter is therefore monarch, because, by the overshadowing of his body, the sick were healed? But the truth is, there is no more substance in this argument for Peter's principality, than there is for their supposed miraculous virtue of images and relics of saints, because the shadow (which was the image of Peter) did heal the sick; for that also is the cardinal's great argument. Again, because Peter [w] was sent to Samaria to confirm them in the faith, and to lay hands on them that they might receive the Holy Ghost, and to confound Simon Magus the sorcerer, therefore he is primate of

[s] *Baron.* A. 34. sect. 264. [t] *Baron.* Ibid. sect. 269. [u] *Baron.* Ibid. sect. 274. [w] *Ibid.* sect. 275. An. 35, sect. 9. 25.

the catholic church, and hath monarchical jurisdiction. And yet the Pope is, by this time, something more monarchical than Peter; for he would think scorn to be sent as an ambassador of the churches, from Rome to the Indians, amongst whom his gospel hath been in these latter ages preached; and, doubtless, they would be something more confirmed than they are, by the sovereign virtue of his prayers and presence. But, alas! what argument is it of monarchy, to be sent by others in a message, and that too not without an associate, who joined with him in the confirmation of that church? and if the confuting or cursing of Simon Magus were an argument of primacy, why should not St. Paul's cursing of Elymas, and Hymeneus, and Alexander, and St. John's of Cerinthus, be arguments of their primacy likewise?—Again, because Paul [x] went up to Jerusalem to see Peter, therefore Peter was monarch of the catholic church. And why should not, by this argument, Elizabeth be concluded a greater woman than the Virgin Mary, and indeed the lady of all women,—because the blessed Virgin went up into the hill country of Judea, and entered into the house of Zacharias, and saluted Elizabeth? But we find no argument but of equality in the text; for he went to see him as a brother, but not to do homage to him, or receive authority from him as a monarch: else why went he not up immediately to Jerusalem, but stayed three years, and preached the gospel by the commission he had received from Christ alone? and how came St. Paul to be so free, or St. Peter to be so much more humble than any of his pretended successors, as the one to give with boldness, the other with silence and meekness to receive, so sore a reproof, in the face of all the brethren, as, many years after that, did pass between them? Certainly St. Paul, in so long time, could not but learn to know his distance, and in what manner to speak to his monarch and primate. By these particulars we see, upon what sandy foundation this vast and formidable Babel of papal usurpation and power over the catholic church is erected;—which yet, upon the matter, is the sole principle of Romish religion, upon which all their faith, worship, and obedience dependeth. But we say, that

[x] *Baron.* An. 39. sect. 6.

as Peter was a foundation, so were all the other apostles likewise[y], and that upon the same reason: for the apostles were not foundations of the church by any dignity of their persons, as Christ the chief corner-stone was, but by the virtue of their apostolical office, which was universal jurisdiction in governing the people of Christ, universal commission in instructing them, and a spirit of infallibility in revealing God's will unto them throughout the whole world; and therefore as Peter had the "keys of the kingdom of Heaven, to remit or retain the sins of men," so likewise had the other apostles[z]. That Christ's charge to Peter, "Feed my sheep, feed my lambs," is no other in substance, than his commission to them all, "Go teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost;" and that the particular directing of it unto Peter, and praying for him,—was, with respect unto his particular, only by way of comfort and confirmation, as being then a weak member,—not by way of dignity, or deputation of Christ's own regal power to him in the visible church. For all the offices of Christ are intransient and incommunicable to any other; inasmuch as the administration and execution of them dependeth upon the dignity of his person, and upon the fulness of his Spirit, which no mortal man or immortal angel is capable of. But all this is not enough to be granted them for the raising their authority. But then, Thirdly, We must grant them too, that Peter, thus qualified, was bishop of Rome: for proof whereof, they have no testimony of holy scriptures, but only human tradition, "Cui impossibile non est subesse falsum." So that in this, which is one of the main principles they build upon, their faith cannot be resolved into the word of God, and therefore is no divine faith. Fourthly, That he did appoint that church to be the monarchical and fundamental see to all other churches: for he was bishop as well of Antioch as of Rome, by their own confession. And I wonder why some of his personal virtue should not cleave to his chair at Antioch, but all pass over with him to another place. Fifthly[a], That he did transmit all his prerogatives to his successors in that chair. By which assertion they may as well prove, that they all

[y] Eph. ii. 20. Rev. xxi. 14. [z] John xx. 23. [a] *Bellarm.* de Rom. Pontif. lib. 2. cap. 12.—*Baron.* An. 39. sect. 16, 26.

(though some of them have been sorcerers, others murderers, others blasphemous atheists) were inheritors of St. Peter's love to Christ: for from thence our Saviour infers, "Feed my sheep," to note, that none feed his sheep, but those that love his person. Lastly, that that long succession from St. Peter until now, hath ever since been legal and uninterrupted:—or else the church must sometimes have been a monster without a head. We grant that some of the ancients[b] argue from succession in the church: but it was while it was yet pure,—and while they could, by reason of the little space of time between them and the apostles, with evidence resolve their doctrine through every medium into the preaching of the apostles themselves. But, even in their personal succession, who knoweth not what simonies and sorceries have raised divers of them unto that degree? and who is able to resolve, that every episcopal ordination of every bishop there hath been valid, since thereunto is requisite, both the intention and orders of that bishop that ordained him? These, and a world the like uncertainties, must the faith of these men depend upon, who dare arrogate to themselves the prerogatives of Christ, and of his catholic kingdom. But I have been too long upon this argument.

Again, This point of the stability of Christ's kingdom is a ground of strong confidence and comfort to the whole church of Christ, against all the violence of any outward enemies, wherewith sometimes they may seem to be swallowed up. Though they associate themselves, and gird to the battle; though they take counsel, and make decrees against the Lord's anointed and against his spouse; yet it shall all come to nought, and be broken[c] in pieces: all the smoke of Hell shall not be able to extinguish, nor all the power of Hell to overturn, the church of God; and the reason is, "Emmanuel, God is with us." That anointing which the church hath received, shall deliver it at last from the yoke of the enemy.[d] Though it seem, for the time, in as desperate a condition as a dry stick in the fire, or a dead body in the grave, yet this is not indeed a sepulture, but a semination. Though it seem

[b] *Tertul.* de Præscript. cap. 19, 22.—*Aug.* Epist. 165. de Dissidio Donatist.
[c] Isai. viii. 9, 10. [d] Isai. x. 27.

to be cast away for a season, yet in due time it will come up and flourish again.[e] And this is the assurance that the church may have, that the Lord can save and deliver a second time[f]; that he is the "same God yesterday, and to-day, and for ever." And therefore such a God as the church hath found him heretofore, such a God it shall find him to-day, and for ever, in the returns and manifestations of his mercy. Which discovers the folly, and foretells the confusion of the enemies of Christ's kingdom; they conceive mischief, but they bring forth nothing but vanity.[g] They conceive chaff, and bring forth stubble.[h] "They imagine nothing but a vain thing;" their malice is but like the fighting of briars and thorns with the fire[i]; like the dashing of waves against a rock; like a madman's shooting arrows against the sun, which at last return upon his own head; like the puffing of the fan against the corn, which driveth away nothing but the chaff; like the beating of the wind against the sail, or the foaming and raging of the water against a mill; which by the wisdom of the artificers are all ordered unto useful and excellent ends. "And surely when the Lord shall have accomplished his work on Mount Sion, when he shall by the adversary, as by a fan, have purged away the iniquity of Jacob, and taken away his sin, he will then return in peace and beauty unto his people again." Look on the preparation of some large building; in one place, you shall see heaps of lime and mortar,—in another, piles of timber,—every where, rude and indigested materials, and a tumultuary noise of axes and hammers; but at length the artificer sets every thing in order, and raiseth up a beautiful structure: such is the proceeding of the Lord in the afflictions and vastations of his church; though the enemy intend to ruin it, yet God intends only to repair it. Thus far as '*Donec*' respects Christ's kingdom in itself.

Now, as it respecteth the enemies of Christ, it notes; First, The present inconsummateness of the victories, and, by consequence, the intranquillity of Christ's kingdom here upon the earth; all his enemies are not yet under his feet; Satan is not yet shut up; the rage of Hell, the persecutions

[e] Zech. iii. 2. Ezek. xxxvii. 11. [f] Isai. xi. 11. [g] Job xv. 35. [h] Isai. xxxiii. 11. [i] Isai. xxvii. 4. Nahum i. 10.

and policies of wicked men, the present immunity of desperate sinners, are evidences, that Christ hath much work to do in his church. But doth not the apostle say, that "all things are put under his feet [k]? It is true, 'quoad judiciariam potestatem,' but not 'quoad exercitium potestatis.' He shall not receive any new power to subdue his enemies, which he hath not already; but yet he can execute that power, when and how he will. And he is pleased to suffer his enemies, in this respite of their reprisal, to rage, and revile, and persecute him in his members. Every wicked man is "condemned already, and hath the wrath of God abiding upon him[l];" only Christ doth suspend the execution of them for many weighty reasons. As first, To show his patience and long-suffering towards the vessels of wrath; for he ever comes first with an offer of peace, before he draws the sword [m]. Secondly, To magnify the power of his protection and providence over the church in the midst of their enemies: for if the Lord were not on the church's side, when man riseth up against it,—if he did not rebuke the proud waves, and set them their bounds how far they should go,—there could be no more power in the church to withstand them, than in a level [n] of sand, to resist an inundation of the sea [o]. Thirdly, To reserve "wicked men unto the great day of his appearing," and of the declaration of his power and righteousness, wherein all the world shall be the spectators and witnesses of his just and victorious proceedings against them [p]. Fourthly, To show forth his mighty power in destroying the wicked altogether. They who here carried themselves with that insolence, as if every particular man meant to have plucked Christ out of his throne, shall there altogether be brought forth before him. That as the righteous are reserved to have their full salvation together [q]; so the wicked may be bound up in bundles, and destroyed together.[r] Fifthly, To fill up the measure, and to ripen the sins of wicked men: for the Lord puts the wickedness of men into an ephah; and when they have filled up their measure, he then sealeth them up

[k] Eph. i. 22. [l] John iii. 18, 36. [m] Rom. ii. 4, and ix. 22. Deut. xx. 10. 13. Luke x. 5, 11. [n] Jer. v. 22. Ægyptus maris concavitate depressior; et tamen præcepto Creatoris, tanquam compedibus, coercetur mare Rubrum, ne in Ægyptum irrumpat. *Basil. Mag.* Hexamer. Homil. 4. [o] Psalm cxxiv. 1, 5. [p] Acts xvii. 31. [q] 1 Thes. iv. 17. [r] Psalm xxxvii. 38. Isai. i. 28.

unto the execution of his righteous judgments. And hence it is that the Scripture calleth wicked men "Vessels, fitted for destruction;" for they first fill themselves with sin, and then God filleth them up with wrath and shame. Sixthly, To fill up 'the number of his elect;' for he hath many sheep, which are not within his fold, and they many of them the posterity of wicked men.[s] Seventhly, To fill up the measure of his own sufferings in his members, that they may follow him unto his kingdom, through the same way of afflictions as he went before them.[t] Eighthly, To exercise the faith of his church, to drive the faithful with the prophet Habakkuk into their watch-tower, and with David, into the sanctuary of the Lord,—there to wait upon him in the way of his judgements, to consider that the end of the righteous man is peace, and that the pride and prosperity of the wicked is but as the fat of lambs, and as the beauty of grass; that God hath set them in slippery places, and will cast them down at the last.[u] Lastly, To wean the faithful from earthly affections, and to kindle in them the desires of the saints under the altar,—"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth [x]?"

Secondly, As '*Donec*' notes the patience of Christ towards his enemies, so it notes likewise that there are fixed bounds and limits unto that patience, beyond which he will no longer forbear them. There is "an appointed day, wherein he will judge the world with righteousness [y]." There is 'a year of vengeance,' and of recompenses for the controversies of Sion.[z] The wild ass that sucketh up the wind at her pleasure, may be found in her month.[a] The Lord seeth, that the day of the wicked is coming: it is an appointed time: though it tarry, yet if we wait for it, it will "surely come, it will not tarry [b]." Well then, let men go on with all the fierceness and excess of riot they will, let them walk in the way of their heart, and in the sight of their eyes,—yet all this while they are in a chain; they have but a compass to go, and God will bring them to judgement at the last. When the day of a drunkard and riotous person is come,—

[s] John x. 16. [t] Col. i. 24. Rev. vi. 11. [u] Hab. ii. 1, 3. Psalm xxxvii. 2, 10, 20, and lxxiii. 18. [x] Rev. vi. 10. [y] Acts xvii. 31. [z] Isai. xxxiv. 8. [a] Jer. ii. 24. [b] Psalm xxxvii. 13. Hab. ii. 3.

when he hath taken so many hellish swallows, and hath filled up the measure of his lusts,—his marrow must then lie down in the dust: though the cup were at his mouth, yet from thence it shall be snatched away; and for everlasting he shall never taste a drop of sweetness, nor have the least desire of his wicked heart satisfied any more. A wicked man's sins will not follow him to Hell to please him, but only the memory of them to be an everlasting scourge and flame upon his conscience. O then take heed of ripening sin by custom, by security, by insensibility, by impudence and stoutness of heart, by making it a mock, a matter of glory and of boasting, by stopping the ear against the voice of the charmer, and turning the back upon the invitations unto mercy, by resisting the evidence of the Spirit in the word, and committing sin in the light of the sun: for as the heat of the sun doth wither the fruit which falls off, and ripen that which hangs on the tree; so the word doth weaken those lusts, which a man is desirous to shake off, and doth ripen those which the heart holds fast and will not part with. When was Israel overthrown, but when they mocked the messengers of God, and despised his Word, and misused his prophets, and rejected the remedy of their sin? And when was Judah destroyed, but when they hardened themselves against the Word, and would not take notice of the day of their peace? Alas, what haste do men make to promote their own damnation, and go quickly to Hell, when they will break through the very law of God, and through all his holy ordinances, that they may come thither the sooner, as if the gate would be shut against them, or as if it were a place of some great preferment; as if they had to do with a blind God which could not see, or with an impotent God which could not revenge their impieties! Well, for all this the wise man's speech will prove true at the last, "Know, that God will bring thee into judgement."

Thirdly, '*Donec*' notes the infallible accomplishment of Christ's victories and triumph over his enemies at the last, when the day is come wherein he will be patient towards them no longer. The prophet giveth three excellent reasons hereof in one verse. "The Lord is our judge[c], the Lord is our law-

[c] Isai. xxxiii. 22.

giver, the Lord is our king, he will save us." He is "our judge;" and therefore certainly, when the day of trial is come, he will plead our cause against our adversaries, and will condemn them.[d] But a judge cannot do what pleaseth himself; but he is bound to his rule, and proceedeth according to established laws. Therefore he is "our lawgiver" likewise; and therefore he may appoint himself laws according to his own will: but when the will of the judge, and the rule of the law do both consent in the punishing of offenders, yet then still the king hath a liberty of mercy, and he may pardon those whom the law and the judge have condemned. But Christ, who shall judge the enemies of his church according to the law which himself hath made, is himself "the king;" and therefore when he revengeth, there is none besides nor above him to pardon. So at that day there shall be a full manifestation of the kingdom of Christ: none of his enemies[e] shall move the wing, or open the mouth, or peep against him.

The second thing, formerly proposed in this latter part of the verse, was the author of subduing Christ's enemies under his feet; *I, the Lord.* Wicked men will never submit themselves to Christ's kingdom, but stand out in opposition against him in his word and ways. When God's hand is lifted up in the dispensation of his word and threatenings against sin, men will not see[f]; and therefore he saith, "My Spirit shall not always strive with men,"—to note, that men would of themselves always strive with the Spirit, and never yield nor submit to Christ. Though "the patience and goodness of God should lead them to repentance, and forewarn them to fly from the wrath to come, yet they, after their hardness and impenitent heart, do hereby treasure up against themselves the more wrath[g]; and "because judgement is not speedily executed, their heart is wholly set in them to do mischief."[h]—"Let favour," saith the prophet[i], "be showed unto a wicked man, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Certainly, if a wicked man could be rescued out of Hell itself,

[d] Micah vii. 9. [e] Oportet eum ad tantam evidentiam regnum suum perducere, donec inimici ejus nullo modo audeant negare quod regnat. *August.*
[f] Isai. xxvi. 11. [g] Rom. ii. 4, 5. [h] Eccles. viii. 11. [i] Isai. xxvi. 10.

and brought back into the possibilities of mercy again, yet would he, in a second life, fly out against God, and while he had time, take his fill of lusts again. We see clay will but grow harder by the fire; and that metal which melted in the furnace, being taken thence, will return to its wonted solidity. When Pharaoh [k] saw "the rain, and the hail, and the thunders were ceased,"—though, in the time of them, he was like melted, metal, and did acknowledge the righteousness of God, and his own sin, and make strong promises that Israel should go,—"yet then he sinned more, and hardened his heart, he and his servants, and would not let the children of Israel go."—Do we not see men sometimes cast on a bed of sickness, brought to the very brink of Hell, and to the smell of that sulphury lake,—when, by God's wonderful patience, they are snatched like a brand out of the fire, and have recovered a little strength, to provoke the Lord again; when they should now set themselves to make good those hypocritical resolutions of amendment of life, wherewith in their extremity they flattered God, and deceived themselves,—suddenly break forth into more filthiness than before, as if they meant now to be revenged of God, and to fetch back that time which sickness took from them, by an extremity of sinning; as if they had made a covenant with Hell, to do it more service, if they might then be spared? All the favours and methods which God useth, are not enough to bring wicked men home unto him of their own wills. "Though I redeemed them," saith the Lord, "yet have they spoken lies against me [l]; they have not cried unto me with their heart, when they howled upon their beds.—The people turned not unto him that smiteth them, neither do they seek the Lord of Hosts." [m] So many judgements did the Lord send upon Israel in the neck of one another, and yet still the burden of the prophet is, "yet have you not returned unto me [n]," saith the Lord. Dam up the passage of a river, and use all the art that may be, to over-rule it; yet you can never carry it backward in its own channel: you may cut it out into other courses and diverticles, but no art can drive it into a contrary motion, and make it retire into

[k] Exod. ix. 27, 28, 34, 35. [l] Hos. vii. 13, 14. [m] Isai. ix. 13.
[n] Amos iv. 6, 8. 9, 10, 11.

its own fountain: so though wicked men may, haply, by divers reasons which their lusts will admit, be so far wrought upon, as to change their courses,—yet it is impossible to change themselves, or to turn them quite out of their own way into the way of Christ. There is but a bivium in the world, a way of life, and a way of death; and the Lord, in the ministry of the Word, gives us our option, "I have set before you this day, life and death, blessing and cursing;" and "he that believeth shall be saved, and he that believeth not, shall be damned." To the former, he inviteth, beseecheth, enticeth us with promises, with oaths, with engagements, with prevention of any just objection which might be made; "We beseech you," saith the apostle, "in Christ's stead, that ye be reconciled unto God." From the other, he deters us by forewarning us of the wrath to come, and of the period which death will put to our lusts with our lives.—And as Tertullian once spake of the oath of God, so may I of his entreatings and threatenings; "O blessed men whom the Lord himself is pleased to solicit and entice unto happiness! but, O miserable men that will not believe nor accept of God's own entreaties!"—And yet thus miserable are we all by nature. There is in men so much atheism, infidelity, and distrust of God's word,—so close an adherency of lust unto the soul,—that it rather chooseth to run the hazard, and to go to Hell entire, than to go halt and maimed unto Heaven;—yea, to make God a liar, to bless themselves in their sins, when he curseth,—and to judge of him by themselves, as if he took no notice of their ways. It is not therefore without just cause, that God so often threateneth [o] to remember all the sins of wicked men, and to do against them whatsoever he hath spoken.—We see then, that men will never submit themselves unto the sceptre of Christ, nor prevent the wrath to come by a voluntary subjection. It remains therefore, that God take the work into his own hands, and put them perforce under Christ's feet. They will not submit to his kingdom of grace and mercy, they will not believe his kingdom of glory and salvation; but they shall be made subject to the sword of his wrath,

[o] Deut. xxix. 16, Psal. l. 21. Hosea v. 2, 3. and vii. 2. 12. Amos viii. 7. Deut. xxxii. 34, 35. Psal. l. 21. Jer. xvii. 1.

and that without any hope of escape, or power of opposition; for God himself doth it immediately by his own mighty power. He will interpose his own hand, and magnify the glory of his own strength in the just confusion of wicked men. So the apostle saith, that "The Lord will show his wrath, and make power known in the vessels fitted for destruction."[p] Two means, the apostle showeth, shall be used in the destruction of the wicked, to effect it,—the presence or countenance, and the glorious power, of the Lord.[q] The very terror of his face, and the dreadful majesty of his presence, shall slay the wicked. The kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, those who all their lifetime were themselves terrible, and had been acquainted with terrors,—shall then beg of the mountains and rocks to fall upon them, and hide them "from the face of him that sitteth upon the throne, and from the wrath of the Lamb."[r] Whence that usual expression of God's resolution to destroy a people, "I will set my face against them." O then, how sore shall the condemnation of the wicked men be, when therein the Lord purposeth to declare τὴν δόξαν τῆς ἰσχύος αὐτοῦ, the glorious strength of his own almighty arm. Here, when the Lord punisheth a people, he only showeth how much strength and edge he can put into the creatures to execute his displeasure. But the extreme terror of the last day shall be this, that men shall fall immediately into the hands of God himself, who hath said, "Vengeance belongeth unto me, and I will recompense."[s] And therefore the apostle useth this expostulation against idolaters; "Do we provoke the Lord to jealousy? Are we stronger than he?"[t] Dare we meet the Lord in his fury, do we provoke him to put out all his wrath?[u] He will at last stir up all his wrath against the vessels that are fitted for it. And for that cause he will punish them himself. For there is no creature able to bring all God's wrath unto another; there is no vessel able to hold all God's displeasure. The apostle telleth us that we have to do with God in his word[w]; but herein he useth the ministry of weak men; so that his majesty is covered, and wicked men have a veil upon

[p] Rom. ix. 22. [q] 2 Thes. i. 9. [r] Rev. vi. 15, 16. Isa. ii. 10.
[s] Heb. x. 30, 31. [t] 1 Cor. x. 22. [u] Psal. lxxviii. 38. [w] Heb. iv. 13.

their hearts, that they cannot see God in his word. "When thy hand is lifted up," namely, in the threatenings and predictions of wrath out of the word, "they will not see:" for it is a work of faith to receive the word as God's word, and therein before-hand to see his power, and to hear his rod.[x] Other men belie the Lord, and say it is not he. But though they will not acknowledge that they have to do with God in his word, though they will not see when his hand is lifted up in the preparations of his wrath, yet they shall see and know that they have to do with him in his judgements, when his hand falleth down again in the execution of his wrath. So the Lord expostulateth with them:[y] "Can thine heart endure, or thine hands be strong, in the days that I shall deal with thee?" The prophet Isaiah resolves that question, "The sinners in Sion are afraid, fearfulness hath surprised the hypocrites," (namely, 'a fearful looking for of judgement and fiery indignation,' as the apostle speaks[z]). "Who amongst us shall dwell with devouring fire? who amongst us shall dwell with everlasting burnings[a]?" That is, in the words of the prophet, "Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.[b] Confirmations of this point we may take from these considerations: First, the quarrel with sinners is God's own, the controversy his own, the injuries and indignities have been done to himself and his own Son, the challenges have been sent unto himself and his own Spirit: and therefore no marvel, if he take the matter into his own hands; and the quarrel so immediately reflecting upon him, if he be provoked to revenge it by his own immediate power.[c]

Secondly, Revenge is his royalty and peculiar prerogative[d]; from whence the apostle infers, that "it is a fearful thing to fall into the hands of the living God."[e] And there are these arguments of fearfulness in it; First, It shall be "in judgement without mercy[f]:" there shall be no mixture of any sweetness in the cup of God's displeasure, but all poison and bitterness: there shall not be afforded a drop of water to a lake of fire, a minute of ease to an

[x] Micah vi. 9. [y] Ezek. xxii. 14. [z] Heb. x. 27. [a] Isa. xxxiii. 14. [b] Nahum i. 6. [c] Levit. xxvi. 25. Hosea xii. 2. Psalm ii. 2. Isa. lxv. 3. [d] Deut. xxxii. 35, 41. [e] Heb. x. 30, 31. [f] James ii. 13.

eternity of torment. Secondly, It shall be in fury without compassion: in human judgements where the law of the state will not suffer a judge to acquit or show mercy, yet the law of nature will force him to compassionate and grieve for the malefactor whom he must condemn. There is no judge so senseless of another's misery, nor so destitute of human affections, as to pronounce a sentence of condemnation with laughter. But the Lord will condemn his enemies in vengeance without any pity. "I will laugh," saith the Lord, "at your calamity; I will mock when your fear cometh."[s] Thirdly, It shall be in revenge and recompense, in reward and proportion; that is, in a full and everlasting detestation of wicked men; the weight whereof shall, peradventure, lie heavier upon them, than all the other torments which they are to suffer, when they shall look on themselves as scorned, and abhorred exiles from the favour and presence of him that made them. For as the wicked did here hate God, and set their hearts and their courses against him 'in suo æterno,' in all that time which God permitted them to sin in; so God will hate wicked men, and set his face and fury against them 'in suo æterno' too, as long as he shall be judge of the world.

Thirdly, This may be seen in the inchoations of Hell in wicked men upon the earth. When the door of the conscience is opened, and that sin which lay there asleep before, riseth up like an enraged lion to fly upon the soul,—when the Lord suffers some flashes of his glittering sword to break in like lightning upon the spirit, and to amaze a sinner with the pledges and first-fruits of Hell,—when he melteth the stout hearts of men, and grindeth them unto powder; what is all this but the secret touch of God's own finger upon the conscience? For there is no creature in the world, whose ministry the heart doth discern in the estuations and invisible workings of a guilty and unquiet spirit.

Fourthly, The torments of wicked angels, whence can they come? There is no creature strong enough to lay upon them a sufficient recompense of pain for their sin against the majesty of God. And for the disputes of schoolmen touching corporal fire in Hell, and the manner of elevating and

[s] Prov. i. 26.

applying corporal agents to work upon spiritual substances; they are but the intemperate niceties of men, ignorant of the Scriptures, and of the terror of the Lord, who is himself a consuming fire. The devils acknowledge Christ their tormentor,—and that, when he did nothing but rebuke them: there was no fire, nor any other creature by him supplied, but only the majesty of his own word, power, and person, which wrung from them that hideous cry, "Art thou come to torment us before the time?"[h]

Lastly, Consider the heaviness of Christ's own soul, his agony and sense of the curse due unto our sin, when he was in the garden[i]; the trouble, astonishment, and extreme anguish of his soul, which wrought out of his sacred body that woful and wonderful sweat. Whence came it all? We read never of any devils let loose to torment him; they were ever tormented at his presence. We read of no other angels, that had commission to afflict him: we read of an angel, which was sent to strengthen him.[k] There is no reason to think that the fear of a bodily death, which was the only thing that men could inflict upon him,—was that which squeezed out those drops of blood and extorted those bitter and strong cries from him. There were not in his innocent soul, in his most pure and sacred body, any seeds or principles of such tormenting distempers. His compassion towards the misery of sinners, his knowledge of the guilt and cursedness of sin, was as great at other times as now. What then could it else be, but the weight of his Father's justice, the conflict with his Father's wrath against the sins of men, which wrought much extremity of heaviness in his soul? And he was our surety, he stood in our stead: that which was done to the green tree, should much more have been done to the dry. If God laid upon him the strokes which were due unto our sin,—how much more heavy shall his hand be upon those, whom he thoroughly hateth?

But shall not the angels, then, be executioners of the sentence of God's wrath upon wicked men?—I answer, the angels shall have their service in the coming of the Lord. First, as attendants, to show forth the majesty and glory of

[h] Matth. viii. 29. [i] Matth. xxvi. 37. Luke xxii. 44. John xii. 27. Mark xiv. 33, 34. [k] Luke xxii. 43. [l] 2 Thes. i. 7. Matth. xxiv. 31.

Christ to the world.[l] Secondly, as executioners of his will, which is to gather together the elect and the reprobate, to bind up the wicked as sheaves or faggots for the fire.[m] But yet still the Lord interposeth his own power. As a schoolmaster setteth one scholar to bring forth another unto punishment; but then he layeth on the stripes himself.

But why is it said, that the Father shall put Christ's enemies under his feet? Doth not Christ himself do it as well as the Father?—Yes, doubtless. "God hath given the Son authority to execute judgement also," and put into his hands a rod of iron, to dash his enemies to pieces like a potter's vessel; for "whatsoever things the Father doth, those also doth the Son likewise."[n] But we are to note, that the subjecting of Christ's enemies under his feet is a work of divine power. And therefore though it be attributed to Christ as an officer, yet it belongeth to the Father as the fountain of all divine operations. So God is said to set forth his Son as a propitiation[o]; and yet the Son came down and manifested himself.[p] The Father is said to have raised him from the dead[q]; and yet the Son raised himself by his own power.[r] The Father is said to have set Christ at his own right hand in heavenly places[s]; and Christ is said to have sat down himself on the right hand of the majesty on high.[t] The Father is said to give the Holy Ghost[u]: and yet the Son promiseth to send him himself[x]; so here, though the Son have received power sufficient to subdue all his enemies under his feet (for he is able to subdue all things unto himself[y];) yet the Father, to show his hatred against the enemies of Christ, and his consent to the victories of his Son, will likewise subdue all things unto him.[z]

O then, that men would be, by the terror of the Lord, persuaded to flee from the wrath to come,—to consider the weight of God's heavy hand,—and, when they see such a storm coming, to hide themselves in the holes of that rock of mercy. It is nothing but atheism and infidelity, which bewitcheth men with desperate senselessness against the

[l] 2 Thes. i. 7. Matth. xxiv. 31. [m] Matth. xiii. 30, xxiv. 31. [n] John v. 19, 27. Psalm ii. 9. [o] Rom. iii. 25. [p] Phil. ii. 7, 8. Heb. ix. 26. [q] Acts ii. 32. Rom. vi. 4. [r] John x. 18. [s] Ephes. i. 20. [t] Heb. i. 3. 10, 12. [u] John xiv. 16. [x] John xvi. 7. [y] Phil. iii. 21. [z] 1 Cor. xv. 27, 28.

vengeance of God. And, therefore, as the Lord hath seconded his word of promise with an oath, that they might have strong consolation, who flee for refuge to lay hold on the hope which is set before them[a]; so hath he confirmed the word of his threatenings with an oath too; "If I lift up my hand to heaven, and say I live for ever——I will render vengeance to mine enemies, I will reward them that hate me[b]:" and again, "The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works[c]:" and again, "I have sworn by myself, that unto me every knee shall bow[d]." And this he doth, that secure and obdurate sinners might have the stronger reasons to flee from the wrath which is set before them. "O nos miseros, qui nec juranti Deo credimus!" How wonderful is the stupidity of men, that will neither believe the words, nor tremble at the oath of God! He hath warned us to flee from the wrath to come, and we make haste to meet it rather: we fill up our measure and commit sin with both hands greedily, with unclean and intemperate courses: we bring immature deaths upon ourselves, that so we may hasten to Hell the sooner, and make trial whether God be a liar or no. For this indeed is the very direct issue of every profane exorbitancy which men rush into. Every man hath much atheism in his heart by nature; but such desperate stupidity doth wonderfully improve it, and bring men by degrees to the hellish presumption of those in the prophets,—"The Lord will not do good, neither will he do evil; it is not the Lord, neither shall evil come upon us; the prophets shall become wind, and the word is not in them[e]. The days are prolonged, and the vision shall fail; this man prophesies of things afar off[f];"—of doomsday, of things which shall be long after our time. Unto these men, I say, in the words of the apostle, though they sleep, and see nothing, and mock at the promise of Christ's coming, yet their "damnation sleepeth not[g]," but shall come upon them soon enough, even like an armed man. "Be ye not mockers," saith the prophet[h], "lest your bands be made strong." Atheism and scorn of God's judgement will make him bind them the faster upon us; he will get the better of

[a] Hebr. vi. 17, 18. [b] Deut. xxxii. 40, 41. [c] Amos viii. 7. [d] Isai. xlv. 23. [e] Jer. v. 11, 12. [f] Ezek. xii. 22. [g] 2 Pet. ii. 3. [h] Isai. xxviii. 22.

the proudest of his enemies. We may mock, but "God will not be mocked[1]." He that shooteth arrows against the sun, shall never reach high enough to violate it: but the arrows shall return upon his own head. Contempt of God and his threatenings doth but tie our damnation the faster upon us, and make our condition the more remediless.[k] The rage and wrestling of a beast, with the rope that binds him, doth make the knot the faster. Nay, there is no atheist in the world, but, some time or other, feeleth by the horrors of his own bosom, and by the records of his own conscience, that there is a consumption decreed, and a day of slaughter coming for the bulls of Bashan.

Again, others I have known acknowledge indeed, the terror of the Lord, but yet go desperately on in their presumptions, and that upon two other dangerous downfals. First, they thus argue,—Peradventure I belong to God's election of grace; and then he will fetch me in, in his time; and, in the mean time, his mercy is above my sins, and it is not for me to hasten his work till he will himself.—O what a perverseness is this, for the wickedness of man to perturb the order of God! His rule is, that we should argue from a holy conversation to our election, and, by our diligence in adding one grace unto another, to make it sure unto ourselves; not to argue from our election to our calling, nor to neglect all diligence, till our election appear. It is true, the mercy of Christ is infinitely wider than the very rebellious men, and, it may be, he will snatch such a wicked disputer as this like a brand out of the fire. But then know withal, that every desperate sin thou dost now wilfully run into, will, at last, cost thee such bitter throes, such bloody tears, as thou wouldst not be willing, with the least of them, to purchase the most sweet and constant pleasure, which thy heart can now delight in. And in the mean time, it is a bloody adventure upon the patience of God, for any man upon expectation of God's favour to steal[l] time from his service, and to turn the probability of the mercy of God into an occasion of sinning. The Ninevites[m] gathered another conclusion from these premises; "Let man and beast be covered with sackcloth and cry mightily unto God: yea, let

[1] Gal. vi 7, 8. [k] 2 Chro. xxxvi. 16. [l] Medium interim furantur tempus, et commeatum faciunt delinquendo. *Tertul.* [m] Jonah iii. 8, 9.

them turn every one from their evil way, and from the violence which is in their hands:" and the ground of this resolution is this, "Who can tell if God will turn and repent, and turn away from his fierce anger that we perish not?"—And the prophets teach us to make another use of the possibility of God's mercy: "Rend your hearts and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him [n]?" &c. And again: "Seek ye the Lord, all ye meek of the earth; seek righteousness, seek meekness; it may be, ye shall be hid in the day of the Lord's anger [o]."

But then, secondly, there are not wanting desperate wretches, who will thus hellishly argue against the service of God:—It may be, the decree is gone forth, and I am rejected by God: and why should I labour in vain, and go about to repeal his will, and not rather, since I have no Heaven hereafter, take the fill of mine own ways and lusts here?—Thus we find the wicked epicures conclude, "We shall die to-morrow; therefore, let us eat and drink to-day [p]."—Nay, but who art thou, O man, who disputest against God? who rather choosest to abuse the secrets of God, that thou mayest dishonour him, than to be ruled by his revealed will, that thou mayest obey him? Let the potsherds strive with the potsherds of the earth; but let not the clay dash itself against him that made it. Remember and tremble at the difference, which our Saviour makes even amongst the wicked in Hell. "It shall be easier for Sodom and Gomorrah, and for Tyre and Sidon, in the day of judgment," than for those cities which have heard and despised him. Wicked men are treasuring up of wrath, and hoarding up of destruction against their own souls. Every new oath or blasphemy heaps a new mountain upon their conscience; every renewed act of any uncleanness plungeth a man deeper into Hell, giveth the Devil more holdfast of him, adds more fuel unto his Tophet, squeezeth in more dregs and woful ingredients into the cup of astonishment which he must swallow. Doubtless, a sinner in Hell would account himself a

[n] Joel ii. 12, 14. [o] Zeph. ii. 3. [p] 1 Cor. xv. 32.

blessed creature, if he did not feel there the weight and worm of such and such particular sins, which with much easiness he might have forborne, nay, which without pain and labour he could not commit. We see Dives in Hell begged for but a drop of water to cool his tongue in that mighty flame. Now suppose a man in a burning furnace: what great comfort could he receive from but a drop of water against a furnace of fire? Certainly, the abatement of so much pain as the abiding of one drop would remove, could, in no proportion, amount to the taking away the punishment of the smallest sin, of the least idle word, or unprofitable thought: and yet, in that extremity, there shall not be allowed a drop of refreshment against a lake of fire. O that men would, therefore, in time consider, what a woful thing it is to fall into the hands, and to rouse up the jealousy of the living God! that because he will do thus and thus unto obdurate sinners, they would therefore in time humble themselves under his mighty hand, and prepare to meet him in the way of his judgements. For, certainly, no sooner doth the heart of a sinner yield to God, but he meeteth him in his return, and preventeth him with goodness; his heart likewise is turned within him, and his repentings are kindled together. With much more delight will he put a man into the arms of Christ, than force him under his feet. "He doth not afflict willingly, nor grieve the children of men; he taketh no pleasure in the death of a sinner, but he delighteth in mercy."

The last thing observed, was the manner of this victory, expressed in those words, *ponam*, and *ponam scabellum:* To *put*, and to *put as a stool* under Christ's feet. Now this expression, that the conquest of Christ's enemies shall be but as the removing of a stool into his place, noteth unto us two things:—

First, The easiness of God's victory over the enemies of Christ. They are before him as nothing, less than nothing, the drop of a bucket [q], the dust of a balance, a very little thing. What thing is heavier than a mountain? what thing easier than a touch? what lighter than chaff? or softer than wax? and yet they, who, in the eyes of men, are as strong and immovable as mountains,—if God but touch them, they

[q] Isa. xli. 15.

shall be turned into chaff, and flow [r] at his presence. If a man had a deadly pestilence, and of infallible infection; how easily might that man be avenged on his enemy, but with breathing in his face! Now the breath of the Lord is like a stream [s] of brimstone to devour the wicked. As easily as fire [t] consumeth flax or stubble, as easily as poison invadeth the spirits of the body,—as easily as a rod of iron breaketh in pieces a potter's vessel [u],—as easily as a burthensome stone [x] bruiseth that which it falls upon; so, and much more irresistibly, doth the wrath of the Lord consume his enemies.

Not to insist long on so certain and obvious a truth: far easier, we know, it is to destroy than to build up: there is no such art required in demolishing, as there is in erecting of an edifice; those things which are long and difficult in growing up, are suddenly extinguished. [y] Since, therefore, God hath power and wisdom to make the creature,—no wonder if he can, most easily, destroy him.

Again; God's power is, as it were, set on by his jealousy and fury against sinners. Anger, we know, is the whetstone of strength: in an equality of other terms, it will make a man prevail. Nothing is able to stand before a fire, which is once enraged. Now God's displeasure is kindled, and breaketh forth into a flame against the sins of men [a]; like a devouring lion [a], or a bereaved bear,—like the implacable rage [b] of a jealous man;—so doth the fire of the Lord's revenge break forth upon the enemies of his son.

Add hereunto our disposition and preparedness for the wrath of God. Strength itself may be tired out in vain upon a subject, which is incapable of any injury therefrom. But if the paw of a bear meet with so thin a substance as the caul of a man's heart, how easily is it torn to pieces! Every action is then most speedily finished, when the subject on which it works, is thereunto prepared. Far easier is it to make a print in wax than in an adamant; to kindle a fire in dry stubble, than in green wood. Now wicked men have fitted themselves for wrath [c], and are the procurers [d] and artificers

[r] Isa. lxiv. 3. [s] Isa. xxx. 33. [t] Isa. xxvii. 4. Isa. xlvii. 14. [u] Psalm ii. 9. [x] Zech. xii. 3, 6. [y] Corpora tarde augescunt, cito exstinguuntur. *Tac.* [a] Deut. xxix. 20. [a] Hosea xiii. 7, 8. [b] Prov. vi. 34. Cant. viii. 6. Ezek. xxxvi. 5. [c] Rom. ix. 22. Isa. iii. 9. Jer. ii. 17. [d] Jer. iv. 18.

of their own destruction.[e] They are vessels; and God is never without treasures of wrath: so that the confusion of a wicked man is but like the drawing of water out of a fountain, or the filling of a bag out of a heap of treasure.

Lastly, Add hereunto our destituteness of all help and succour. Even fire amongst pitch might be quenched, if a man could pour down water in abundance upon it. But the wicked shall have no strength, either in or about them, to prevent or remove the wrath to come. Here, indeed, they have some helps (such as they are) to stand out against God in his word. Wealth and greatness to be the provisions of their lusts; the countenance of the wicked world, to encourage them in their ways; Satan and the wisdom of the flesh, to furnish them with arguments, and cast a garnish upon uncleanness: but when a lion comes, the shepherd can do the sheep no good; when the fire comes, the rotten post shall perish with the varnish which covered it. He that was here strong enough to provoke God, shall at last be bound hand and foot; and so have no faculty left, either to resist him, or to run from him.

There is a foolish disposition in the hearts of men, to think that they shall ever continue in that estate, which they are once in. The proud and wicked man hath said in his heart, "I shall never be moved, I shall never be in adversity: God hath forgotten, he hideth his face, he will never see it[f]." And the prophet David was overtaken with this gross error, "I said in my prosperity, I shall never be moved." This was the vain conceit of the fool in the Gospel; "thou hast much laid up for many years, take thine ease, eat, drink, and be merry[g]." This ever hath been the language of secure and wicked men: "No evil shall come upon us[h]; I shall have peace[i], though I walk in the imagination of mine heart. To-morrow[k] shall be as this day, and much more abundant." And so also in afflictions: "Hath the Lord forgotten to be gracious, and shut up his loving-kindness in displeasure?—from day even to night wilt thou make an end of me[l]? I said, My hope is lost, and I am cut off from my part[m]:" I shall never overcome such an afflic-

[e] Hosea xiii. 9. [f] Psalm x. 6, 11. [g] Luke xii. 19. [h] Micah iii. 11.
[i] Deut. xxix. 19. [k] Isai. lvi. 12. [l] Isai. xxxviii. 12. [m] Ezek. xxxvii. 11.

tion, I shall never break through such a pressure.—And both these come from want of faith, touching the power of God to subdue all enemies under Christ's feet. If men would but consider how easily God can break down all their cob-webs, and sweep away their refuge of lies,—how easily he can spoil them of all the provisions of their lusts, and leave them like a lamb in a large place; they would be more fearful of him, and less dote upon things which will not profit; they would take heed how they abuse their youth, strength, time, abilities, as if they had a spring of them all within themselves, and consider that their good is not in their own hand; that the scythe can get as well through the green grass as the dry stubble; that consuming fire can as well melt the hardest metal as the softest wax. What is the reason, why men, in sore extremities, make strong resolutions, and vow much repentance and amendment of life,—and yet, as soon as they are off from the rack, return again to their vomit, and wallow in their wonted lusts,—but because their sense made them feel that then, which, if they had faith, they might still perceive, and so still continue in the same good resolutions,—namely, that God's hand was near unto them? But what? "is not God a God afar off, as well as near at hand?" doth not he say of wicked men, that in "the fulness of their sufficiency, they shall be in straits[n]?" cannot he blast the corn in the blade[o], in the harvest[p], in the barn[q], in the very mouth of the wicked[r]? Did he not cut off Belshazzar in his cups, and Herod in his robes, and Babylon and Tyrus in their pride, and Haman in his favour, and Jezebel in her paint? Have but faith enough to say,—I am a man, and therefore no human events should be strange unto me;—and even that one consideration may keep a man from outrage of sinning. It may be, I have abundance of earthly things, yet am I still but a gilded potsherd: it may be, I have excellent endowments, but I have them all in an earthen vessel. And shall the potsherd strive with the potter, and provoke him that made it? This would teach us to fear and tremble at God's power. Though we look upon death and judgement as afar off, yet God can make them near when he will: for he hath said, that the

[n] Job xx. 22. [o] Amos iv. 7. [p] Hosea ii. 9. [q] Hag. i. 9. Hos. ix. 2. [r] Psalm lxxviii. 30, 31.

damnation of wicked men is swift[s], and that they are near unto cursing[t]. His judgements are like lightning, and have wings[u] suddenly to overtake a sinner. He requires but a month[x], nay, but a morning[y], nay, but a moment[z] to consume his enemies, and bring desolation upon those who said they should sit as a lady for ever, and did never remember the latter end. "Though a sinner do evil a hundred times, and his days be prolonged," namely, by the patience and permission of God, in whose hands his days are,—"yet it shall go well at last only with those that fear God."[a] The wicked are not able to prolong their own days.

Again, For afflictions and temptations, it is a great fruit of the infidelity of men's hearts, and a foolish charging and chiding of our Maker, to account ourselves swallowed up of any present pressure. If we did but consider that it is as easy with God to subdue our enemies, and to rebuke our afflictions, as it is with us to put a stool under our feet, —we would then learn to wait on him in all our distresses; and when we cannot answer difficulties, nor extricate ourselves out of our own doubts or fears,—to conclude, that his thoughts[b] are above our thoughts, and his ways above our ways, and so to cast ourselves wholly upon his power. It is an argument which the Lord everywhere useth to establish his church withal: "Fear not the fear of men[c], nor be afraid, but sanctify the Lord of hosts himself, and let him be your fear.—Who art thou, that thou shouldest be afraid of a man that shall die[d], and of the son of man which shall be made as grass; and forgettest the Lord thy maker, and hast feared every day because of the fury of the oppressor? And where is the fury of the oppressor? If it be marvellous in the eyes of the remnant of this people, should it be marvellous in mine eyes, saith the Lord of hosts?[e] Behold, I am the Lord, the God of all flesh; is there any thing too hard for me?[f] Blessed is the man[g] that trusteth in the Lord, and whose hope the Lord is. He shall be as a tree planted by the waters, which shall not be careful in the year of drought. When the poor and needy seek water, and there is none, and

[s] 2 Pet. ii. 1. [t] Heb. vi. 8. [u] Hosea viii. 1. Zech. v. 1. [x] Hos. v. 7. [y] Hos. x. 15. [z] Isai. xlvii. 9. [a] Eccles. viii. 12, 13. [b] Isai. lv. 8, 9. [c] Isai. viii. 12, 13. [d] Isai. li. 12, 13. [e] Zech. viii. 6, 7. [f] Jer. xxxii. 27. Gen. xviii. 14. [g] Jer. xvii. 7, 8.

their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.[h] Though the fig-tree shall not blossom [i], neither shall fruit be in the vines, the labour of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." He is able to do above all that we can ask or think. God would never so frequently carry man to the dependence upon his power, if they were not apt, in extremities, to judge of God by themselves, and to suspect his power.

Secondly, As this putting of Christ's enemies like a stool under his feet, noteth easiness, so also it noteth order or beauty too. When Christ's enemies shall be under his foot, then there shall be a right order in things; then it shall indeed appear, that God is a God of order: and therefore the day wherein that shall be done, is called "the time of the restitution of all things."[k] The putting of Christ's enemies under his feet, is an act of justice; and of all other, justice[l] is the most orderly virtue, that which keepeth beauty upon the face of a people, as consisting itself in a symmetry and proportion. Again; Every thing out of its own place, is out of order; but when things are all in their proper places and due proportions, then there results a beauty and comeliness from them. In a great house, there are many vessels, —some, of wood and brass,—others, of gold and silver; some, for honourable,—others, for base and sordid uses. Now if all these were confusedly together in one room, a man would conclude that things were out of order; but when the plate is in one place, the brass and wood in another, we acknowledge a decency and cleanliness in such a house. Let a body be of never so exact temperature and delicate complexion, yet if any member therein be misplaced, the eye in the room of the ear, or the cheek of the forehead, there can be no beauty in such a body: so in the church, till God set every one in his right place, the order thereof is but imperfect. Therefore when Judas was put under Christ's feet, he is said to have gone *εἰς ἴδιον τόπον*, "unto his own place."[m]

[h] Isai. xli. 17, 18. [i] Heb. iii. 17, 19. [k] Acts iii. 21. [l] Ethic. lib. 5. cap. 1. *Τὸ δίκαιον νόμιμον καὶ ἴσον· τὸ δὲ ἄδικον παράνομον καὶ ἄνισον.* Arist. [m] Acts i. 25.

Why then should any man murmur at the prosperity of wicked men, or conceive of God's proceedings, as if they were irregular and unequal [n]?—as if there were no profit [o] for those whowalk mournfully, but the proud, and wicked workers were set up. This is to revile the workman, while he is yet in the fitting of his work. The pieces are not yet put together in their proper joints; and therefore no marvel, if the evenness and beauty of God's works be not so plainly discovered. For every thing is 'beautiful in its time.' What though the corn in the field hang down the head, and the weeds seem to flourish and overtop it; stay but till the harvest; and it will then appear which was for the garner, and which for the fire. Go into the sanctuary of the Lord, and by faith look unto the day of the revelation of God's righteous judgements; and it will appear "that the ways of the Lord are right, though the transgressors stumble in them [p]," or be offended at them.

Secondly, From hence every man may learn how to bring beauty and order into himself, namely, by subduing those enemies of Christ, those lusts and evil affections which dwell within him. Laws, we know, are the ligaments and sinews of a state; the strings, as it were, which, being touched and animated by skilful governors, do yield that excellent harmony, which is to be seen in well-constituted commonwealths: the more they prevail, so much the more unity is preserved, and faction abated, and community cherished in the minds of men. Even so, where the sceptre of Christ, the law of the mind, the royal law of liberty and grace, do more prevail over the lusts of the heart,—by so much the more excellent is the harmony and complexion of such a soul.

Now the last thing in this verse is, "Scabellum pedibus tuis," *a stool under thy feet.* Things are under Christ's feet two manner of ways: either by way of subjection, as servants unto him; and so he hath dominion [q] over all the works of God's hands, and hath all things put under his feet. So the apostle saith [r], that God hath set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; "and hath put all things under his feet," and gave

[n] Ezek. xviii. 25. [o] Mal. iii. 14. 15. [p] Hosea xiv. 9. [q] Psal. viii. 6. [r] Eph. i. 21, 22.

him to be the head over all things to the church.—Which St. Peter [a] expresseth in a like manner: he is gone into Heaven, and is on the right hand of God, "angels and authorities and powers being made subject to him." Or, secondly, by way of victory and insultation; and so all Christ's enemies are put under his feet, which is the most proper way. For the members of Christ are indeed under the head; so we find, that the sheep of Christ are in his hands; "no man shall pluck them out of my hand."[t] And the lambs of Christ are in his arms and bosom:[u] He shall gather the lambs with his arms, and carry them in his bosom.[x] But the enemies of Christ are under his feet to be trampled upon, till their blood be squeezed out, and his garments stained with it. All the multiplied multitudes of the wicked in the world shall be but as so many clusters of ripe grapes [y] to be cast into the great wine-press of the wrath of God, and to be trodden by him who went forth on a white horse conquering [z], and to conquer, till the blood come out of the wine-press even unto the horse-bridles. And this is a usual expression of a total victory in holy Scripture, the laying of an adversary even with the ground [a], that he may be crushed and trampled upon. This was the curse of the serpent [b], that he should crawl with his belly upon the dust of the earth, and that the seed of the woman should bruise his head. And it is the curse of God's enemies, that they should lick the dust, and that the feet of the church, and the tongue of her dogs, should be dipped in the blood of her enemies.[c] Thus David [d] put the people of Rabbah under harrows; and Jehu [e] trod Jezebel under his horses' feet. And therefore the church [f] chooseth that phrase to express the greatness of her calamity by, "The Lord hath trodden under feet all my mighty men in the midst of me; he hath called an assembly against me to crush my young men. The Lord hath trodden the virgin, the daughter of Judah, as in a wine-press."

Now this putting of Christ's enemies as a stool under his feet, notes unto us, in regard of Christ, two things: first, his rest, and secondly, his triumph. To *stand* in the Scrip-

[a] 1 Pet. iii. 22. [t] John x. 28. [u] Isai. xl. 11. [x] Isai. lxiii. 1, 3.
[y] Joel iii. 13, 14. [z] Rev. xiv. 20. [a] Luke x. 19. Rom. xvi. 20.
[b] Gen. iii. 14. [c] Psal. lxviii. 23. [d] 2 Sam. xii. 31. [e] 2 Kings ix. 33.
[f] Lam. i. 15.

ture-phrase (as I have before observed) denoteth *ministry*; and to *sit*, *rest*; and there is no posture more easy, than to sit with a stool under one's feet: till Christ's enemies then be all under his feet, he is not fully in his rest. It is true, in his own person he is in rest; he hath finished the work which was given him to do, and therefore is entered into his rest. He hath already ascended up on high, and led captivity captive; yet in his members he still suffers, though not by way of pain or passion, yet by way of sympathy or compassion; he "is touched with a feeling of our infirmities."[g] As by the things which he suffered, he learned obedience[h] towards God, so by the same sufferings he learned compassion[i], and thereupon mercy and fidelity towards his members; for no man can be more tenderly faithful in the business of another, than he who by his own experience knoweth the consequence and necessity of it. And therefore he is said to be afflicted[k], in all the afflictions of his people: and the apostle[l] tells us, that the afflictions of the saints "fill up the remainders," or "that which is behind of the sufferings of Christ." For as the church is called 'the fulness of Christ,' who yet of himself is so full, as that he "filleth all in all" (neither doth the church serve to supply his defects, but to magnify his mercy); so the church's sufferings are esteemed the fulness of the sufferings of Christ, although his were of themselves so full before, as that they had a 'consummatum est,' to seal up both their measure and their merit. And therefore our sufferings are called *his*, not by way of addition, or improvement unto those, but by way of honour and dignity unto us: they show Christ's compassion towards us, and our union and conformity to him, but no way either any defect of virtue in his, or any value of merit in ours; or any ecclesiastical treasure, or redundancy out of a mixture of both. Very profitable they are for the edification of the church, but very base and unworthy for the expiation of sin; very profitable for the comfort of men, but very unprofitable to the justice of God. So then, though Christ rest from suffering in himself, yet not in his saints; though the serpent cannot come to the head, yet it is still bruising of his heel. Here then the apostle's inference is good, "There remaineth therefore a rest unto the people of

[g] Heb. iv. 15. [h] Heb. v. 8. [i] Heb. ii. 17, 18. [k] Isai. lxiii. 9. [l] Col. i. 24.

God," and that such a glorious rest as must arise out of the ruin of their enemies; when the wicked perish, they shall see it, and rejoice, and shall wash their feet in the blood of their adversaries. The revenge of God against his enemies is such as shall bring an ease with it: "Ah," saith the Lord, "I will ease me of mine adversaries, I will avenge me of mine enemies."[m] This is the comfort which the Lord giveth his people,—That they shall be full, when their enemies shall be hungry[n]; and that he will appear to their joy, when their enemies shall be ashamed.[o]

This must teach wicked men, to take heed of persecuting the members of Christ, for they therein are professed enemies to him, whom yet they would seem to worship. This is certain, that all the counsels and resolutions which are made against the subjects or laws of Christ's kingdom, are but 'vain imaginations,' which shall never be executed. He will at last avenge the quarrel of his people, and, in spite of all the power or malice of Hell, make them to sit actually in heavenly places with him, whom he hath virtually and representatively carried thither already. And it should comfort the faithful in all their sufferings for Christ's sake: because hereby they are, First, Conformable unto him: Secondly, They are associates with him: Thirdly, They are assured that they are in a way to rest: "for," saith the apostle, "it is just with God to recompense tribulation to them that trouble you, and to you who are troubled, *rest*, when the Lord Jesus shall be revealed from Heaven."[p] And "inasmuch," saith St. Peter[q], "as you are partakers of Christ's sufferings, —when his glory shall be revealed, ye shall be glad also with exceeding joy." And this joy shall be so much the greater, because it shall grow out of the everlasting subjection of the enemies under Christ's feet; and those whom here they persecuted and despised, shall there with Christ be their judges.[r]

Secondly, As it noteth the rest, so likewise the triumph of Christ, when he shall set his feet on the neck of his enemies. The apostle saith, that he "triumphed over them in his cross."[s] And there are two words[t] which have an allusion unto the forms of triumph, *exspoliation*, and *publication*, or

[redacted]

[m] Isai. i. 24. [n] Isai. lxv. 13. [o] Isai. lxvi. 5. [p] 2 Thes. i. 6, 7.
[redacted] [r] 1 Cor. vi. 2, 3. [s] Col. ii. 15. [t] *Alex. ab Alex.*
[redacted] 6. cap. 6. *Rosin.* Antiq. Rom. l. 10. cap. 29.

representation of the pomp, unto the world of the faithful. "He spoiled principalities and powers," that is, he took from them all their armour, wherein they trusted, and "divided the spoils."[a] The armour of Satan was, principally, "the hand-writing of the law which was against us," or contrary unto us. So long as we were under the full force and rigour of that, so long we were under the possession and tyranny of Satan: but when Christ nailed that unto the cross, and took it out of the way, then all the other panoply of Satan was easily taken from him. He was then spoiled of all his weapons and provisions of lust: for the world, and therewithal the things which are in the world, were unto us crucified in the cross of Christ[x]; so that now by faith in him, we are able to overcome the world[y], to value it aright, to esteem the promises thereof thin and empty, and the threatenings thereof vain and false; the treasures thereof baser than the very reproaches of Christ[z]; and the afflictions thereof not worthy to be compared with the glory which shall be revealed in us[a], as being in their measure but light, and but momentary in their duration.[b] The power and wisdom of Satan was likewise in the cross of Christ most notably befooled and disappointed: for when he thought that he had now swallowed up Christ, he found a hook under that bait; he found that which neither himself, nor any of his instruments could have suspected, that Christ, crucified, was indeed the wisdom of God, and the power of God; and that, through death, he chose to destroy him who had the power of death.[c]

Again, He made "*a show*," or public representation of this his victory, and of these his spoils, openly unto the world. As the cross was his triumphal chariot, so was it likewise 'ferculum pompæ,' the pageant, as it were, and table of his spoils. For though to a carnal eye there was nothing but ignominy and dishonour in it, yet to those that are called, there is an eye of faith given to see, in the cross of Christ, Hell disappointed, Satan confounded, his kingdom demolished, the earthly members of the old man crucified, affections and lusts abated, and captivity already led captive. And indeed what triumph of any the most glorious con-

[a] Luke xi. 22. [x] Gal. vi. 14. [y] 1 John v. 4, 5. [z] Heb. xi. 26.
[a] Rom. viii. 18. [b] 2 Cor. iv. 17. [c] 1 Cor. i. 24. Heb. ii. 14.

queror was ever honoured with the opening of graves, the resurrection of the dead, the conversion of enemies, the acclamation of mute and inanimate creatures, the darkness of the sun, the trembling of the earth, the compassion of the rocks, the amazement of the world, the admiration of the angels of Heaven, but only this triumph of Christ upon the cross? And if he did so triumph there, how much more at the right hand of the Majesty on high, where he is crowned with glory and honour,—and at that great day, which is therefore called "the day of the Lord Jesus," because he will therein consummate his triumph over all his enemies, when he shall come with the attendance of angels, in a chariot of fire, with all the unbelievers of the world bound before his throne, and with the clamour, applause, and admiration of all the saints.

And this is a plentiful ground of comfort to the faithful in all their conflicts with Satan, sin, temptations, or corruptions; —they fight under his protection, and with his Spirit, who hath himself already triumphed, who accounteth our temptations his, and his victories ours; who turned the sorest perplexities which the world shall ever see, into a doctrine of comfort unto his disciples.[d] Whenever, then, we are assaulted with any heavy temptation to discomforts, fears, faintings, weariness, despair, sinful conformities, or the like; let us not toss over our own store, nor depend upon any strength or principles of our own,—but look only by faith unto the victories of Christ, and to this great promise which is here made unto him, as head and captain of the church, by whom we shall be able to do all things, and, though we were surrounded with enemies, to escape, as he did, through the midst of them all. We know the cat's 'unum magnum,' in the fable, was more worth than the fox's thousand shifts, notwithstanding all the which he was caught at the last. Our enemies come against us in armies, with infinite methods and stratagems to circumvent us; this only is our comfort, that we have "unum magnum," one refuge which is above all the wisdom of the enemy,—to climb up unto the cross of Christ, and to commit the keeping of our souls unto him, out of whose hands no man can take them. When David went forth against Goliah, he did not grapple with

[d] Luke xxi. 25, 28.

him by his own strength, but with his sling and his stone at a distance overthrew him. It is not good to let Satan come too close unto the soul, to let in his temptations, or to enter into any private and intimate combat with him: this was for our captain only to do, who, we know, entered into the field with him, as being certain of his own strength:—but our only way to prevail against him, is to take faith as a sling, and Christ as a stone; he will undoubtedly find out a place to enter in and to sink the proudest enemy. We are beset with enemies, yea, we are enemies unto ourselves; the burden of the flesh,—the assaults of the world,—the fiery darts of Satan,—treason within, and wars without,—swarms of Midianites,—troops of Amalekites,—the sea before us, the Egyptian behind us;—sin before, Satan and the world behind:—either I must run on and be drowned in sin; or I must stand still and be hewed in pieces with the persecutions of wicked men; or I must revolt and turn back to Egypt, and so be devoured in her plagues. In these extremities the apostle hath given us our "unum magnum,"—"Look unto Jesus[d];" he that is the author, will be the finisher of our faith: it is yet but a little while, he will come, and will not tarry[e]: he is in the view of our faith, he is within the cry of our prayers, he sitteth at the right hand of power; nay, he there standeth, and he is risen up already in the quarrel of his saints.[f] The nearer the Egyptian is to Israel, the nearer he is to ruin, and the nearer Israel is to deliverance. Though Moses have not chariots, nor multitudes of weapons, yet he hath a rod[g], a branch[h], an Angel of God's presence[i], which can open the sea, and give an issue to the greatest dangers, which can turn the enemy's rage into his own ruin. There is no enemy so close, so dangerous, so unavoidable as our own lusts. Now the Lord promiseth to deal with the sins of his people, as he did with the Egyptians. We know their tyranny he subdued with plagues; their first-born, the strength and flower of the land, he slew before; and those who afterwards joined themselves against his people, he drowned in the bottom of the sea. So saith the prophet, "He will subdue our iniquities," he will purge[k] them away; the power and strength of them

[d] Heb. xii. 1, 2. [e] Heb. x. 36, 37. [f] Acts vii. 56. [g] Isa. xi. 1.
[h] Zech. iii. 8. [i] Exod. xxxiii. 14. 16. [k] Psalm lxv. 3.

he will abate by his Spirit; and as for those remainders thereof, by which we are yet behind, and rebel against his grace, he "will cast all of them into the depth of the sea[l];" that is, He will remove them utterly away from us[m], he will drown[n] them in everlasting forgetfulness; he will not only blot them out[o], that they may not be, but he will not remember them neither, which is in some sort to make them even not to have been. And which yet makes the assurance of all this the stronger, the ground of it all is only in God himself, his covenant and mercy. Now though our condition alters; yet his mercy is still the same[p]: if the root of the covenant were in us, then as we change, that also would vary too; but the root is in God's own grace, whose mercy is therefore without repentance in himself, because it is without reason or merit in us.

Now lastly, This footstool under Christ's feet, in regard of his enemies, noteth unto us four things: First, The extreme shame and confusion which they shall everlastingly suffer, the utter abasing[q] and bringing down of all that exalteth itself against Christ. In victories amongst men, the part conquered goes many times off upon some honourable terms; at the very worst, when they are led captives, yet they go like men still: but to be made a stool for the conqueror to insult over, to lick the dust[r] like a serpent, and move out of holes like the worms of the earth, to be so low as not to have any farther degree of calamity, or dishonour left unto which a man may be debased; this is the extremity of shame. It is to be noted for the greatest indignity which Bajazet the Grand Seignior ever suffered, when Tamerlane[s] his adversary trampled upon his neck;—and of Valerian[t], that cruel persecutor of the church, that he was trod under foot by Sapores the Persian king, and after flayed like a beast. It notes the extremest degree of revenge, which hath no mixture of mercy or compassion in it: so that by this we see the enemies of Christ and his kingdom shall be put to utter and everlasting shame: that as the faithful, in

[l] Mic. vii. 19, 20. [m] Psalm ciii. 12. [n] Quod in profundum maris abjicitur, penitus non exstat. *Theodoret.* [o] Isa. xliii. 25, xliv. 22. [p] Mal. iii. 6. [q] Isa. ii. 11. Psalm lxxii. 9. [r] Micah vii. 17. Isa. xlix. 23. [s] Qui Constantini toties perterruit urbem, Sub Tamberlano sella canisque fuit. [t] Aurel. Victor et Eutropius.

that great day of their redemption, shall lift up their heads, and have boldness in the presence of the Lamb; so the wicked [w] shall fall flat upon their faces, and cleave unto the dust, when the books shall be unsealed, and the consciences of men opened, and the witnesses produced, and the secrets of uncleanness revealed on the house-top, and the mouths of the wicked, who here for a little while dispute against the ways of Christ, and cavil at his commands, shall be everlastingly stopped; when men shall be like a deprehended thief, (as the prophet [x] speaks) then shall their faces be as a flame, full of trembling, confusion, and astonishment. The very best that are, find shame enough in sin: how much more they who give themselves over unto vile and dishonourable affections?

Secondly, Hereby is noted the burden which wicked men must bear. The footstool beareth the weight of the body; so must the enemies of Christ bear the weight of his heavy and everlasting wrath upon their souls. Sin in the committing seems very light, no bigger than the cloud which the prophet showed his servant; but at last it gathers into such a tempest, as, if the soul make not haste, it will be swept away, and overwhelmed by it. Weighty bodies do, with much difference, affect the sense according to the difference of places wherein they are. That vessel or piece of timber, which when it is on the water, may be easily drawn with the hand of a man, on the land cannot be stirred with much greater strength: So it is with sin upon the conscience: in the time of committing it, nothing more easy,—but, in the time of judging it, nothing more unsupportable. A wild ass [y] in the time of her lusting traverseth her ways, with much petulancy, and snuffeth up the wind at her pleasure; no man can turn her: but "in her month," that is, when she is burdened with her foal, she then feeleth the event of her former lustfulness, and will easily be overtaken. So the wicked in sin, however for the time they may bear it out with much mirth, and cheer up their hearts in the days of their pleasure; yet when sin is come to the birth, and so fully finished, that it is now ready to bring forth death unto the soul,—they shall then find, that it is but like the roll which the prophet swallowed, sweet to the palate, but bitter in the belly; like

[w] Ezra ix. 6. Dan. ix. 7, 8. Rom. vi. 21. [x] Jer. ii. 26. [y] Jer. ii. 24.

a cup of deadly poison, pleasant in the mouth, but torment in the bowels. On whomsoever the Son of Man shall fall with the weight of his heavy displeasure, he will grind him to powder.[z] That must needs be a heavy burden, which men would most joyfully exchange for the weight of rocks and mountains to lie everlastingly upon their backs. And yet the wicked at that great day shall all in vain beg of the mountains and rocks to fall upon them, and to hide them from the wrath of the Lamb; shall choose rather to live eternally under the weight of the heaviest creature in the world, than under the fury of him that sitteth upon the throne[a].

Thirdly, Herein likewise is noted the relation of a just and equal recompense unto ungodly men. The Lord useth often to fit punishments to the quality and measure of the sins committed[b]. He that on the earth denied a crumb of bread, in Hell was denied a drop of water. Man who, being in honour, would needs affect to be as God, was thereby debased to become like the beasts that perish. Nadab and Abihu offered strange fire, and perished by strange fire from the Lord. Sodom and Gomorrah burnt in unnatural lusts, and they were drowned in an unnatural tempest of fire. That apostate in St. Cyprian[c], who opened his mouth against Christ in blasphemy, was immediately smitten with dumbness, that he could not open it unto Christ for mercy. Eutropius[d] the eunuch, when he persuaded the emperor to take from malefactors the benefit of refuge at the altars, did therein prevent his own mercy, and beg away the advantage of an escape from himself, the privilege whereof he did afterwards in vain lay hold on. And thus will Christ deal with his enemies at the last day. Here they trample upon Christ, in his word, in his ways, in his members. They make the saints[e] bow down for them to go over, and make them as the pavements on the ground. They tread under foot the blood[f] of the covenant, and the sanctuary[g] of the Lord, and put Christ[h] to shame here: and there their own measure shall be returned into their own bosom: they shall

[z] Matth. xxi. 44. [a] Revel. vi. 16. [b] Ὁ τῆς κολάσεως τρόπος τῆς ἁμαρτίας μεμίμηται. *Chrys.* Hom. 20 ad Pop. Antioch. [c] Inde pœna cœpit unde cœpit et crimen. *Cyprian.* de Lapsis. [d] *Socrat.* Hist. lib. 6. cap. 5. et *Sozom.* lib. 8, cap. 7. [e] Isa. li. 23. [f] Heb. x. 29. [g] Isa. lxiii. 18. Revel. xi. 2. [h] Heb. vi. 6.

he constrained to confess as Adonibezek [i], "I have done, so God hath requited me." Yea, this they shall suffer from the meanest of Christ's members, whom they here insulted over. They shall then as witnesses, and, as it were, co-assessors [k] with Christ, judge the very wicked angels, and tread them under their feet.[l] "They shall take them captives whose captives they were, and shall rule over their oppressors." [m] All they that despised them, shall bow themselves at the soles of their feet.—They who gathered themselves against Sion, and said, "Let her be defiled [n], and let our eye see it, shall themselves be gathered as sheaves into the floor, and the daughter of Sion shall arise and thresh them with horns of iron, and with hoofs of brass. Then [o] (saith the church) she that is mine enemy, shall see it; and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her; now shall she be trodden down as the mire of the streets." Even so let all thine enemies perish, O Lord; but let them which love thee, be as the sun when he goeth forth in his might.

Lastly, Herein we may note the great power and wisdom of Christ, in turning the malice and mischief of his enemies unto his own use and advantage; and in so ordering wicked men [p], that though they intend nothing but extirpation and ruin to his kingdom, yet they shall be useful unto him, and, against their own wills, serviceable to those glorious ends, in the accomplishing whereof he shall be admired by all those that believe. As, in a great house, there is necessary use of vessels of dishonour, destinated unto sordid and mean, but yet daily services; so, in the great house of God [q], wicked men are his utensils and household instruments, as footstools and staves, and vessels wherein there is no pleasure, though of them there may be good use. The Assyrian [r] was the rod of his anger,—his axe wherewith he pruned, and his saw

[i] Judg. i. 7. [k] 1 Cor. vi. 2, 3. [l] Rom. xvi. 20. [m] Isai. xiv. 2. [n] Mic. iv. 11, 12, 13. [o] Mic. vii. 10. [p] Voluntas humana, perverse utendo bonis, fit mala; ille ordinatè etiam malis utendo, permanet bonus. *Aug.* Epist. 120.—Sicut ergo ipsi benignitate, et patientia, id est, bonis Dei malè utuntur, dum non corriguntur; sic contra, Deus etiam malis eorum bene utitur, non solum ad justitiam suam, quâ eis digna in fine retribuet, sed etiam ad exercitationem et profectum Sanctorum suorum, ut ex ipsa etiam malorum perversitate, boni proficiant, et probentur, et manifestentur. *Idem*, Epist. 141. [q] 2 Tim. ii. 20. [r] Isai. x. 5, 6, 7.

wherewith he threatened, his people. Pharaoh[s] was a vessel fitted to show the glory and power of his name. It is necessary, saith our Saviour[t], that offences come; and there must be heresies[u], saith the apostle. Because, as a skilful physician ordereth poisonful and destructive ingredients unto useful services; so the Lord, by his wisdom, doth make use of wicked men's persons and purposes to his own most righteous and wonderful ends, secretly[x] and mightily directing their wicked designs, to the magnifying of his own power and providence, and to the furthering of his people in faith and godliness.

[s] Rom. ix. 17. [t] Matth. xviii. 7. [u] 1 Cor. xi. 19. [x] Isa. xxxvii. 28, 29.

VERSE II.

The Lord shall send the Rod of thy strength out of Sion: Rule thou in the midst of thine enemies.

THIS verse is a continuation of the former, touching the kingdom of Christ; and it contains the form of its spiritual administration. Wherein is secretly couched another of the offices of Christ, namely, his prophetical office. For that is, as it were, the dispensation and execution of his regal office in the militant church. The sum of this administration consists in two principal things: First, In matters military, for the subduing of enemies, and for the defence and protection of his people. Secondly, In matters civil and judicial, for the government, preservation, and honour of his kingdom. And both these are in this psalm; the former, in the latter part of this verse, "Rule thou in the midst of thine enemies." The other, in the third verse, "Thy people shall be willing," &c.; and the way of compassing and effecting, in the former words of this verse, "The Lord shall send forth the rod of thy strength out of Sion."

Every king[a] hath his 'jura regalia,' certain royal prerogatives and peculiar honours proper to his own person, which no man can use but with subordination unto him. And if we observe them, we shall find many of them as exactly belong unto Christ in his kingdom, as to any secular prince in his. First, Unto kings do belong 'armamentaria publica,' the magazines for military provision, and the power and disposition of public arms. Therefore he is said by the apostle[b] to "bear the sword," because arms properly belong unto him, and unto others under his allowance and protection. So to Christ alone doth belong,—and in him only is to be found, the public armoury of a Christian man The weapons of our warfare are mighty only through him. Nay, he is himself the armour and panoply of a Christian, and therefore we are commanded "to put on the Lord Jesus."

[a] *Greg. Tholos.* de Repub. lib. 9. cap. 1. [b] Rom. xiii. 4. 1 Sam. x. 16, 17

Again, 'via publica' is 'via regia;' the high way is the king's way, wherein every man walketh freely under the protection of his sovereign. So that law of faith and obedience under which we are to walk, which St. Paul[c] calleth the law of Christ, is by St. James[d] called 'lex regia,' a royal law, and 'a law of liberty;' in which while any man continueth, he is under the protection of the promises and of the angels of Christ[e]. Again, 'bona adespota seu incerti domini,' lands that are concealed and under the evident claim of no other person or lord, do belong unto the prince, as he that hath the supreme and universal dominion in his countries. And this is most certainly true of Christ, in his kingdom: if any man can once truly say, 'Lord, I am not the servant of any other master; no other king hath the rightful dominion, or peaceable possession of my heart,' he may most truly from thence infer;—Therefore, Lord, am I thy servant, and therefore, Lord, my heart is thine. True it is, Lord our God, that "other lords besides thee have had dominion over us; but now by thee only will we make mention of thy name[f]." Again; 'vectigalia,' and 'census,' tributes, and customs, and testifications of homage and fidelity are personal prerogatives belonging unto princes, and, as the apostle[g] saith, "due unto them," for that ministry and office, which, under God, they attend upon. So in Christ's kingdom, there is a worship which the psalmist saith is "due unto his name[h]." They which came unto the Temple, which was a type of Christ, were not to come empty-handed, but to bring testimonies of their reverence, and willing subjection unto that worship. When Abraham met Melchisedec, a figure of Christ,—as from him he received a blessing, so unto him he gave an expression of a loyal heart, the tenth of the spoils. When the people of Israel entered into the land of Canaan, (which was a type of Christ's church, which he should conquer unto himself,) if any people accepted of the peace which they were first to proclaim, they were to become tributaries and servants unto Israel[i]. So it is said of Solomon[k] (whose peaceable kingdom was a type of Christ's after his many victories) that "he levied a tribute of bond-service upon all

[c] Gal. vi. 2. [d] James ii. 8, and i. 25. [e] Psalm xci. 11. Prov. x. 29.
[f] Isai. xxvi. 13. [g] Rom. xiii. 6, 7. [h] Psalm xcvi. 8. [i] Deut. xx. 11.
[k] 1 Kings iv. 21. 1 Kings ix. 21; x. 10.

the nations about Israel;" and that those princes with whom he held correspondency, brought unto him presents, as testimonies of his greatness and wisdom. So when the wise men (the first-fruits[l] of the Gentiles, after Christ exhibited) came to submit unto his kingdom, they opened their treasure, and presented him with gifts, gold, frankincense, and myrrh." Again; 'Monetarum leges et valores,' the authorizing and valuations of public coins belong unto the prince only; it is his image and inscription alone, which maketh them current. Even so unto Christ only, doth belong the power of stamping and creating, as it were, new ordinances in his church: nothing is with God, nor should be current with us, which hath not his image or express authority upon it. Neither can any man falsify or corrupt any constitution of his, without notable contempt against his royal prerogative. —Again; 'Judicium,' or 'potestas judiciaria,' a power of judging the persons and causes of men, is a peculiar royalty, the administration whereof is from the prince, as the fountain of all human equity (under God) deposited in the hands of inferior officers,—who are, as it were, the mouth of the prince, to publish the laws, and to execute those acts of justice and peace, which principally belong to his own sacred breast. And so Christ saith of himself, "The Father hath committed all judgement unto the Son, and hath given him authority to execute judgement.[m]" Again; 'Jus vitæ et necis;' a power to pardon condemned persons, and deliver them from the terror of the law's sentence, is a transcendent mercy, a gem which can shine only from the diadems of princes. Now unto Christ likewise belongeth, in his church, a power to forgive sins: it is the most sacred royalty of this 'prince of peace,' not only to suspend, but for ever to revoke, and, as it were, annihilate, the sentence of malediction under which every man is born. There are likewise 'ornamenta regia,' regal ornaments[n], a crown, a throne, a sceptre, and the like. Thus we find the Romans[o] were wont to send to those foreign kings with whom they were in league, as testimonies and

[l] Matt. ii. 11.—Primitiæ Gentium Sacramentalia munera proferunt de thesauris, &c. *Cyprian.* Serm. de Stell. & Magis.—*Brisson.* De Reg. Persarum l. i. 26. [m] John v. 22. 27. [n] 2 Kings xi. 12. 1 Kings x. 18. *Liv.* lib. 30.—*Tacit.* An. l. 4. *Dionys. Halicar.* lib. 3.

confirmations of their dignity, scipionem eburneum, togam pictam, sellam curulem, an ivory sceptre, a royal robe, and a chair of state. And the like honours we find, in the Scriptures, belonging unto Christ, that he was 'crowned with glory and honour[p],' and that he had 'a throne and righteous sceptre[q],' belonging to his kingdom. Thus we have seen in several particulars, how Christ hath his royalties belonging to his kingdom. Some principal of them we find in this place; a throne, a sceptre, ambassadors, armies, for the right dispensing of his sacred power. We will first consider the words, and then raise such observations as shall offer themselves.

First, What is meant by the *rod of Christ's strength*, or his strong rod? It notes a thing which a man may lean upon, or lay the whole weight of his body on in his weariness. But being spoken of Christ's kingdom, we take it for a sceptre or rod of majesty[r]. I will not hold you with the variety of acceptions in expositors. Some take it for the branch, that groweth out of that root of Jesse:—some, for the wood of the cross:—some for the body of Christ born of a Virgin:—some, for the kingdom of Christ's power, taking the sign for the thing signified:—some, for the power of his mighty works and preaching. That of the body and of the cross of Christ, except by them we understand the virtue of Christ crucified, I conceive to be not so pertinent to the purpose of the prophet; the rest agree in one. But for the more distinct understanding of the words, we may consider, out of the holy scriptures, what things were 'sent out of Sion.' And we find there two things: First, the word of the Lord, or his holy gospel: "The law shall proceed out of Sion, and the word of the Lord from Jerusalem."[s] Secondly, The Spirit of the Lord, which was first sent unto Sion; for at Jerusalem, the apostles were to wait for the promises of the Father[t], and from thence "was shed abroad into the world upon all flesh[u];" and both these are the power or strength of Christ. His Word, "a gospel of power unto salvation[x]," and his Spirit, "a spirit of power[y]," which

[p] Heb. ii. 9. [q] Psal. xlv. 6. 8. [r] Insigne majestatis regiæ. *Hieron.* Theodoret. Arnobius. Aug. et Prosp. Euthymius. [s] Mic. iv. 2. [t] Acts i. 4. [u] Acts ii. 17. [x] Rom. i. 16. 2 Cor. iv. 7, x. 4. [y] 1 Cor. ii. 4. 2 Tim. i. 7.

is therefore called the finger and the arm of the Lord.[a] So by the *rod* is meant the gospel and the Spirit of Christ.

Secondly, What is meant by "God's *sending* this rod of Christ's strength?" It notes the manifestation of the gospel: we knew it not, before it was sent:—the donation of the gospel; we had it not before it was sent: the invitations of the gospel; we were without God in the world, and strangers from the covenant of promise, before it was sent. The commission of the dispensers of the gospel; they have their patent from Heaven; they are not to speak until they be sent.

Thirdly, What is meant by "sending it *out of Sion?*" It is put in opposition to Mount Sinai, from whence the law was sometimes sent with thunders and fire, and much terror unto the people of Israel. "Ye are not come," saith the apostle, "unto the mount that burned with fire, nor unto blackness and darkness, and tempest, &c., but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to Jesus the mediator of the new covenant[a]," &c. and the apostle elsewhere showeth us the meaning of this allegorical opposition between Sinai and Sion, between Sarah and Hagar; namely, the two covenants of the law and of grace, or of bondage and liberty.[b] Sion was the place, whither the tribes resorted to worship the Lord; the place, towards which that people prayed; the place of God's merciful residence amongst them; the beauty of holiness; the place, upon which first the gift of the Holy Ghost was poured forth, and in which the gospel was first of all preached after Christ's ascension. We may take it by a synecdoche, for the whole church of the Jews, unto whom the Lord first revealed his covenant of grace in Christ.[c]

"*Rule thou:*"—that is, *Thou shalt rule;*—which is a usual form to put the imperative for the future indicative. It is not a command, which hath relation unto any service; but it is a promise, a commission, a dignity conferred upon Christ.

[a] Luke xi. 20. Matth. xii. 28. Isai. liii. 1. [a] Heb. xii. 18, 24. [b] Gal. iv. 24, 25. [c] Acts iii. 26. xiii. 46. Rom. ii. xx.

"*In the midst of thine enemies:*"—Some understand it of changing the hearts of his enemies, and converting them, as captives, unto his obedience. Others understand the wonderful effect of the power of Christ's kingdom, that he can, by his word and spirit, hold up his church in despite of all the enemies thereof round about.[d] The church ever was, and will be, pestered with divers kinds of adversaries, heretics, and hypocrites, and false brethren, with profaneness, temptations, persecutions, spiritual wickednesses; and, in the midst of all these, the church of Christ groweth as 'a lily amongst the thorns.' Now this 'in medio' noteth two things; 'dominium plenum,' and 'dominium securum,' a perfect and full government, without mutilation, without impediment; the church being amongst the wicked as a rock in the midst of the sea, or as a garrison in an enemy's town. 'Media dominantur in urbe,' is an expression of such a rule, as can no way be hindered or removed. The church of God is a burdensome stone: they who go about to remove it out of that place where Christ will plant it, shall be cut in pieces, though all the people of the earth should gather together against it.[e] A secure and confident government: so in the scripture-phrase, *in the midst*, notes confidence and security. When the prophet asked the Shunammite, "Wouldst thou be spoken for to the King, or to the captain of the host?" she answered, "I dwell amongst mine own people;" that is, I am safe and have enough already[f]. When they of the synagogue would have cast Christ down headlong from the brow of a hill, it is said, that "he passed through the midst of them, and went his way;" that is, with much confidence, safety, and assurance, he withdrew himself.[g] As the prophet was full of security and quietness, in the midst of the Syrian siege.[h]

The words being thus unfolded, we may observe in them three of Christ's principal regalities, 'sceptrum, solium, and imperium;' the sceptre, the throne, and the power or government of his kingdom. His sceptre is the word of his gospel, animated by the power of his Holy Spirit, and

[d] Qui alieni erant, tui esse incipient. Dignare esse Dominus inimicorum tuorum. *Hieron.* [e] Zech. xii. 3. [f] 2 Kings iv. 13. [g] Luke iv. 29. 30. [h] 2 Kings vi. 14, 16.

accompanied with the blessing and authority of God the Father, who sendeth it abroad into the world:—His throne, from whence this his sceptre is extended, Sion, the church of the Jews:—His victorious, plenary, and secure government, "*Rule thou in the midst of thine enemies.*"

First, the sceptre; Here is the gospel and the spirit of Christ. Christ is a shepherd towards his flock the church [i]: a *great* shepherd [k]; that notes his power and majesty over them:—and a *good* shepherd [l]; that notes his care and tenderness towards his sheep. Kings, in the Scripture, are called shepherds to lead, and to feed, and to govern the people. So David is said to have been taken from the sheepfolds, to feed Jacob and Israel [m]; and thus Christ is a shepherd and a king. "I will set up one shepherd over them, and he shall feed them, even my servant David—I the Lord will be their God, and my servant David a prince among them." [n] Prophets and teachers are, in the Scripture, likewise called shepherds [o]: and so Christ is a shepherd and a bishop; "Ye were as sheep going astray, but now ye are returned unto the shepherd and bishop of your souls." [p] And therefore we find in the Scripture, that Christ hath two pastoral staves, to note his great care and double office in his church. "The Lord is my shepherd, I shall not want—I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." [q]—"I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock." [r] So then, the rod of Christ's strength, or his strong staff, doth in these several relations note unto us three things: as it is a staff of strength, so it notes the power of Christ:—as it is the sceptre of a king, so it notes the majesty of Christ:—as it is the staff of a bishop or prophet, so it notes the care and superintendency of Christ over his church. So then this first particular of the rod of Christ's kingdom, affords unto us three observations: First, That Christ, in his gospel and spirit, is full of power and strength towards the church. Secondly, That Christ, in his gospel and spirit, is full of glory and majesty towards his church.

[i] Isai. xl. 11. [k] Heb. xiii. 20. [l] John x. 14. [m] Psal. lxxviii. 71. 2 Sam. v. 2. [n] Ezek. xxxiv. 23, 24. [o] Jer. xxiii. 1, 4. [p] 1 Pet. ii. 25. [q] Psal. xxiii. 4. [r] Zech. xi. 7.

Thirdly, That Christ in his gospel and spirit, is full of care, and of tenderness towards his church.

First, The word of the gospel with the Spirit is full of power and strength. No man will deny, that Christ, in his own person, is full of power. And as the power of a prince is principally seen in his laws, edicts, pardons, and gracious patents; so is the power of Christ wonderfully magnified towards the church in his gospel, which unto us is both a covenant of mercy, and a law of obedience. We may observe how Christ is frequently pleased to honour his gospel with his own titles and attributes. And therefore the apostle[s] speaks of him and his word, as of one and the same thing: "The word of God is quick and powerful, a discerner of the thoughts and intents of the heart; neither is there any creature which is not manifest in his sight; but all things are naked and open unto the eyes of him, with whom we have to do." That which is the 'Word' in one verse, is 'Christ himself' in another; which hath given occasion to some learned men to take the 'Word' there for the 'essential Word of God,' or 'the person' of Christ himself. We know, that Christ was crucified at Jerusalem; and yet the apostle[t] saith, that he was crucified amongst the Galatians. Certainly, "in that he died, he died but once, unto sin." St. Paul could not do that himself, which he curseth others for doing, "Crucify again the Lord of glory." So then at Jerusalem he was crucified in his person, and, at Galatia, in the ministry of his word. One and the same crucifying, was as lively set forth in St. Paul's preaching, as it was really acted upon Christ's person: for Christ is as really present to his church now in the spiritual dispensation of his ordinances, as he was corporally present with the Jews in the days of his flesh. And therefore I say it is, that we find the same attributes given to both: "Christ the power of God, and the wisdom of God[u];" and the gospel elsewhere "the power of God[x]," and "the wisdom of God in a mystery[y]" to them that are perfect. Again, "Christ the Lord of glory[z]," and the gospel "the gospel of glory[a]," or the glorious gospel. "Christ the prince of life[b]," yea, "the word of life[c]"

[s] Heb. iv. 12, 13. [t] Gal. ii. 1. [u] 1 Cor. i. 24. [x] Rom. i. 16.
[y] 1 Cor. ii. 6, 7. [z] 1 Cor. ii. 8. [a] 1 Tim. i. 11. [b] Acts iii. 15.
[c] 1 John i. 1.

and the gospel "the word of life[d]" too. "Christ a judge[e]," and "the word of Christ a judge[f]" too; "the word which I have spoken, the same shall judge you at the last day:"—Christ[g] a Saviour and salvation unto men; "mine eyes have seen thy salvation:" and the gospel of Christ[h], 'a salvation' too; "We know," saith Christ to the woman of Samaria, "what we worship, for salvation is of the Jews." The force of the reason leads us to understand by 'salvation,' the 'oracles of God,' which were committed unto that people; for out of them only it is, that we know what and how to worship, and this is not unusual in holy Scriptures. "If the word[i]," saith the apostle, "spoken by angels, was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which, at the first, began to be spoken by the Lord," &c. Where we find salvation set in opposition to the word spoken by angels, which was the law of God, or the ministry of condemnation,—and therefore it must needs signify the gospel of Christ. "Be it known unto you," saith the apostle[k] to the unbelieving Jews, "that the salvation of God," that is, the gospel of God (as appeareth plainly by the like parallel speech in another place[l]) "is sent unto the Gentiles, and that they will hear it." So the apostle[m] saith, that "the engraffed word is able to save the souls of men." All which, and many other the like particulars note unto us, that as Christ is the power and image of his Father, so the gospel is in some sort of Christ. For which reason the apostle, as I conceive, calleth the gospel, 'the face of Jesus Christ:'—"God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."[n] Where is it that we behold "the glory of God but in a glass[o]?" and what is that glass, but "the word of God," as St. James calls it[p]? Christ is not pleased any other ways ordinarily to exercise his power, or to reveal his glory, but in these ordinances of his which we dispense. Therefore he walketh in his church with 'a sword

[d] Phil. ii. 16. [e] John v. 27. [f] John xii. 48. [g] Luke i. 69, 77, and ii. 30. Isai. lxii. 11. Gen. xlix. 18. [h] John iv. 22. [i] Heb. ii. 2, 3. 2 Cor. iii. 9. [k] Acts xxviii. 28. [l] Acts xiii. 46. [m] James i. 21. [n] 2 Cor. iv. 6. [o] 2 Cor. iii. 18. [p] James i. 23.

in his mouth [q],' and with 'a rod in his mouth [r],'—to note that he giveth no greater testification of his strength, than in the ministry of his gospel;—which is therefore sometimes called 'a sword [s],' 'a hammer [t],' 'a fire,' sometimes only 'a savour of life and death [u],'—to note the mighty working thereof, that can kill as well by a scent as by a wound, as well by a breath as by a blow.

To consider this point a little more distinctly. This power of the gospel of Christ appears in both these regards, as it is a savour of life unto life, and as it is a savour of death unto death,—towards his church who shall be saved, and towards his enemies who shall perish. Many ways, is the gospel of Christ, and his Spirit, a *rod of strength* unto his church.

First, In their calling and conversion from the power of Satan unto God. Satan is a strong man [x]; and he is armed, hath a whole panoply and full provision of military instruments, and (which is a great advantage) hath both the first possession, and the full love of the hearts of men before Christ attempts any thing upon them. And therefore that which pulleth [y] a man from under the paw of such a lion, and forceth him away from his own palace, must needs be much stronger than he. And therefore the apostle [z] commendeth the power of the Word by this argument, that it is a sword fit to overcome "principalities, and powers, and rulers of the darkness of this world, and spiritual wickedness in heavenly places."—Again, the old man in our nature is a strong man too [a]; a reigning king, which setteth himself mightily against the word and will of Christ, and cherisheth the disease against the remedy. And by that likewise the apostle commendeth the power of the gospel, that it is "mighty, through God, to the pulling down of strong holds, and imaginations or fleshly reasonings." When Christ stilled the winds and the sea with but two words, "peace, be still," they were exceedingly amazed at his power, and said one to another, "What manner of man is this, that even the winds and the sea obey him [b]?" The conversion of a man is a far greater work than the stilling of the sea; that will be some-

[q] Revel. i. 16. [r] Isai. xi. 4. [s] Eph. vi. 17. [t] Jer. xxiii. 29. Jer. v. 16. [u] 2 Cor. ii. 16. [x] Luke xi. 20, 21. Eph. ii. 2. [y] 2 Tim. ii. 26. [z] Eph. vi. 12, 17. [a] Ἀνδρεῖοί ἐσμεν καθ' ἑαυτῶν, καὶ κατὰ τῆς ὑγείας ἡμῶν ἀνιστάμενοι. *Greg. Naz.* Orat. 1. [b] Mar. iv. 39. 41.

times calm of itself, when the fury of the wind ceaseth. The wicked indeed are like the sea, but not at any time; but, "like a troubled sea, when it cannot rest."[c] The sea, we know, is subject unto several motions. An inward boiling and unquietness from itself, its ordinary fluxes and refluxes from the influence of the moon,—many casual agitations from the violence of the winds, and from its own waves, one wave precipitating, impelling, and repelling another: so are the hearts of wicked men, by the foaming, estuations, and excesses of natural concupiscence,—by the provisions and materials of sinful pleasures,—by the courses of the world, by the solicitations and impulsions of Satan,—by a world of hourly casualties and provocations so tempestuous, that they always cast out, upon the words and actions of men, mire and dirt. Now, in the dispensation of the word by the ministry of a weak man, Christ stilleth the raging of this sea, quells the lusts, correcteth the distempers, scattereth the temptations, worketh a smoothness and tranquillity of spirit in the soul of a man. Surely, when this is done, the soul cannot but stand amazed at its own recovery, and admire that wonderful and invisible power which could so suddenly rebuke such raging affections, and reduce them unto calmness and beauty again. "What ailed thee, O thou sea, that thou fleddest, and thou Jordan, that thou wert driven back? ye mountains, that ye skipped like rams,—and ye little hills, like lambs[d]?" It is an expression of God's power towards his people in their triumphal entrance into the land of Canaan. We may apply it to the conquest and possession, which the Word takes of the souls of men. What ailed a man that he was driven back from his own channel, and made suddenly to forget his wonted course? what ailed those strong and mountainous lusts, which were as immovably settled upon the soul, as a hill upon his base, to fly away at the voice of a man like a frighted sheep? what ailed those smaller corruptions and intemperances, which haply had before lost their names, and were rather customs and infirmities, than sins, to fly away, like lambs, from the word of Christ? A man went into the church with a full tide and stream of lusts; every thicket in his heart, every reasoning and imagination of his

[c] Isai. lvii. 20. [d] Psalm cxiv. 5, 6.

soul, did before shelter whole flocks of evil affections: when he came out, the tide was driven back, the stream turned, the centre of his heart altered, his forest discovered, his lusts scattered and subdued. What ails this man? He hath but heard an hour's discourse, the same which others hear, and their tide riseth [e] the higher by it. Certainly these devils were not cast out, these streams were not turned back, but by the finger of God himself. When the minister of Christ shall whisper in the ears of a dead man, whom no thunder could have awakened, and he shall immediately rise up and give glory to God; when Christ shall call men to 'deny themselves,'—to get above themselves,—to 'hate father, and mother, and wife, and children, and their own life,'—to 'sell all that they have,'—to 'crucify, and be cruel to their own members,'—to 'pull out their right eyes, to cut off their right hands,' to part from those sins which before they esteemed their choicest ornaments, and from those too, which, before, they made their chiefest support and subsistence; to stand at defiance with the allurements or discouragements of the world; to be set up for signs and wonders, for very proverbs of scorn, and objects of hatred to those of their own house; to receive persecutions as rewards, and entertain them not with patience only, but with thankfulness and with rejoicing; to be all their life long in the midst of enemies, put to tedious conflicts with the powers of the world and of darkness; to believe the things which they have not seen, and to hope for things which they do not know; and yet, maugre all this, to refuse to consult with flesh and blood, to stand still more in awe of God's word, than of any other thing;—certainly that which, with the voice of a weak man, bringeth such great things to pass, must needs be 'virga virtutis,' a rod of strength. A rod like the rod of Moses, which can lead us through such seas as these, to one whom we have never seen nor known before [f].

Secondly, The gospel of Christ is a *rod of strength* in the justification of men, as it is 'sceptrum justitiæ,' a sceptre of righteousness [g]; a word of reconciliation [h]; a gospel of salvation [i]; a law of the Spirit of life [k]; a ministration of the Spirit of life, and of righteousness [l]; an opening of prisons,

[e] Acts xvii. 32, 34. [f] Isai. lv. 5. [g] Heb. i. 8. [h] 2 Cor. v. 19. [i] Eph. i. 13. [k] Rom. viii. 2, 3. [l] 2 Cor. iii. 6, 8, 9.

and a proclaiming of liberty unto captives [m]; in these respects likewise it is full of power. There was a mighty power in the law of God, typified in those thunderings and terrors, with which it was administered upon Mount Sinai. The apostle calleth it 'a schoolmaster [n]' to scourge and drive us unto Christ,—and the psalmist 'an iron rod [o],' able to break in pieces all the potsherds of the earth. And we know boys in a school do not apprehend so much terror in the king, as in their master. Yet in comparison of the power of the gospel, the law itself was very "weak and unprofitable [p]," able to make nothing perfect. The power of the law was only to destruction; the power of the gospel, for edification. The law could only hold under him that was down before; it could never raise him up again. Now the power is far greater to raise than to kill,—to forgive sins than to bind them. Herein is the mighty "strength of God's mercy seen, that it can pass by iniquities, transgressions, and sins." [q] To preach the gospel of Christ in his name and authority [r], is an evident argument of that plenary power which is given unto him, both in heaven and earth. And the very dispensing of this word of reconciliation, which is committed unto the ministers of the gospel (how basely soever the ungrateful world may esteem of them), hath honoured them with a title of as great a power as a man is capable of, to be called 'Saviours [s],'—to have the custody of the keys of Heaven, ministerially and instrumentally under Christ and his Spirit, to save the souls, and to cover the sins of men.[t] Now then that word, which from the mouth of a weak man, is able to reconcile a child of wrath unto God, and, by the words of one hour, to cover and wipe out the sins of many years, which were scattered as thick in the souls of men as the stars in the firmament, must needs be 'virga virtutis,' *a rod of strength*.

Thirdly, The gospel of Christ is a *rod of strength* in the sanctification of men [u], as it is 'sceptrum cum unctione,' a sceptre which hath ever an unction accompanying it; as it is a sanctifying truth, a heavenly teaching [x], a forming of

[m] Isai. lxi. 1. [n] Gal. iii. 24. [o] Psal. ii. 9. [p] Rom. viii. 3. Heb. vii. 18, 19. [q] Exod. xxxiv. 5, 6, 7. Mic. vii. 18, 19. [r] Mat. ix. 6. xxviii. 18, 19. [s] Obad. v. 21. [t] John xx. 23. 1 Tim. iv. 16. James v. 20. [u] John xvii. 17. [x] Isai. liv. 13.

Christ in the soul[y]; a making of the heart[z], as it were, his epistle, by writing the law therein, and manifesting the power and image of Christ in the conscience. If a man should touch a marble or adamant stone with a seal, and taking it off, should see the print of it left behind, he could not but conceive some wonderful and secret virtue to have wrought so strange an effect. Now our hearts are, of themselves, as hard as the nether millstone: when then a holy word, so meekly and gently laid on upon them, shall leave there an impression of its own purity; when so small a thing as a grain of mustard-seed shall transform an earthy soul into its own nature; when the eyes, and hands, and mouth of Christ, being in the ministry of his word, spread upon the eyes, and hands, and mouth of a child, shall revive the same from death; when, by looking into a glass, we shall not only have a view of our own faces, but shall see them changed into the image of another face, which from thence shineth upon us,—how can we but conclude, that certainly that word, by which such wonders as these are effected, is indeed 'virga virtutis,' a *rod of strength*.

Fourthly, The gospel of Christ is a *rod of strength* in the preservation and perseverance of the saints, as it is 'virga germinans,' a rod like Aarons rod, which blossomed; and the blossoms perished not, but remained in the ark for a testimony of God's power. For as those buds, or the manna, in the ark did not perish, so neither doth the word of the gospel in the hearts of the faithful. The apostle[a] saith, that we are "kept by the power of God unto salvation;" and St. Jude[b], that "God's power keepeth the saints from falling, and presenteth them faultless before the presence of his glory." And what is this power of God whereby he doth it, but the gospel of Christ? which St. Peter calleth 'semen incorruptibile[c],' uncorruptible seed; and the Spirit of Christ, which St. John[d] calleth 'semen manens,' an abiding seed. If I should see a tree with perpetual fruit, without any variation from the difference of seasons,—a tree like that in St. John's paradise, which every month did bring forth fruit of twelve several kinds; I should conclude that it had an extraordi-

y Gal. iv. 19. z 2 Cor. iii. 2. a 1 Pet. i. 5. b Jude v. 24.
c 1 Pet. i. 24. d 1 John iii. 9.

nary vital power in it:—so when I find Christ in his word promising, and, by the planting and watering of his labourers in the vineyard, making good that promise unto his church, 'that every branch, bringing forth fruit' in him, shall not only be as Aaron's rod, have his fruit preserved upon him, but 'shall bring forth more fruit[e],' and shall have 'life more abundantly;' how can I but conclude, that the word which is the instrument of so unperishable a condition, is indeed 'virga virtutis,' a *rod of strength*, a rod cut out of the tree of life itself?

Fifthly, The gospel of Christ is a *rod of strength* in comforting and supporting of the faithful, as it is 'virga pulchritudinis et colligationis,' a rod of beauty and of binding; as it is a word which doth bind that which was broken, and give unto them which mourn in Sion[f], beauty for ashes, and the garment of praise for the Spirit of heaviness: as it quencheth all the fiery darts, and answereth all the bloody reasonings of Satan against the soul, as it is a staff which giveth comfort and subsistence in the very valley of the shadow of death.[g] The 'shadow of death' is a usual expression in the Scripture for all fears, terrors, affrightments, or any dreadful calamities, either of soul or body. The whole misery of our natural condition is thereby signified.[h] Many ways doth the prophet David set forth the extremities he had been drawn unto: "My bones are vexed, and dried like a potsherd, and turned into the drought of summer; my couch swimmeth with tears, mine eye is consumed and waxen old with grief. I am poured out like water; all my bones are out of joint; my heart is like melted wax in the midst of my bowels. Thine arrows stick fast in me; thine hand presseth me sore. There is no soundness in my flesh; my wounds stink and are corrupt. I am feeble and sore broken; I have roared by reason of the disquietness of my heart. Innumerable evils compass me about, I am not able to look up. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. My soul is amongst lions; I lie amongst them that are set on fire. The waters are come in unto my soul, I sink in the deep mire; the floods overflow me, &c." These all, and the like, are com-

[e] John xv. 2. [f] Isai. lxi. 1, 3. [g] Psal. xxiii. 4. [h] Luke i. 79.

prehended in that one word, 'the shadow of death.' And in that it was only the word, and the Spirit of God which did support him: "This is my comfort in my affliction," saith he [i], "for thy word hath quickened me. When my afflictions had brought me to the very brink and darkness of the grave, thy word revived me again, and made me flourish. Unless thy law had been my delight, I should have perished in mine affliction."—Now then when I see a man, upon whom so many heavy pressures do meet, the weight of sin, the weight of God's heavy displeasure, the weight of a wounded spirit, the weight of a decayed body, the weight of scorn and temptations from Satan and the world,—in the midst of all this, not to turn unto lying vanities, not to consult with flesh and blood, nor to rely on the wisdom or help of man, but to lean only on this word, to trust in it at all times [k], and to cast all his expectations upon it, to make it his only rod and staff, to comfort him in such sore extremities; how can I but confess, that this word is indeed 'virga virtutis,' a *rod of strength*?

Lastly, The gospel of Christ is a *rod of strength* in sanctifying and blessing of our temporal things; as it is 'baculus panis,' a staff of bread. "Man liveth not by bread alone, but by the word which proceedeth out of God's mouth [l];" not by the creature, but by the blessing which prepareth the creature for our use. Now it is the Word of God, namely, his promises in Christ, of things concerning this life, as well as that which is to come, that doth sanctify the creatures of God [m], to those who with thankfulness receive them. The fall of man brought a pollution upon the creatures, a curse upon the stone and timber of a man's house, a snare upon his table, a poison and bitterness upon his meat, distractions and terrors upon his bed, emptiness and vexation upon all his estate; which cleaves as fast thereunto, as blackness to the skin of an Ethiopian, or sin to the soul of man. For all the creatures of God are by sin mischievously converted into the instruments and provisions of lust.[n]:—the sun and all the glorious lights of nature, but instruments to serve the pride, covetousness, adultery, vanity of a lustful

[i] Psal. cxix. 50, 92. [k] 2 Chron. xxxii. 8. [l] Mat. iv. 4. [m] 1 Tim. iv. 5. [n] Rom. xiii. 14. 1 John ii. 16.

eye: all the delicacies which the earth, air, or sea can afford, but materials to feed the luxury and intemperance of a lustful body:—all the honours and promotions of the world, but fuel to satisfy the haughtiness and ambition of a lustful heart. That Word then which can fetch out this leprosy from the creatures, and put life, strength, and comfort into them again, must needs be 'virga virtutis,' a *rod of strength*.

Secondly, The gospel and spirit of Christ, is a *rod of strength*, in regard of his, and his church's enemies; able both to repel, and to revenge all their injuries; to disappoint the ends and machinations of Satan; to triumph and get above the persecutions of men; to get a treasure which no malice nor fury of the enemy can take away,—a nobleness of mind, which no insultation of the adversary can abate,—a security of condition, and calmness of spirit, which no worldly tempests can any more extinguish than the darkness of a cloud, or the boisterousness of a wind can blot out the lustre, or perturb the order of celestial bodies; a heavenly wisdom able to prevail against the gates of Hell, and to stop the mouths of every gainsayer. The Word hath ever 'a readiness to revenge disobedience [o],' as the apostle speaks; it hardens the faces of men [p], and arms them, that they may break [q] all those who fall upon them.

This power of the Word towards wicked men showeth itself in many particulars: First, In a mighty work of conviction. The Spirit was therefore sent into the world, to convince it by the ministry of the gospel; which one word containeth the ground of the whole strength here spoken of; for all, which the Word bringeth to pass, it doth it by the conviction of the Spirit. This conviction is twofold: A conviction unto conversion, whereby the hearts of men are wonderfully over-ruled, by that invincible evidence of the Spirit of truth, to feel and acknowledge their woful condition by reason of sin, so long as they continue in unbelief,—to take unto themselves the just shame and confusion of face which belongs unto them,—to give unto God the glory of his righteous and just severity, if he should destroy them,—and hereupon to be, secondly, by the terror of the Lord per-

[o] 2 Cor. x. 6. [p] Jer. i. 8, 9. vi. 27. Ezek. iii. 8, 9. [q] Mat. xxi. 44.

suaded to count worthy of all acceptation any deliverance out of that estate, which shall be tendered unto them;—to admire, adore, and greedily embrace, any terms of peace and reconciliation which shall be offered them;—to submit unto the righteousness, and, with all willing and meek affection, to bend the heart to the sceptre of Christ, and to whatsoever form of judicature and spiritual government he shall please to erect therein. And this magnifies the strength of this rod of Christ's kingdom, that it maketh men yield upon any terms: When we see the little stone grow into a mighty mountain, and eat into all the kingdoms of the world; when we see emperors and princes submit their necks and sceptres to a doctrine, at first everywhere spoken against, and that upon the words of a few despicable persons,—and that such a doctrine too as is diametrically contrary to the natural constitution of the hearts of men, and teacheth nothing but self-denial,—and this for hope of reward from one, whom they never saw, and whom if they had seen, they should have found, by a natural eye, no beauty in him, for which he should be desired; and this reward too, whatever it be, deferred for a long time, and in the interim no ground of assurance to expect it, but only faith in himself that promiseth it, and, in the mean time, a world of afflictions for his name sake;—How can we think that a world of wise and of great men, should give ear most willingly unto such terms as these, if there were not a demonstrative and constraining evidence of truth and goodness therein, able to stop the mouths, and to answer the objections of all gainsayers? Of this point, I have spoken more copiously upon another Scripture.—Secondly, there is a conviction unto condemnation of those, who stand out against this saving power of the gospel and Spirit of grace, driving them from all their strong holds, and constraining them perforce to acknowledge the truth which they do not love. Thus we find our Saviour[r] disputing with the Jews, till no man was able to answer him a word: and as he did so himself, so he promiseth that his messengers should do so too; "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist[s]." And this promise we find made good: the ene-

[r] Matth. xxii. 46. [s] Luke xxi. 15.

nion of Stephen[t] were not able to resist the Spirit by which he spake: and Apollos[u] mightily convinced the Jews, showing by the Scriptures that Jesus was Christ. And this the apostle[x] numbereth amongst the qualifications of a bishop, that he should be able, by sound doctrine, to convince the gainsayers, and to stop the mouths of those unruly deceivers, whose business it is to subvert men: for this is the excellent virtue of God's word, that "it concludeth[y]" or shutteth men in, and leaveth not any gap or evasion of corrupted reason unanswered, or unprevented. Thus we find how the prophets[z] in their ministry did still drive the Jews from their shifts, and press them with dilemmas, the inconveniences whereof they could on no side escape:—either there must be a fault in you, or else in God who rebuketh you; but now, "What iniquity," saith the Lord, "have your fathers found in me, that they are gone far from me? Have I been a wilderness unto Israel, or a land of darkness? Wherefore say my people, We are Lords, we will come no more unto thee? O my people, what have I done unto thee, and wherein have I wearied thee? testify against me[a]. I raised up of your sons for prophets, and of your young men for Nazarites: Is it not even thus, O ye children of Israel[b]?" Here the Scripture useth that figure which is called by the rhetoricians 'communicatio,' a debating and deliberating with the adverse party; an evidencing of a cause so clearly, as that at last a man can challenge the adversary himself to make such a determination, as himself shall, in reason, judge the merit of the cause to require: "How shall I pardon thee for this[c]?" and "How shall I do for the daughter of my people[d]?" Set me in a way, determine the controversy yourselves; and I will stand to the issue, which your own consciences shall make. "O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard[e];" that is, do you yourselves undertake the deciding of your own cause. When a band of armed men came against Christ to attack him, and at the pronouncing but of two words, *I am he*[f], fell all down backward to the earth; we must needs confess, that there

[t] Acts vi. 10. [u] Acts xviii. 28. [x] Tit. i. 9, 11. [y] Gal. iii. 22.
[z] Jer. xxv. 31. [a] Micah vi. 3, 4. [b] Amos ii. 11. [c] Jer. v. 7.
[d] Jer. ix. 7. [e] Isai. v. 3. [f] John xviii. 6.

was some mighty power and evidence of majesty in him that uttered them. What, think we, can he do, when he reigneth and judgeth the world[g], who did let out so much power when he was to die and be judged by the world? Now Christ reigneth and judgeth the world by his word, and that more mightily after his ascending up on high; and therefore he promiseth his apostles, that they should do greater works[h] than he himself had done. When I shall see a man, —armed with scorn against Christ in his word, standing proudly upon the defence of his own ways, by his own wisdom, and wrapping up himself in the mud of his own carnal reasonings,—by a few postulata, and deductions from God's word, to be enforced to stop his own mouth[i], to be condemned[k] by his own witness, to betray his own succours, and to be shut up in a prison[l] without bars; when I shall force such a man, by the mighty penetration and invincible evidence of God's word, to see his own conscience a hand subscribing to the truth which condemns him, and belying all those delusions which he had framed to deceive himself withal; who can deny but that the rod of God's mouth is indeed 'virga virtutis,' *a rod of strength;* a rod of iron, able to deal with all human reasonings, as a hammer with a potsherd[m]? which though to the hand of a man it may feel as hard as a rock, yet it is too brittle to endure the blow of an iron rod. Strange it is to observe how boldly men venture on sins, under the names of custom, or fashions, or some other pretences of corrupted reason, contrary to the clear and literal evidence of holy Scripture: the most immediate and grammatical sense whereof is ever soundest, where there doth not some apparent and unavoidable error in doctrine, or mischief in manners, follow thereupon[n]. Men will justify the cause of the wicked for reward[o], and by dexterity of wit put a better colour upon a worse business, as hath been observed of Protagoras and Carneades[p]: and yet the Lord saith expressly, "Thou shalt not speak in a cause to

[g] Quid judicaturus faciat, qui judicandus hoc fecit? quid regnaturus poterit, qui moriturus hoc potuit? *Aug.* [h] John xiv. 12. [i] Luke xix. 22. [k] Tit. iii. 11. [l] Wis. xvii. 11, 16. [m] Jer. xix. 11. [n] *Aquin.* par. 1. qu. 1. art. 10. ad primum.—*Alphons. à Castro* contra Hæres. lib. 1. cap. 3.—*Glass.* Philog. Sacra, lib. 2, page 338.—*Hooker* lib. 5. sect. 59. [o] Isai. v. 23. Exod. xxiii. 2, 7. [p] Τὸν ἥττω λόγον κρείττω ποιῶν. *A. Gell.*

wrest judgement, thou shalt keep thee far from a false matter:" for God (whom thou oughtest to imitate) will not justify the wicked. Men will follow the sinful fashions of the world, in strange apparel, in prodigious hair, in lustful and unprofitable expense of that precious moment of time, upon the abuse or right improvement whereof dependeth the several issues of their eternal condition; though the Lord say expressly, "Be not conformed to this world[q]: they that walk according to the course of the world, walk according to the prince of the power of the air[r]." "The Lord will punish all such as are clothed with strange apparel," who take up the fashions of idolaters, or any other nation, or other sexes (as that place is differently expounded[s]). Nature[t] itself teacheth, that it is a shame for a man to wear long hair. Nay, nature itself taught that honest heathen to stand at defiance with the sins of his age, and not comply with the course of the world, upon that slight apology,-as if the commonness[u] had taken away the illness; and that which, committed by one[x], would have been a sin,—being imitated after a multitude, were but a fashion. To conclude this particular: the apostle is peremptory, "Neither fornicators, nor idolaters, nor effeminate, nor covetous, nor thieves, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God[y]:" and the consciences of many men, who yet will never yield to the conclusion, cannot choose but subsume, as the apostle goes on, "such are some of us;" nay, and such we will be too. But now if we should bespeak these men in the word of the prophet[z], "Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob,"—they should find at the last their reasons to be like themselves, vanity, and lighter than nothing; that the Word of the Lord will at last prevail, and sweep away all their refuge of lies[a].

Secondly, The power of the Word towards wicked men is seen in affrighting of them: there is a spirit of bondage, and a savour of death[b], as well as a spirit of life and liberty,

[q] Rom. xii. 2. [r] Ephes. ii. 2. [s] Zeph. i. 8. *Hieron. Theodoret. Ribera.* [t] 1 Cor. xi. 14. [u] Nec virtutem aut vitium seculum vocavit. *Tacit.* in Agric. [x] Homicidium cum admittunt singuli, crimen est; virtus vocatur, cum publice geritur. *Cypr.* l. 2. Ep. 2. [y] 1 Cor. vi. 9. [z] Isai. xli. 21. [a] Isai. xxviii. 17. [b] 2 Cor. ii. 16.

which goeth along with the Word. Guilt is an inseparable consequent of sin,—and fear, of the manifestation of guilt. If the heart be once convinced of this, it will presently faint and tremble, even at the shaking of a leaf[c], at the wagging of a man's own conscience: how much more at the voice of the Lord, which shaketh mountains, and maketh the strong foundations of the earth to tremble! If I should see a prisoner at the bar pass sentence upon his judge; and the judge thereupon surprised with trembling, and forced to subscribe and acknowledge the doom, I could not but stand amazed at so inverted a proceeding: yet in the Scripture we find precedents for it; Micaiah[d], a prisoner, pronouncing death unto Ahab, a king: Jeremiah, a prisoner[e], pronouncing captivity unto Zedekiah, a king: Paul, in his chains[f], preaching of judgement unto Felix in his robes, and making his own judge to tremble. It is not for want of strength in the Word,—or because there is stoutness in the hearts of men to stand out against it,—that all the wicked of the world do not tremble at it; but merely their ignorance of the power and evidence thereof. The devils are stronger and more stubborn creatures than any man can be; yet because of their full illumination, and that invincible conviction of their consciences from the power of the Word, they believe and tremble at it[g]. Though men were as hard as rocks, the Word is a hammer[h] which can break them: though as sharp as thorns and briers[i], the Word is a fire[k] which can devour and torment them: though as strong as kingdoms and nations, the Word is able to root them up[l], and to pull them down: though as fierce as dragons and lions[m], the Word is able to trample upon them, and chain them up.

Thirdly, The power of the Word is seen towards wicked men, in that it doth judge them. "Son of man, wilt thou judge, wilt thou judge the bloody city?" saith the Lord:[n] "Yea, thou shalt show them their abominations:"—to note, that when wicked men are made to see their filthiness in the Word, they have thereby the wrath of God, as it were, sealed upon them. "He that rejecteth me, the Word which I have

[c] Levit. xxvi. 36. [d] 1 Kings xxii. 27, 28. [e] Jer. xxxvii. 16, 17. [f] Acts xxiv. 25. [g] Jam. ii. 19. [h] Jer. xxiii. 29. [i] Ezek. ii. 6. [k] Jer. v. 14. Deut. xxxiii. 2. [l] Jer. i. 10. [m] Psalm xci. 13. [n] Ezek. xxii. 2.

spoken, the same shall judge him at the last day," saith our Saviour.[o] And "if all prophesy," saith the apostle[p], "and there come in one that believeth not, or one unlearned, he is *convinced* of all, he is *judged* of all, and the secrets of his heart are made manifest." Nay, the Word doth, in some sort, execute death and judgement upon wicked men: therefore it is said, that "The Lord would smite the earth with the rod of his mouth, and with the breath of his lips would slay the wicked[q]:" and again, "I have hewed them by the prophets, I have slain them by the words of my mouth[r]." And therefore the word of the Lord is called "*fury*" by the prophet[s], to note, that when wrath and fury is poured out upon a land, they are the effects of God's word. If a pestilence devour a city, and a sword come and glean after it, it is the Word only which slays; they are but the instruments, which are, as it were, actuated and applied by the word of God to their several services. Therefore it is that the prophet[t] saith, that wise men "see the voice of God, and hear his rod." A rod is properly to be seen, and a voice to be heard; but here is a transposition, and, as it were, a communication of properties between the word of God and his punishments; to note, that towards wicked men there is a judging, and tormenting virtue in the Word; "For judgement," saith our Saviour[u], "am I come into the world, that they which see not, might see, and that they which see, might be made blind." If it be here objected that Christ saith of himself[x], "The Son of Man is not come to destroy men's lives, but to save them; and that he came not to condemn the world, but that the world through him might be saved;" I answer, that there are two events of Christ's coming, and by consequence, of his gospel:—the one principal, and by him intended; the other accidental and occasional, growing out of the ill disposition of the subject unto whom he was sent. The main and essential business of the gospel, is to declare salvation, and to set open unto men a door of escape from the wrath to come: but when men willingly stand out, and neglect so great salvation, then, secondarily, doth Christ prove unto those men a stone of offence, and

[o] John xii. 48. [p] 1 Cor. xiv. 24. [q] Isai. xi. 8. [r] Hosea vi. 5.
[s] Jer. vi. 11. [t] Micah vi. 9. [u] John ix. 30. [x] Luke vi. 5

the gospel a savour of death unto death; as that potion which was intended for a cure by the physician, may, upon occasion of the indisposedness of the body, and stubborn radication of the disease, hasten a man's end sooner than the disease itself would have done: so that, to the wicked, the Word of God is a two-edged sword indeed, an edge in the law, and an edge in the gospel. They are on every side beset with condemnation; if they go to the law, that cannot save them; because they have broken it: if they go to the gospel, that will not save them, because they have contemned it.

Fourthly, The power of the Word towards wicked men is seen in this, that it doth ripen their sins, and make them so much the more sinful, and so much the sooner fill up their measure. "If I had not come," saith Christ[y], "and spoken unto them, they had had no sin; but now they have no cloak for their sin." A tree which is fastened unto a wall, in which the heat of the sun is more permanent and united, will bring forth ripe fruit before the ordinary season: so a people upon whom the light of the gospel hath constantly shined, and which doth often drink in the rain which falleth upon it, must needs bring forth summer-fruit[z], sins speedily ripe, and therefore be so much nearer unto cursing. There is but a year between such a tree and the fire[a]. We shall never find, that the sins of Israel and of Judah (for which they were at any time plagued with captivity) were so long in ripeness as the sins of the Canaanites, upon whom there did no light shine. The land had rest sometimes forty years: but we never find, that they were suffered to provoke the Lord to his face four hundred years together. We find, when to Nineveh he sent a prophet to reveal unto them the guilt and merit of their sins, he then set them a very short time, in which they should either forsake or ripen them, "Yet forty days and Nineveh shall be destroyed."

Fifthly, The power of the engraffed Word towards wicked men is seen even in the rage and madness, which it excites in them. It is a sign that a man hath to do with a strong enemy, when he buckleth on all his harness, and calleth together all his strength for opposition. When I see a river without any sensible noise or motion, I am ready to esteem it a

[y] John xv. 22. [z] Amos viii. 1. [a] Luke xiii. 8, 9.

standing pool; but when I look further, and there observe what huge engines it carries about, and what weighty bodies it rolleth before it,—I then believe a strength in it which I did not see: So when I see the word of Christ rouse up the rage and lusts of men, and force them to set up against it strong holds and high imagination, even the wisdom and strength of the gates of hell to keep it out; I must needs then conclude that it is indeed 'virga virtutis,' *a rod of strength*. The most calm and devout hypocrites in the world have, by the power of this word, been put out of their demure temper, and mightily transported with outrage and bitterness against the majesty thereof. One time, filled with wrath [b]; another time, filled with madness [c]; another time, filled with envy and indignation [d]; another time, filled with contradiction and blasphemy; another time, cut to the heart, and, like reprobates in hell, gnashing with their teeth [e];—such a searching power, and such an extreme contrariety there is in the gospel to the lusts of men, that if it do not subdue, it will wonderfully swell them up [f],—till it distemper even the grave, prudent men of the world with those brutish and uncomely affections of rage and fury, and drive disputers from their arguments unto stones. [g] Sin cannot endure to be disquieted, much less to be shut in and encompassed with the curses of God's word. Therefore as a hunted beast, in an extremity of distress, will turn back, and put to its utmost strength to be revenged on the pursuers, and to save its life; so wicked men to save their lusts will let out all their rage, and open all their sluices of pride and malice, to withstand that holy truth which doth so closely pursue them. Thus as beggarly masters deal with their servants, or bankrupts with their creditors,—when they should pay them their money (which they are unable to do), they then pick quarrels, and create pretences to withhold it; or as froward men, in suits of law, when their cause fails, endeavour to piece it out with rage and passion;—so do wicked men deal with God in his word, when they should pay him that service which he therein requireth of them, and which they have neither will nor power to do, when he produceth

[b] Luke iv. 28. [c] Luke vi. 11. [d] Acts v. 17. xiii. 45. [e] Acts vii. 54.
[f] Acts vi. 10, 11. vii. 57, 58. [g] John viii. 59.

his cause, and entereth into controversy. with them, convincing them in the court of their own consciences, so that they are not able to stand out,—they have then no other refuge left, but either to submit (which they will in no wise endure) or to fly into the face of the Word, and withstand it with malice, when they cannot with reason. Till men can be persuaded to lay apart all filthiness and superfluity of naughtiness, they will never receive the engraffed word[h] with meekness. For till then it is a binding word[i], which sealeth their guilt and condemnation upon them.

Lastly, The mighty power of the Word towards wicked men is seen in altering them: in their semipersuasions and semiconversions unto goodness, in restraining them from those lusts which they dearly love, and in forcing them to those external conformities, which have no inward principles to support them. The humiliation of Ahab[k], the observation of Herod[l], the incomplete persuasion of Agrippa[m], the forced obedience and flatteries of the dissembling Jews, the essays and offers of hypocrites towards religion, the velleities and hankerings of unresolved[n] wills after Christ, are notable evidences of the power and majesty which is in the gospel. If I should see a millstone in the air, not falling constantly and swiftly down, but swag and waver, and float about in a kind of unresolved motion, as if it were in a deliberation which way to go, one while yielding to its own weight, another while lingering, and by fits attempting to ascend,—how could I sufficiently wonder at that secret virtue, and those strange impressions which did retardate the natural descent of so weighty a body? So when I see men, who still retain the principles of their own corrupt nature, which carry them with as strong an impulsion to sin and Hell, as a millstone is moved unto its centre, hanker notwithstanding after goodness,—and, when they yield unto their lusts, do it not without much hesitancy and conflict of a natural conscience; I must needs acknowledge a mighty strength in that Word, which setteth bounds to the raging of so proud a sea.

From hence then the messengers of Christ, who are entrusted with the dispensation of this *rod of strength*, may be instructed how to behave themselves in that ministry. Few

[h] James i. 21. [i] Mat. xviii. 18. Mark xvi. 16. [k] 1 Kings xxi. 27.
[l] Mark vi. 20. [m] Acts xxvi. 28. [n] Psalm lxxviii. 34, 36. Luke ix. 57, 61.

men will lose any thing of that power which is given them; for every thing, in its kind, doth affect power. Now Christ, hath committed unto us the custody of his own power; and therefore we ought to manage it as "a word of power," able alone by itself, without the contemperations of human fancies, or the superstruction of human opinions, to work mightily to the salvation of those that believe, and to the conviction of gainsayers. Our commission is to charge even the great men of the world.[o] It is true, the ministers of the gospel are "servants[p]" to the church: in compassion, to pity the diseases, the infirmities, the temptations, of God's people; in ministry, to assist them with all needful supplies of comfort, or instruction, or exhortation in righteousness; in humility, to wait upon men of lowest degree, and to condescend unto men of weakest capacity. And thus the very angels in Heaven are servants to the church of Christ. But yet we are servants only for the church's good,—to serve their souls, not to serve their humours. And therefore we are such servants as may command too. "These things *command*[q] and *teach*; let no man despise thy youth."

And again, "These things speak and rebuke with all authority, let no man despise thee[r]." No ministers are more despicable than those who, by ignorance, or flattery, or any base and ambitious affections, betray the power and majestical simplicity of the gospel of Christ. When we deliver God's message, we must not then be the servants of men.[s] "If I yet please men, I were not then the servant of Christ," saith the apostle. To captivate the truth of God unto the humours of men, and to make the Spirit of Christ in his gospel to bend, comply, and compliment with human lusts,—is, with Jonah, to play the runagates from our office, and to prostrate the sceptre of Christ unto the insultation of men. There is a wonderful majesty and authority in the Word, when it is set on with Christ's spirit. He taught men ὡς ἐξουσίαν ἔχων, as one who had power[t] and authority, or privilege to speak; as one that cared not for the persons[u] of men. And, therefore, wherever his Spirit is, there will this power[x] and liberty[y] of Christ appear: for he hath given it to his minis-

[o] 1 Tim. vi. 17. [p] 2 Cor. iv. 5. [q] 1 Tim. iv. 11, 12. [r] Tit. ii. 15.
[s] 1 Cor. vii. 23. [t] Matth. vii. 29. [u] Matth. xxii. 16. [x] 1 Cor. ii. 4.
[y] 2 Cor. iii. 17.

ters [a], that they may commend themselves in the consciences [a] of those that hear them,—that they may harden their faces [b] against the pride and scorn of men,—that they may go out in armies against the enemies [c] of his kingdom,—that they may speak boldly [d] as they ought to speak,—that they may not suffer his Word to be bound, or his Spirit to be straitened, by the humours of men.

Again; We should all labour to receive the Word in the power thereof, and to expose our tender parts unto it. A cock is in comparison but a weak creature: and yet the crowing of a cock will cause the trembling of a lion. What is a bee to a bear, or a mouse to an elephant? and yet if a bee fasten his sting in the nose of a bear, or a mouse creep up and gnaw the trunk of an elephant; how easily do so little creatures, upon such an advantage, torment the greatest! Certainly the proudest of men have some tender part, into which a sting may enter. The conscience is as sensible of God's displeasure, as obnoxious to his wrath, as subject to his word in a prince, as in a beggar. If the Word, like David's stone, find that open, and get into it,—it is able to sink the greatest Goliah. Therefore, we should open our consciences unto that word, and expect his Spirit to come along with it, and receive it, as Josiah did, 'with humility and trembling.' We should learn to fear the Lord in his word, and, when his voice crieth in the city, to see his name and his power therein. "Will ye not fear me? saith the Lord; [e] will ye not tremble at my presence, who make the sand a bound to the sea?" No creature so swelling, and of itself so strong and encroaching as the sea; nothing so small, weak, smooth, and passable as the sand; and yet the sand, a creature so easily removed and swept away, decreed to hold in so raging an element. What, in appearance, weaker than words spoken by a despised man? and what, in the experience of all the world, stronger than the raging of an army of lusts? and yet that hath the Lord appointed to tame and subdue these, that men might learn to fear his power.

Again; It should teach us to rest upon God in all things, as being unto us all-sufficient, a sun, a shield, an exceeding great reward in the truth and promises of his gospel. The

[a] 2 Cor. xiii. 10. [a] 2 Cor. iv. 2. [b] Jer. i. 6, 7, 8. Ezek. iii. 8, 9.
[c] Psalm cx. 3. [d] Ephes. vi. 20. [e] Jer. v. 22.

word of God is a sure thing[f], that which a man may cast[g] his whole weight upon, and lean confidently on in any extremity.[h] All the creatures in the world are full of vanity, uncertainties, and disappointments; and then usually do deceive a man most, when he most of all relies upon them. And, therefore, the apostle chargeth us 'not to trust' in them.[i] But the word of the Lord is 'an abiding word,' as being founded upon the immutability of God's own truth. He that maketh it his refuge, relieth on God's omnipotency, and hath all the strength of the Almighty engaged to help him. Asa[k] was safe while he depended on the Lord, in his promises, against the hugest host of men that was ever read of: but when he turned aside to collateral aids, he purchased to himself nothing but perpetual wars. And this was that which established the throne of Jehoshaphat, and caused "the fear of the Lord to fall upon the kingdoms of the lands which were round about him[l];" because he honoured the word of God, and caused it to be taught unto his people. Whensoever Israel and Judah did forget to lean upon God's word, and betook themselves to human confederacies, to correspondence with idolatrous people, to facility in superstitious compliances, and the like fleshly counsels; they found them always to be but very lies, like waxen and wooden feasts, made specious, of purpose to delude ignorant comers; things of so thin and unsolid a consistence, as were ever broken with the weight of those who did lean upon them. Let us not, therefore, rest upon our own wisdom, nor build our hopes or securities upon human foundations; but let us, in all conditions, "take hold of God's covenant[m]," of this staff of his strength, which is able to stay us up in any extremities.

Again; Since the gospel is a word of such sovereign power, as to strengthen us against all enemies and temptations, to uphold us in all our ways and callings, to make us strong in the grace of Christ (for ever a Christian man's knowledge of the Word, is the measure of his strength and comfort); we should therefore labour to acquaint ourselves with God in his word, to hide it in our hearts, and grow rich in the knowledge of it. In Heaven, our blessedness shall consist in

[f] Psalm xix. 7. [g] 2 Pet. i. 19. [h] Acts xiii. 34. [i] 1 Tim. vi. 17.
[k] 2 Chron. xvi. 8, 9. [l] 2 Chron. xvii. 9, 10. [m] Isai. lvi. 2, 4, 6.

the knowledge and communion with the Father, and with his Son Jesus Christ. So that the gospel and the Spirit, are, to us upon earth, the preludes and supplies of Heaven; for by them only, is this knowledge and communion begun. And that man doth but delude himself, and lie to the world, who professeth his desire to go to Heaven, and doth not here desire to know so much of God, as he is pleased to afford to men on the earth. The gospel is the patent and charter of a Christian; all that he hath to show for his salvation; the treasure of his wealth and privileges; all that he hath to boast in, either for this life or another; the armoury of a Christian, all that he hath to hold up against the temptations and conflicts of his sorest enemies; the only tool and instrument of a Christian, all that he hath to do any action of piety, charity, loyalty, or sobriety withal; the only glass of a Christian wherein he may see his own face, and so learn to deny himself, and wherein he may see the face of God in Christ, and so learn to desire and to follow him. So that upon the matter, for any man to be ignorant of the gospel, is to unchristian himself again, and to degenerate into a heathen. "Pour out thine indignation upon the heathen, that *know thee not*[n]." Ignorance makes a man a very heathen. "This I say and testify," saith the apostle[o], "that ye henceforth walk not as other Gentiles walk in the vanity of their mind:—for you have not so learned Christ." It is not the title, nor the profession which maketh a man a real Christian, and distinguisheth him from other heathen men; but the learning of Christ in his Spirit and gospel. For as he[p] who was only outwardly, and in the flesh a Jew, might be uncircumcised in his heart; so he who is only in title and name a Christian, may be a heathen in his heart: and that more fearfully than Sodom and Gomorrah, or Tyre and Sidon, because he hath put from himself the salvation of the Lord, and judged himself unworthy of eternal life.

Lastly; If there be indeed such power in the gospel, we should labour to bear witness unto the testimony which God giveth of his Word, in a holy conversation. It is a reproach cast upon the ordinances of God, when men do, in their lives, deny that virtue, which God testifieth to be in them

[n] Jer. x. 25. [o] Ephes. iv. 17, 20. [p] Rom. ii. 28, 29. Col. ii. 11. Philip. iii. 3.

Wicked men are said to 'crucify Christ again,' to 'put him to shame,' to 'make him a liar:' not that these things can so really be, but because men, in their evil lives, carry themselves, as if indeed they were so. And, in this sense, the gospel may be said to be weak too; because the pride of men holds out against the saving power thereof. But these men must know, that the Word returneth not empty unto God, but accomplisheth some work or other; either it ripeneth weeds or corn. There is thunder and lightning both in the Word: if the one break not a heart, the other will blast it; if it be not humbled by the Word, it will certainly be withered, and made fruitless. Shall the clay boast itself against the fire, because, though it have power to melt wax, yet it hath not power to melt clay? Is it not one and the same power which hardeneth the one, and which softeneth the other? Is not the Word a sweet savour unto God, as well in those that perish, as in those that are saved? Certainly there is as wonderful a power in adding another death to him who was dead before (which, upon the matter, is to kill a dead man), as in multiplying and enlarging life. And the gospel is to those that perish, 'a savour of death unto death;' such a word as doth accumulate the damnation of wicked men, and treasure up wrath upon wrath. If it do not convert, it will certainly harden; if it do not save, it will undoubtedly judge and condemn. The Lord doth never cast away his Gospel. He that gave charge to gather up the broken meat of loaves and fishes, that nothing might be lost, will not suffer any crumb of his spiritual manna to come to nothing. Yet we find the Lord giveth a charge to his prophets[q] to preach even there where he foretold them, that their words would not be heard: "Thou shalt speak all these words unto them, but they will not hearken to thee; thou shalt also call unto them, but they will not answer thee. Son of man, I send thee to the children of Israel, to a rebellious nation; they are impudent children, and stiff-hearted. Yet thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are rebellion itself. They will not hearken unto thee, for they will not hearken unto me; for all the house of Israel are impudent and hard-

[q] Jer. vii. 27. Ezek. ii. 3, 4, 7, and iii. 7.

hearted."—Certainly, when the Lord taketh pains by his prophets, to call those who will not hear, he doth it not in vain; they shall know at length, that a prophet hath been amongst them. Therefore as the apostle saith, that "The gospel is a sweet savour even in those that perish;" so we find those messages which have contained nothing but curses against an obstinate people, have yet been as honey for sweetness in the mouth of those that preached them. I did eat the roll, saith the prophet[r] "and it was in my mouth as honey for sweetness;"—and yet there was nothing in it written but lamentations, and mourning, and woe. Jeremy[s] did not desire the woful day, but did heartily say Amen to the false prophets, in their predictions of safety; yet in regard of his ready service unto God, and of that glory which God would work out unto himself into the punishment of that sinful people, the word of prophecy which was committed unto him, was the joy and rejoicing of his heart:—so that in all respects, the gospel of Christ is a word of power, and therein we do and must rejoice.

We observed before, that this *rod of strength* is both 'sceptrum majestatis,' and 'pedum pastorale;' both the sceptre of Christ as he is a king, and his pastoral staff as he is a bishop. It denoteth the administration of Christ's kingdom, which consisteth in the dispensing of his gospel, as it is a word of majesty, and of care. So then here are (as I before observed) two observations, yet remaining to be noted out of these words, 'virga virtutis,' the *rod of thy strength.*

The first, That the gospel of Christ, accompanied with his Spirit, is a word of great glory and majesty. For we must ever make these concomitants, "We preach the gospel," saith St. Peter, "with the Holy Ghost sent down from Heaven[t]." And indeed the Spirit is peculiar to the gospel, and not belonging to the law at all, if we consider it alone by itself, under the relation of a distinct covenant. For though as it proceedeth out of Sion[u], that is, as it is an appendix and additament unto the gospel, it tends unto liberty, and so cometh not without the Spirit; yet, by itself, it gendereth nothing but bondage[x]. And therefore when the apostle[y] showeth the excellency of the gospel above the law, he

[r] Ezek. iii. 2, 10. [s] Jer. xvii. 16, xxviii. 6, and xv. 16. [t] 1 Pet. i. 12.
[u] Micah. iv. 2. [x] Rom. viii. 3. Jam. i. 25. Gal. iv. 24. [y] 2 Cor. iii. 6, 7.

calleth the one 'a ministration of death, and of the letter,' the other 'a ministration of the Spirit and life;'—to show that, properly, the Spirit belongeth unto the gospel of grace. Now then this spiritual gospel of Christ is the sceptre of his kingdom; and therefore as it is 'insigne regium,' an ensign of royalty, it importeth glory and majesty. It is a gospel full of glory: we may observe that the very typical prefigurations of that mercy, which is the sole business of the gospel of Christ, are in the Scriptures honoured with the name of 'glory.' The garments of the priests [z], being types of the evangelical righteousness of the saints, were made for *glory* and beauty. The tabernacle which was ordained for an evidence and seal of God's evangelical presence with that people, is called, by the prophet David [a], a tabernacle of *honour*; the place which God did use to fill with his own glory. The ark of God, which was nothing else but 'evangelium sub velo,' the gospel under veils and shadows, is called, by excellency, the *glory* [b] of Israel;—which is the attribute of Christ "All kings shall see thy *glory* [c]." The temple at Jerusalem was the place of God's *rest* [d]; "This is my rest for ever, here will I dwell.—Arise, O Lord God, into thy resting place, thou and the ark of thy strength." It was so called, to note, first, the stability of God's evangelical covenant in Christ: it was not to be changed [e], nor to be repented of, but to be sure and fixed [f] in Christ for ever: his kingdom, a kingdom which was not to be shaken [g]; his priesthood, a priesthood [h] which was not to pass away; his teaching, a teaching which was to continue to the world's end [i]. And secondly, to note the delight of God in Christ [k], and in the mercy which through him was unto the world revealed; therein the Lord resteth and reposeth himself, as in the crown and accomplishment of all his works. And this temple is called a glorious rest [l], a glorious high throne, [m] a house of glory [n], of beauty [o], and of holiness [p]. It is said at the first dedication thereof, that "The glory of the Lord filled it." It was not the gold or silver (wherewith, before that de-

[z] Rev. vi. 11. vii. 14, xix. 8. Exod. xxviii. 2, 40. [a] Psalm xxvi. 8. Exod. xl. 34. [b] 1 Sam. iv. 22. [c] Isai. lxii. 2. [d] Psalm cxxxii. 8, 14. 2 Chron. vi. 41. [e] Isai. liv. 9, 10. [f] Heb. viii. 13. [g] Heb. xii. 28. [h] Heb. vii. 24. [i] Matth. xxviii. 20, and ñi. 17. [k] Jer. ix. 24. Mic. vii. 18. [l] Isai. xi. 10. [m] Jer. xvii. 12. [n] Isai. lx. 7. [o] Isai. lxiv. 11. [p] 1 Kings viii. 11.

dication, it was beautified) wherein the glory thereof did consist, but in the evidence of God's presence; which, at that time, was but a cloud, whereas the true glory thereof, himself, was a sun, as the prophet [q] calls him. And with this did the Lord fill the second temple, which, for this cause, is said to have been "more glorious than the former [r]," though, in the magnificence of the structure, far inferior. Now then, as the apostle [s], in a case of just alike proportion, useth the πόσῳ μᾶλλον, a term of excess, when he speaketh of the substance in comparison of the type; "If the blood of bulls and goats did sanctify to the purifying of the flesh, *how much more* shall the blood of Christ?" so may we in this case,—If the types of evangelical things were thus glorious, *how much more* glorious must the gospel itself needs be? And therefore, as I before observed in other things, so in this is it true likewise,—that Christ and his gospel have the same attributes of glory frequently given unto them. Christ is called 'the glory of the Lord [t],' and of his people Israel [u]: and the gospel 'a glorious mystery [x],' a 'royal law [y],' 'a ministration of glory [z]:' nay 'glory itself [a];' for so I understand that place of the apostle, that "ye would walk worthy of God, who hath called you unto his kingdom and glory," that is, unto the knowledge of his gospel; for of that in all the antecedent parts, and in the verse immediately following, doth the apostle speak:—a glory, which draweth the study and amazement of the most glorious [b] creatures of God unto it.

To consider this point more particularly: The glory and majesty of the gospel of Christ appeareth principally in four things: in the author of it: in the promulgation and publishing of it: In the matter which it contains; and in the ends, purposes, or uses, for which it serves.

First, In the author of it; Many things of small worth, have yet grown famous by the authors of them, and, like the unprofitable children of renowned progenitors, hold their estimation and nobility from the parents which begat them. And yet from men who are unclean, there will ever descend some uncleanness upon the works which they do. But the

[q] Mal. iv. 2. [r] Hag. ii. 7, 9. [s] Heb. ix. 13, 14. [t] Isa. x. 3. and lxvi. 18. [u] Luke ii. 32. [x] Col. i. 27. [y] James ii. 8. [z] 2 Cor. iii. 8, 9. [a] 1 Thes. ii. 12. [b] 1 Pet. i. 12.

gospel is therefore indeed a glorious gospel, because it is 'the gospel of the blessed God.' There is glory in all the works of God, because they are his; for it is impossible that so great a workman should ever put his hand to an ignoble work. And, therefore, the prophet David useth his 'glory' and his 'handy-work,' promiscuously for the same thing; "The heavens declare the glory of God, and the firmament showeth his handy-work;"—to note, that there is an evidence of glory in any thing which he puts his hand unto. And yet the prophet there showeth, that there is more glory in the law of his mouth, than in the works of his hands: "The Lord is better known by Sion, and his name greater in Israel," than in all the world besides: the more God doth communicate himself unto any of his works, the more glorious it is. Now there is nothing wherein God hath so much put himself, wherein he may be so fully known, communicated with, depended upon, and praised,—as in his gospel. This is a glass, in which the blessed angels do see and admire the unsearchable riches of his mercy to the church, which they had not, by their own observation, found out from the immediate view of his glorious presence. In the creatures, we have him a God of power and wisdom,—working all things in number, weight and measure, by the secret vigour of his providence,—upholding that being which he gave them, and ordering them to those glorious ends for which he gave it. In the law, we have him a God of vengeance and of recompense,—in the publication thereof threatening, and in the execution thereof inflicting, wrath upon those that transgress it. But, in the gospel, we have him a God of bounty and endless compassion; humbling himself, that he might be merciful to his enemies,—that he might himself bear the punishments of those injuries which had been done unto himself,—that he might not offer only but beseech his own prisoners to be pardoned and reconciled again. In the creature, he is a God above us; in the law, he is a God against us; only in the gospel he is 'Emmanuel, a God with us,' a God like us, a God for us.

There is nothing doth declare God so much to be God, as his mercy in the gospel. He is invisible in himself; we cannot see him but in his Son. He is unapproachable in himself; we cannot come unto him but by the Son. Therefore

when he maketh himself known in his glory to Moses, he sendeth him not to the creation, nor to Mount Sinai, but putteth him 'into a rock' (being a resemblance of Christ) and then maketh a proclamation of the gospel unto him. Moses' prayer was, "I beseech thee, show me thy glory." How doth the Lord grant this prayer? "I will make all my goodness to pass before thee;"—and then revealeth himself unto him almost all by mercy:—"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin [c];" to note unto us, that the glory of God is in nothing so much revealed, as in his goodness. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his people [d]?"

Besides; Though the law be indeed from God, as from the author of it, so that, in that respect, there may seem to be no difference of excellency between that and the gospel; yet we must observe that, by the remainders of creation, though God should not have revealed his law again unto Moses in the Mount,—much of the law, and by consequence of God himself, might have been discovered by human industry, as we see by notable examples of the philosophers and grave heathens. But the gospel is such a mystery [e], as was for ever hidden from the reach and very suspicion of nature, and wholly of divine revelation. "Eye hath not seen, nor ear heard, neither have entered into the hearts of men, the things which God hath prepared for them that love him:"—the apostle [f] speaketh it of the mystery of the gospel; noting, that it is above the observation, or learning, or comprehension, of nature, so much as to suspect it. Nay, the natural enquiry of the angels themselves could never have discovered it; even unto them it is 'made known by the church [g];' that is, If it had not been for the church's sake, that God would reveal so glorious a mystery, the angels in Heaven must have been for ever ignorant of it. So extremely desperate was the fall of man, that it wanted the infinite and unsearchable wisdom of God himself to find out a

[c] Exod. xxxiii. 18, 19, and xxxiv. 6, 7. [d] Mic. vii. 18. [e] Rom. xvi. 25.
[f] 1 Cor. ii. 7, 9. [g] Ephes. iii. 9, 10.

remedy against it. If the Lord should have proceeded thus far in mercy towards man, and no farther,—Thou art a wretched creature, and I am a righteous God; yea, so heavy is my wrath, and so woful is thy condition, that I cannot choose but take compassion upon thee; and therefore I will put the matter into thine own hands; requisite it is, that my pity towards thee should not swallow up the respects to mine own justice and honour, that my mercy should be a righteous and a wise mercy. Consult therefore together, all ye children of men, and invent a way to reconcile my justice and mercy to one another; set me in a course to show you mercy, without parting from mine own right, and denying the righteous demands of mine offended justice,—and I will promise you to observe it;—I say, if the mercy of the Lord should have confined itself within these bounds, and referred the method of our redemption unto human discovery, we should for ever have continued in a desperate estate, everlastingly unable to conceive, or so much as in fancy to frame unto ourselves, a way of escape. As the creatures, before their being, could have no thought or notion of their being educed out of that nothing which they were before; so man, fallen, could not have the smallest conjecture or suspicion of any feasible way to deliver himself out of that misery into which he fell. If all the learning in the world were gathered into one man, and that man should employ all his time and study to frame unto himself the notions of a sixth or seventh sense, which yet are as expressly fashioned amongst those infinite ideas of God's power and omniscience, as these five which are already created,—he would be as totally ignorant of the conclusion he sought at last, as he was at first. For all human knowledge of natural things is wrought by a reflection upon those phantasms or ideas, which are impressions made from those senses we already use; and are indeed nothing else but a kind of notional existence of things in the memory of man, wrought by an external and sensible perception of that real existence, which they have in themselves. And yet, in this case, a sixth or a seventh sense would agree 'in genere proximo,' and so have some kind of cognation with those we already enjoy. But a new covenant, a new life, a new faith, a new salvation, are things,

'toto genere,' beyond the strain and sphere of nature. That two should become one, and yet remain two still, as God and man do in one Christ; that he who maketh, should be one with the thing which himself hath made; that he who is above all, should humble himself; that he who filleth all, should empty himself; that he who blesseth all, should be himself a curse; that he who ruleth all, should be himself a servant; that he who was the 'Prince of life,' and 'by whom all things in the world do consist,' should himself be dissolved and die; that mercy and justice should meet together, and kiss each other; that the debt should be paid, and yet pardoned; that the fault should be punished, and yet remitted; that death, like Sampson's lion, should have life and sweetness in it, and be used as an instrument to destroy itself;—these and the like evangelical truths are mysteries which surpass the reach of all the princes of learning in the world. It is to be believed by a spiritual light [h], which was not so much as possible to a human reason. We may observe, that every person in the Trinity, setteth himself to teach the mystery of the gospel. The Father revealeth it unto men: "Flesh and blood hath not revealed it unto thee, but my *Father* which is in Heaven.[i]—It is written in the prophets, They shall be all taught of God. Every man therefore that hath heard and learned of the *Father*, cometh unto me.[k]"—The Son likewise teacheth it unto men: therefore he is called the "angel of God's covenant and counsel[l]," that is, the revealer thereof, because unto the world he made known that deep project of his Father's counsel, touching the restoring of mankind. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him [m]." He only it is who openeth the bosom of his Father, that is, who revealeth the secret and mysterious counsels, and the tender and compassionate affections (for the bosom is the seat of secrets of love) of his Father unto the world. And there he is said to be a "teacher sent from God [n]," and to be "the Lord which speaketh from Heaven [o]" in the ministry of his gospel; and

[h] Non humana ratione possibile, sed spiritus efficacia credibile. *Ambros.* Ideo certum, quia impossibile. *Tertul.* [i] Matth. xvi. 17. [k] John vi. 45. [l] Officii non naturæ vocabula, quia magnum cogitatum patris super hominis restitutione annunciavit seculo. *Tertul.* [m] John i. 18. [n] John iii. 2. [o] Heb. xii. 25.

the doctrine which he teacheth, is called "a heavenly doctrine [p]," and "a heavenly calling [q]," and "a high calling [r]," and oft by the apostle to the Hebrews, τὰ ἐπουράνια, "heavenly things [s];"—to note, that they are not of a natural or earthly condition, and therefore not within the comprehension of an earthly understanding. It is "a wisdom which is from above [t]."—The Holy Ghost likewise is a revealer of the gospel unto the faithful. He was sent that he might "convince the world, not only of sin, but of righteousness and judgement too [u]," which are evangelical things. "The Spirit searcheth all things, even the deep things of God [x]," that is, his unsearchable love, wisdom, and counsel, in the gospel. Therefore the gospel is called "the law of the Spirit of life [y]," and "The ministration of the Spirit [z]," and "The revelation of the Spirit [a];" and "No man can call Jesus Lord, but by the Holy Spirit [b];" that is, though men may, out of external conformity to the discipline and profession under which they live, with their mouths acknowledge him to be the Lord; yet their hearts will never tremble, nor willingly submit themselves to his obedience; their conscience will never set to its seal to the spiritual power of Christ over the thoughts, desires, and secrets of the soul, but by the overruling direction of the Holy Ghost. Nature taught the Pharisees to call him Beelzebub and Samaritan [c]; but it is the Spirit only, which teacheth men to acknowledge him a Lord. Christ is not "the power nor the wisdom of God to any, but to those who are called [d];" that is, to those unto whose consciences the Spirit witnesseth the righteousness, which is to be found in him. So then the publication of the gospel belongeth unto men; but the effectual teaching and revelation thereof unto the soul [e], is the joint work of the Holy Trinity, opening the heart to attend, and persuading the heart to believe the gospel, as a thing worthy of all acceptation. Thus the gospel is a glorious thing, in regard of the original and author of it.

[p] John iii. 12. [q] Heb. iii. 1. [r] Phil. iii. 14. [s] Heb. viii. 5. ix. 23. [t] James iii. 17. [u] John xvi. 8. 11. [x] 1 Cor. ii. 10, 11, 12. [y] Rom. viii. 2. [z] 2 Cor. iii. 8. [a] Ephes. i. 17. and iii. 16, 19. 1 Pet. i. 11, 12. [b] 1 Cor. xii. 3. [c] Matth. xii. 24. John viii. 44. [d] 1 Cor. i. 24. [e] 2 Thes. ii. 13, 14. Acts xvi. 14.—Deus nos adjuvat et ut sciamus, et ut amemus. *Aug. Epist.* 143.

From whence we may infer,—That whatever men think of the ministry and dispensation of the Word, yet undoubtedly the neglect and scorn which is showed it, is done unto Christ himself, and that in his glory.—He that receiveth not his word, rejecteth his person [f]; and the sin of a man against the Word, which we speak in the name and authority of Christ, and in the dispensation of that office wherewith he hath entrusted us, is the same with the sins of those men, who despised him in his own person. You will say,—Christ is in Heaven; how can any injuries of ours reach unto him? —Surely though he be in Heaven, (which is now the court of his royal residence) yet he hath to do upon earth, as one of the chief territories of his dominion; and, in the ministry of his Word, he speaketh from Heaven still [g]. He it was, who, by his ambassador St. Paul, "came and preached peace [h] to the Ephesians, who were afar off." His Spirit it was, which "in the prophets did testify of his sufferings and glory [i]." He it was, who gave manifest proof of his own power [k], speaking in his apostles. He then who refuseth to obey the words of a minister in the execution of his office, when he forewarneth him of the wrath to come, and doth not discern the Lord's voice therein,—but in despite of this ministerial citation unto the tribunal of Christ, will still persist in the way of his own heart, and as he hath been, so resolveth to continue, a swearing, blasphemous, luxurious, proud, revengeful, and riotous person, thinking it baseness to mourn for sin, and unnecessary strictness to humble himself to walk with God; and yet because all men else do so, will profess his faith in the Lord Jesus;—that man is a notorious liar; yea (as the apostle speaketh) "he maketh God a liar" too, in not believing [l] the record which he giveth of his Son, which is that he should "wash away the filth, and purge out the blood of his people with a spirit of judgement, and a spirit of burning [m]:" that "he should sit as a refiner and purifier of silver [n], purging his priests that they might offer unto the Lord an offering in righteousness." He walketh contrary to that covenant of mercy which he professeth to lay hold on; for this is one of the great promises of the covenant,—"I will sprinkle clean water upon you [o], and ye shall be clean

[f] John xii. 48. [g] Heb. xii. 25. [h] Eph. ii. 17. [i] 1 Pet. i. 11. [k] 2 Cor. xiii. 3. [l] John v. 10. [m] Isai. iv. 4. [n] Mal. iii. 3. [o] Ezek. xxxvi. 25, 27.

from all your filthiness; and from all your idols will I cleanse you. I will put my Spirit within you, and cause you to walk in my statutes."—He walketh contrary to the quality of that fear of God, which yet he professeth to feel as well as others: For the fear of the Lord is a clean thing[p]. He walketh contrary to the virtue of that blood, with which, notwithstanding, he professeth to be sprinkled: for the blood of Christ cleanseth not only the lives, but the very consciences of men from dead works[q]: that is, makes them so inwardly labour for purity of heart, as that they may not be conscious to themselves of any, though the most secret allowed sin.—He walketh contrary to the fruitfulness of that grace, which alone he professeth to boast in: for the Spirit of grace which is poured from on high[r], maketh the very wilderness a fruitful field.—He walketh contrary to the properties of that faith, by which alone he hopeth to be saved: for true faith purifieth the heart[s]; and therefore a pure heart and a good conscience are the inseparable companions of an unfeigned faith[t]. And therefore whatever verbal and ceremonious homage he may tender unto Christ, yet, in good earnest, he is ashamed of him, and dares not prefer the yoke of Christ before the lust of the world, or the reproaches of Christ before the treasures of the world.

Why should it be treason to kill a judge in his ministry on the bench; or esteemed an injury to the state, to do any indignity to the ambassador of a great prince; but because, in such relations, they are persons public and representative, "ut eorum bona malaque ad rempublicam pertineant?" why should the supreme officer of the kingdom write 'Teste meipso,' in the name and power of his prince, but because he hath a more immediate representation of his sacred person, and commission thereunto? Surely, the case is the same between Christ and his ministers in their holy function. And therefore we find the expressions promiscuous: sometimes *εὐαγγέλιον τοῦ Χριστοῦ*, 'The gospel of Christ[u];' and sometimes *εὐαγγέλιόν μου*, 'My gospel[x];' sometimes *τὸ κήρυγμα Ἰησοῦ Χριστοῦ*, 'The preaching of Jesus Christ[y];' and sometimes *τὸ κήρυγμά μου*, 'My preaching.'[z] In the virtue

[p] Psal. xix. 9. [q] Heb. ix. 14. [r] Isai. xxxii. 15. [s] Acts xv. 9. [t] 1 Tim. i. 5. [u] Rom. xv. 19. [x] Rom. ii. 16. [y] Rom. xvi. 25. [z] 1 Cor. ii. 4.

of which synergy [a] and copartnership with Christ and with God, as he saveth, so we save [b]; as he forgiveth sins, so we forgive them [c]; as he judgeth wicked men, so we judge them [d]; as he beseecheth, so "we also beseech [e]," saith the apostle, "that ye be reconciled, and receive not the grace of God in vain;" we by his grace and he by our ministry [f].—He therefore that despiseth any conviction out of the book of God (and he that obeyeth not, doth despise, for the Lord calleth disobedience rebellion, stubbornness, and a rejecting of his Word [g]); he that persisteth in any known sin, or in the constant omission of any evident duty,—fighteth against Christ himself, throweth away his own mercy, stoppeth his ears at the entreaties of the Lord, and committeth a sin directly against Heaven. And if he so persist, God will make him know, that there is flaming fire prepared for those that obey not the gospel of our Lord Jesus Christ. [h]

Therefore, whensoever we come unto the Word read or preached, we should come with an expectation to hear Christ himself speaking from Heaven unto us, and bring such affections of submission and obedience as becometh his presence. "Let him that hath an ear, hear what the Spirit saith unto the churches. [i]—I will hear what God the Lord will speak; for he will speak peace unto his people. [k]—" Christ's sheep [l] discern his voice in the dispensation of the gospel, and will not know the voice of strangers. And this was the honour of the Thessalonians [m], and the men of Berea [n], that, in the preaching of the Word, they set themselves as in God's presence, expecting it in his authority, and receiving it in his name. Dareth any man to rush with a naked weapon into the presence of his prince, and, with scorn, to throw back his own personal command into his face again? and shall we dare to come armed with high thoughts, and proud reasonings [o], and stubborn resolutions against the majesty of the Lord himself, who speaketh from Heaven unto us? "Receive with meekness," saith the apostle, "the engraffed word, which is able to save your souls [p]."

[a] 1 Cor. iii. 9. 2 Cor. vi 1. [b] James v. 20. [c] John xx. 23. [d] Ezek. xx. 4. [e] 2 Cor. v. 20. [f] δι' ἡμῶν τῶν τὸ ἐκείνου ἀναδεξαμένων ἔργον. *Chrys.* [g] 1 Sam. xv. 22, 23. [h] 2 Thes. i. 8. [i] Revel. ii. 7. [k] Psal. lxxxv. 8. [l] John x. 4, 5. [m] 1 Thes. ii. 13. [n] Acts xvii. 11. [o] Jer. xiii. 15, 17. [p] James i. 21.

—The Word doth not mingle nor incorporate, and, by consequence, doth not change nor save the soul, but when it is received with meekness; that is, when a man cometh with a resolution to lay down his weapons, to fall down on his face, and give glory to God; he that is "swift to wrath," that is, to set up stout[q] and fretful affections against the purity and power of the Word, to snuff[r] against it, and to fall backward[s] like pettish children which will not be led, will be very slow to hear, to obey it; for "the wrath of man doth not work the righteousness of God[t]." A proud hearer will be an unprofitable liver. Ever therefore come unto the Word with this conclusion,—It may be, this day will God strike me in my master-vein: I am an unusual profaner of his glorious name; a name which I should fear for the greatness, and love for the goodness, and adore for the holiness of it; he will peradventure lay close to my conscience that guilt, which himself hath declared to be in this great sin, that whatsoever is more than yea and nay, is sin unto me,—and whatsoever is sin, is Hell to my soul. I am a vain person, a companion of loose and riotous men: it may be, the Lord will urge upon my conscience the charge of his own Word, not to company with fornicators, to have no fellowship with the unfruitful works of darkness, not to follow a multitude to do evil, and that though hand join in hand, yet sin shall not go unpunished. I am unprofitable, loose, and rotten in my discourse; and he will ply me with his own authority, that for every idle word I must render an account. I am full of oppression and unjust gain; and the Lord will now urge the instructions of Nehemiah[u], and the restitution of Zaccheus[x] upon me. In these or any other the like cases, if a man can come with St. Paul's temper of heart, 'not to consult with flesh and blood[y],' but 'Lord, what wilt thou have me to do[z]?' or with the answer of Samuel, 'Speak, Lord, for thy servant heareth[a];' or with the resolution of Cornelius, 'I am here present before God, to hear all things that shall be commanded of God[b];' I am come with a purpose of heart to cleave unto thy holy will in all things; here

q Mal. iii. 13. r Mal i. 13. s Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε. Acts vii. 51.
t Jam. i. 19, 20. u Nehe. v. 11, 12. x Luke xix. 8. y Gal. i. 16.
z Acts ix. 6. a 1 Sam. iii. 10. b Acts x. 33.

I am in my sins, strike where thou wilt, cut off which of mine earthly members thou wilt,—I will not arm it, I will not extenuate it, I will not dispute with thee, I will not rebel against thee, I will second thee in it; I will praise thee for it:—this is to give God the glory of his own gospel.—It is not to part from a little money towards the maintenance of the Word, or to vouchsafe a little countenance to the dispensers of it (and yet, alas, how few are there, who repay unto the ministers of the gospel that double honour, which God, and not they, hath given unto them!); but to part from our lusts, and to suffer our old man to be crucified, which giveth honour to the Word. If a man had a thousand of rams, and ten thousand rivers of oil, and would be content to part from them all for God's worship; if a man had children enough, and, in a famine of the Word, would buy every sermon which he heareth, with the sacrifice of a son;—yet all this would not give glory enough to the ordinance of God. Men naturally love their lusts, the issue of their evil hearts, better than their lands, or the children of their body. If Herod's son stand in the way of his ambitious security, it were better to be his hog than his child. The loss of cattle, and fruits, and water, and light, and the first-born of all the land, was not enough to make Pharaoh let go his sin; he will once more rush into the midst of a wonderful deliverance of Israel, and venture his own and his people's lives, for but the bondage of his enemies, and the satisfaction of his lust. To do justly then, to love mercy, and to walk humbly before God, to acknowledge his name in the voice of the minister, and to put away the treasures of wickedness out of our hands,—this only is to give God the glory which is due unto his Word.[c]

Secondly, The gospel is glorious in the promulgation and publishing of it unto the world. And this may appear whether we consider the initial promulgation in Christ's own personal preaching; or the plenary revelation thereof, in the sending of the Holy Ghost to those selected vessels, who were to carry abroad this treasure unto all the world. For the former we may note, that there was a resemblance of state and glory observed in the preaching of Christ. A fore-

[c] Micah vi. 6, 10.

runner sent to prepare his way [d], and to bear his sword before him, as a herald to proclaim his approach, and then at last is revealed the glory of the Lord. And thus we may observe, how he sent his harbingers "before his face into every city and place, whither he himself would come [e]:" that so men might prepare themselves, and lift up their everlasting gates, against this prince of glory should enter in. When one poor ordinary man intendeth to visit another, there is no state nor distance, no ceremonies, nor solemnities observed; but when a prince will communicate himself unto any place, there is a publication, and officers sent abroad to give notice thereof, that meet entertainments may be provided. So doth Christ deal with men; he knoweth how unprepared we are to give him a welcome, how foul our hearts, how barren our consciences: and, therefore, he sendeth his officers before his face with his own provision, his graces of humiliation, repentance, desire, love, hope, joy, hungering and thirsting, after his appearance; and then, when he is esteemed worthy of all acceptation, he cometh himself.

Look upon the more consummate publication of the gospel (for Christ in his own personal preaching is said but to have *begun* to teach [f]) and we shall see, that as princes, in the time of their solemn inauguration, do some special acts of magnificence and honour, open prisons, proclaim pardons, create nobles, stamp coin, fill conduits with wine, distribute donatives, and congiaries to the people; so Christ, to testify the glory of his gospel, did reserve the full publication thereof unto the day of his instalment, and solemn re-admission into his Father's glory again. "When he ascended up on high, he then led captivity captive, and gave gifts unto men [g]," namely, the Holy Ghost, who is called 'the gift of God [h],' and, in the plural number, 'gifts;' as elsewhere he is called 'seven spirits [i],' to note the plenty and variety of graces, which are by him shed abroad upon the church,—wisdom, and faith, and knowledge, and healings, and prophecy, and discerning, and miracles, and tongues: "All these works one and the self-same spirit, dividing to every

[d] Isa. xl. 3, 4, 5. Mal. iii. 1, 4, 5. [e] Luke x. 1. [f] Acts i. 1. Heb. ii. 3. [g] 1 Cor. xii. 8, 11. [h] Acts ii. 38. Acts viii. 20. Joh. iv. 10. [i] Rev. i. 4.

man severally as he will." And these gifts were all shed abroad for evangelical purposes, for the perfecting of the saints, for the work of the ministry, and for the edifying[k] of the body of Christ. And this spirit, St. Peter[l] tells us, is 'a spirit of glory:' and therefore, that gospel, for the more plentiful promulgation whereof he was shed abroad, must needs be a gospel of glory too.

And this farther appears, because, in this more solemn publication of the gospel, there was much more abundance of glorious light and grace shed abroad into the world. The Sun of Righteousness, in his estate of humiliation, was much eclipsed with the similitude of sinful flesh, the communion of our common infirmities, the poverty of a low condition, the grief and vexation of the sins of men, the overshadowing of his divine virtue, the form and entertainment of a servant, the burden of the guilt of sin, the burden of the law of God, the ignominy of a base death, the agony of a cursed death. But when he ascended up on high, like the sun in his glory, he then dispelled all these mists; and now sendeth forth those glorious beams of his gospel and Spirit, which are the two wings, by which he cometh unto the churches, and under which the healing and salvation of the world is treasured.[m] John Baptist[n] was the last and greatest of all the prophets, who foretold of Christ; a greater had not been born of women: and yet he was 'less than the least in the kingdom of heaven,' that is, than the least of those upon whom the promise of the Spirit was shed abroad, for the more glorious manifestation of the kingdom of his gospel. All the prophets and the law prophesied until John; but, at the coming of Christ, they seemed to be taken away, not by way of abrogation and extinguishment, as the ceremonies,—but by way of excess and excellency, "ut stellæ exiliores ad exortum solis," as the orator speaks. So saith the apostle[o], —"Even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth." Therefore the full revelation of the gospel is called 'an effusion of the Spirit,' not in dew but in showers of rain[p], which multiply into 'rivers of living water,' (for the rain of the Spirit

[k] Eph. iv. 12, 13. [l] 1 Pet. iv. 14. [m] Mal. iv. 2. Ezek. xlvii. 8, 9. Isai. xxxv. 5, 6, 7. [n] Mat. xi. 11, 13. [o] 2 Cor. iii. 10. [p] Heb. vi. 7. John vii. 38. iv. 14. Isa. xi. 9. xliv. 3.

floweth from heaven as from a spring) and into 'wells of salvation,' and into 'a sea of knowledge.' Which attributes note unto us two things. First, The abundance of spiritual grace [q] and knowledge by the gospel; it should be a river: —Secondly, The growth and increase thereof; it should be 'living water [r],' multiplying and swelling up like the waters of the sanctuary [s], till it came to a bottomless and unmeasurable sea of eternal life. And to touch that which was before spoken of, very glorious are the virtues of the Spirit in the gospel, intimated in this similitude of 'living water.' To quench the wrath of God, that otherwise consuming and unextinguishable fury, which devoured the adversaries with everlasting burnings:—To satisfy those desires of the thirsty soul which itself begetteth: for the Spirit is both for medicine and for meat; for medicine, to cure the dull and averse appetites of the soul; and for meat, to satisfy them. The Spirit is both 'a Spirit of supplication [t],' and 'a Spirit of grace or satisfaction;'—a Spirit of supplication, directing us to pray; and a Spirit of grace, supplying those requests, and satisfying those desires which himself did dictate:—to cleanse [u], to purify, to mollify, to take away the barrenness of our natural hearts [x]:—to overflow and communicate itself to others [y]:—to withstand and subdue every obstacle [z] that is set up against it:—to continue and to multiply to the end.

By this then we learn the way how to abound in grace and glory, and how to be transformed into the image of Christ. The beam and light of the sun is the 'vehiculum' of the heat and influence of the sun; so the light of the gospel of Christ is that which conveyeth the virtue and gracious working of the Spirit upon the soul. And therefore we are to seek those varieties of grace, which are for meat to satisfy the desires, and for medicine to cure the bruises, of the soul, only upon the banks of the waters of the sanctuary [a]; that is, in the knowledge of the word of truth, which is the gospel of salvation. The more of this glorious light a man hath, the more proportion of all other graces will he have too. And, therefore, the apostle [b] puts the growth of these two together, as contributing a mutual succour unto one another,

q Tit. iii. 6. r John iv. 10. s Ezek. xlvii. 12. t Zech. xii. 10.
u Ezek. xxxvi. 25. x Isa. xxxv. 6, 7. Ezek. xi. 19. y Mal. iii. 16.
Gal. vi. 1, 2. z Gal. v. 17. Phil. i. 27. a Ezek. xlvii. 12. b 2 Pet. iii. 18.

"Grow in grace, and in the knowledge of our Lord Jesus Christ:" your grace will enlarge your desires of knowledge; and your knowledge will multiply your degrees of grace.—And St. Paul[c] makes the knowledge of the will of God in wisdom, and after a spiritual manner, to be the ground of fruitfulness in every good work; and that again an inducement to increase in knowledge: as, in the twisting together of two cords into one rope, they are by art so ordered, that either shall bind and hold in the other. As, in the heavens, the inferior orbs have the measure and proportion of their general motions from the supreme; so, in the motions of grace in the soul, the proportion of all the rest ariseth from the measure of our spiritual and saving light. The more distinctly and thoroughly the spirit of a man's mind is convinced of the necessity, beauty, and gloriousness of heavenly things, the more strong impressions thereof will be made upon all subordinate faculties; for we move towards nothing without preceding apprehensions of its goodness;—which apprehensions as they more seriously penetrate into the true and intimate worth of that thing, so are the motions of the soul thereunto proportionably strengthened. As the hinder wheels in a coach ever move as fast as the former which lead them; so the subordinate powers of the soul are overruled in their manner and measure of working towards grace, by those spiritual representations of the truth and excellency thereof, which are made in the understanding by the light of the gospel. Thus the apostle[d] telleth us, that "the excellency of the knowledge of Christ" was that which made him so earnest to win him; "the knowledge of the power of his resurrection, and fellowship of his sufferings," was that which made him reach forth, and press forward unto the mark and price of that high calling which was before him.

Thirdly, The glory of the gospel of Christ with his Spirit may be considered in regard of the matters which are therein contained, namely, the glory, the excellency, the treasure, of God himself. "We all," saith the apostle[e], "with open face behold, as in a glass" (that is, in the spiritual ministration of the gospel, having the veil of carnal stupidity taken

[c] Col. i. 9, 10. [d] Phil. iii. 8, 14. [e] 2 Cor. iii. 18.

away by the Spirit) "the glory of the Lord." What glory do we here behold, but that which a glass is able to represent? Now 'in speculo nisi imago non cernitur,' nothing can be seen in a glass but the image of that thing which sheddeth forth its species thereupon: and therefore he immediately addeth, "We are changed into the same image from glory to glory." And elsewhere[f] he putteth these two together, "Man is the image and glory of God:" for nothing can have any thing of God in it, any resemblance or form of him, but so far it must needs be glorious. But how do we in the gospel see the image of God who is invisible? The apostle expresseth that elsewhere[g]; "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Christ is the image and express character of his Father's glory, as the impression in the wax is of the form and fashion of the seal. There is no excellency in God, which is not completely, adequately, and distinctly, in Christ: so that in that glass, wherein we may see him, we may likewise see the glory of the Father. Now the gospel is 'the face of Jesus Christ,'—that which as lively setteth forth his grace and Spirit to the soul, as if he were present in the flesh amongst us. Suppose we that a glass could retain a permanent and unvanishing species of a man's face within it; though he himself were absent, might we not truly say, This glass is the face of that man, whose image it so constantly retaineth? So, inasmuch as Christ is most exactly represented in his gospel (so that when we come into his personal and real presence, to know even as we are known, we shall be able truly to say, This is indeed the very person who was so long since, in his gospel, exhibited to my faith, 'sic ille manus, sic ora gerebat') it is therefore justly by the apostle called 'the face of Jesus Christ;' and the 'glass wherein we see the image and glory of God.' As it is the same light which shineth from the sun upon a glass, and from a glass upon a wall; so it is the same glory which shineth from the Father upon the Son, and from the Son upon the gospel: so that in the gospel we see the unsearchable treasures of God, because his treasures are in his Son.

[f] 1 Cor. xi. 7. [g] 2 Cor. iv. 4, 5, 6.

Therefore, that which is usually called 'preaching the gospel[h],' is, in other places, called 'preaching the kingdom[i],' and the riches of Christ[k],' to note the glory of those things which are in the gospel revealed unto the church.

It containeth the glory of God's wisdom, and that wisdom is Πολυποίκιλος σοφία, 'a manifold, and various wisdom[l]' as the apostle speaketh[m]; who therefore calleth Christ and his gospel by the name of 'wisdom:' "We preach Christ crucified, to those that are called, the power of God, and the wisdom of God;" and "we speak wisdom amongst them that are perfect:" wisdom to reconcile his own attributes of mercy and truth, righteousness and peace,—which, by the fall of man, seemed to be at variance among themselves; wisdom in reconciling the world of obstinate and rebellious enemies unto himself; wisdom in sanctifying the whole[n] creation by the blood of the cross, and repairing those ruins which the sin of man had caused; wisdom in concorporating Christ and his church, things, in their own distinct natures, as unapt for mixture, as fire and water in their remotest degrees; wisdom in uniting the Jews and Gentiles, and reducing their former jealousies and disaffections unto an intimate fellowship in the same common mysteries: in one word, wisdom above the admiration of the blessed angels, in finding out a way to give greater satisfaction to his offended justice, by showing mercy and saving sinners, than he could ever have received by either the confusion or annihilation of them. It containeth the glory of God's goodness and mercy, of that εὐδοκία 'good will' towards men, which brought glory to God, and to the earth peace: for the gospel is, as it were, a love-token or commendatory epistle of the Lord unto his church. God left not himself without witnesses[o] of his care, and evidences of some love, even to those whom he suffered to walk in their own ways, without any knowledge of his gospel: he did them good, he gave them rain from heaven, and fruitful seasons: so even they had experience of some of his goodness, the goodness of his providence; for he is the Saviour of all men. But the gospel containeth all God's goodness, as a heap and miscellany of universal

[h] Rom. xv. 19. 1 Cor. xv. 1. [i] Acts xx. 25. [k] Ephes. iii. 8. [l] Ephes. iii. 10. [m] 1 Cor. i. 24. ii. 6, 7. [n] Rom. viii. 22. [o] Acts xiv. 16, 17.

mercy: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy." God's special and gracious mercy, the mercy of his promises in Christ, doth convey unto the soul an interest in all his goodness: nay, it maketh all things good unto us; so that we may call them ours, as gifts and legacies from Christ. He hath given to us all things that pertain to life and godliness[p], the world, and life, and death, and things present, and things to come; "all are yours," saith the apostle.[q] Death itself and persecutions are amongst the legacies of Christ unto the church, and a portion of all that goodness, with which, in the gospel, she is endowed. It contains the glory of God's power and strength; for it is "the power of God unto salvation," as hath been declared. It containeth the glory of God's grace: The grace of his favour towards us, and the grace of his Spirit in us. "The law was given by Moses, but grace came by Christ[r];" that is, favour instead of God's fury, and strength instead of man's infirmity. For because man was unable to fulfil the law, therefore the law came with wrath and curses against man; but in the gospel of Christ there is abundance, even a whole kingdom of grace: the apostle saith, that by Jesus Christ "grace reigned."[s] There is grace to remove the curse of the law by God's favour towards us: so that on all sides the law is weak; unable, by reason of man's sin, to save; and unable, by reason of God's favour, to condemn. And there is grace to remove the weakness of man by God's Spirit in us: for though our own spirit lust unto envy[t], or set itself proudly against the law of God; yet he giveth more grace, that is, strength enough to overcome the counterlustings of the flesh against his will, and to enable us in sincerity and evangelical perfection, to fulfil the commands of the law. Lastly, It containeth, in some sort, the glory of God's heavenly kingdom, in that therein are let in the glimpses and first-fruits, the seals and assurances thereof unto the soul by the promises, testimonies and comforts of the Spirit. And therefore it is frequently called

p 2 Pet. i. 3, 4. q 1 Cor. iii. 21. r John i. 17. s Rom. v. 21.
t James iv. 5, 6.

'the gospel of the kingdom [u],' and 'the mysteries of the kingdom of God;' namely, that kingdom which beginneth here, but shall never end. As if a man, born in Ireland, be afterward transplanted into England, though he change his country, he doth not change his king, or his law, but is still under the same government:—so when a Christian is translated from earth to heaven, he is still in the same kingdom: in heaven it is the kingdom of glory, mended much by the different excellency of the place, and preferment of the person: in earth, it is the same kingdom, though in a less amene and comfortable climate, the kingdom of the gospel. These and many other the like things, are the glorious matters which the gospel containeth.

Here then we see, how, and wherein, we are to look upon God, so as that we may abide his glory, and be comforted by it. We must not look upon him in his own immediate brightness and essence,—nor, by our saucy curiosities, pry into the secrets [x] of his unrevealed glory, for he is a consuming fire, an invisible, an unapproachable light [y]; we may see "his back-parts [z]," in the proclaiming of his mercy; and we may see "the horns [a]" or bright beams "of his hands," in the publishing of his law: but yet all this was under a cloud, or under the hiding of his power; "His face no man can see, and live." We must not look upon him only in ourselves. Though we might, at first, have seen him in our own nature,—for we were created after his image in righteousness and true holiness, yet now that image is utterly obliterated, and we have by nature the image only of Satan and the old Adam in us. We must not look upon him only in Mount Sinai, in his law, lest the fire devour us, and the dart strike us through: we can find nothing of him there but rigour, inexorableness, wrath and vengeance; but we must acquaint ourselves with him in his Son, we must know him, and whom he hath sent together [b]; there is no fellowship [c] with the Father, except it be with the Son too. We may have the knowledge of his hand, that is, of his works and of his punishments, without Christ: but we cannot have the knowledge of his bosom [d], that is, of his counsels, and of his com-

[u] Mat. xiii. 19. Mark i. 14. Luke viii. 10. [x] Deut. xxix. 29. [y] Exod. xix. 21. [z] Exod. xxxiii. 23. [a] Habak. iii. 4. [b] John xvii. 3. [c] 1 John i. 3. [d] John i. 18.

passions; nor the knowledge of his image [e], that is, of his holiness, grace, and righteousness; nor the knowledge of his presence, that is, of his comforts here, and his glory hereafter, but only in and by Christ.[f] We may know God in the world, for in the creation is manifest τὸ γνωστὸν τοῦ Θεοῦ "that which may be known of him;" namely, his eternal power and godhead. But this is a barren and fruitless knowledge, which will not keep down unrighteousness; for "the wise men of the world when they knew God, they glorified him not as God, but became vain in their imaginations," and held that truth of him which was in the creation revealed, in unrighteousness. We may know him in his law too; and that in exceeding great glory; "When God [g] came from Teman, and the holy one from Mount Paran" (whereabout the law was the second time repeated by Moses) "his glory covered the heavens, and the earth was full of his praise, his brightness was as the light," &c. But this is a killing knowledge, a knowledge which makes us fly from God, and hide ourselves out of his presence, and fight against him as our sorest enemy, and come short of his glory: therefore the law is called 'a fiery law [h],' or 'a fire of law,' to show not only the original thereof, for it was spoken out of the midst of the fire [i]; but the nature and operation of it too, which of itself is to heap fire and curses upon the soul [k]; and therefore it is called 'the ministration of death.'[l] But now to know the glory of God in the face of Jesus Christ, is both a fruitful and a comfortable knowledge. We know the pattern we must walk by; we know the life we must live by; we know the treasure we must be supplied by; we know whom we have believed; we know whom we may be bold with in all straits and distresses; we know God in Christ full of love, full of compassion, full of ears to hear us, full of eyes to watch over us, full of hands to fight for us, full of tongues to commune with us, full of power to preserve us, full of grace to transform us, full of fidelity to keep covenant with us, full of wisdom to conduct us, full of redemption to save us, full of glory to reward us. Let us, therefore, put ourselves into this rock, that God's goodness may pass be-

[e] Col. i. 15. [f] John xiv. 6. Ephes. ii. 18. iii. 12. Heb. x. 19, 22. [g] Habak. iii. 3, 4. Deut. i. 1. [h] Deut. xxxiii. 2. [i] Deut. v. 22. [k] Gal. iii. 10. Rom. xii. 20. [l] 2 Cor. iii. 7.

fore us; that he may communicate the mysteries of his kingdom, and of his glory unto us; that by him our persons may be accepted, our prayers admitted, our services regarded, our acquaintance and fellowship with the Lord increased by that blessed Spirit, which is from them both shed abroad in his gospel upon us.

Now lastly, The gospel of Christ is glorious in those ends, effects, or purposes for which it serveth. And in this respect principally, doth the apostle so often magnify the glory of the gospel above the law. The law was a glorious ministry, as appears by the thunderings and lightnings[m], the shining of Moses' face, and trembling at God's presence, the service of the angels, and sound of the trumpet, the ascending of the smoke, and the quaking of the mountain: but yet still the glory of the gospel was far more excellent, a better covenant[n], a more excellent ministry. The law had 'weakness and unprofitableness' in it,—both terms of diminution from the glory thereof;—and therefore it could make nothing perfect[o]: but that which the law could not do, inasmuch as it was weak through the flesh, the 'law of the Spirit of life in Christ Jesus' (which is a periphrasis of the gospel, as appeareth 2 Cor. iii. 6.) did do for us, namely, make us free from the law of sin and death. So then the law was glorious; but the gospel, in many respects, did excel in glory[q].

To take a more particular view of the spiritual glory of the gospel of Christ in those excellent ends and purposes for which it serveth: First, it is full of light, to inform, to comfort, to guide those who sit in darkness and the shadow of death, into the way of peace. Light was the first of all the creatures which were made; and the apostle magnifieth it for a glorious thing in those other luminaries which were after created.[r] How much more glorious was the light of the gospel! The apostle calleth it φῶς θαυμαστὸν, 'a marvellous light[s]:' and therefore the kingdom of the gospel is expressed by 'light and glory' together, as terms of a promiscuous signification[t]. Of all other learning[u], the knowledge of the gospel doth infinitely excel in worth, both in regard of the object thereof, which is God manifested in the flesh, and in

[m] Exod. xix. 16, 21. [n] Heb. viii. 6. [o] Heb. vii. 18, 19. [q] 2 Cor. iii. 10. [r] 1 Cor. xv. 41. [s] 1 Pet. ii. 9. [t] Isai. lx. 1, 2, 3. [u] Ἄσοφος σοφία πᾶσα ἡ τοῦ αἰῶνος τούτου δύναμίς τε καὶ παίδευσις. *Greg. Naz.* Orat. 3.

regard of the end thereof, which is flesh reconciled and brought unto God. 'A knowledge which passeth knowledge[x];' a knowledge which bringeth fulness with it, even all the fulness of God; a knowledge so excellent, that all other human excellences are but dung[y] in comparison of it. What angel in Heaven would trouble himself to busy his noble thoughts (which have the glorious presence of God, and the joys of Heaven to fill them) with metaphysical, or mathematical, or philological contemplations, which yet are the highest delicacies which human reason doth fasten on to delight in? And yet we find the angels in Heaven, with much greediness of speculation[z] stoop down, and, as it were, turn away their eyes from that expressless glory which is before them in Heaven, to gaze upon the wonderful light, and bottomless mysteries of the gospel of Christ[a]. In all other learning, a devil in Hell (the most cursed of all creatures) doth wonderfully surpass the greatest proficients amongst men: but, in the learning of the gospel, and in the spiritual revelations and evidences of the benefits of Christ, to the soul from thence, there is a knowledge which surpasseth the comprehension of any angel of darkness; for it is the Spirit of God only, which knoweth the things of God. It was the devilish flout of Julian the apostate[b] against Christian religion, that it was an illiterate rusticity, and a naked belief; and that true, polite learning, did belong to him and his ethnic faction: and, for that reason, he interdicted Christians the use of schools and human learning, as things improper to their believing religion;—a persecution esteemed by the ancients as cruel as the other bloody massacres of his predecessors. To which slander, though the most learned father might have justly returned the lie, and given proofs, both in the canonical books of holy Scripture, and in the professors of that religion, of as profound learning, as invincible argumentation, and as forcible eloquence, as in any heathen author, (for I dare challenge all the Pagan learning in the world, to parallel the writings of Clemens of Alexandria, Origen, Justin, Tertullian, Cyprian, Minutius, Augustin, Theodoret,

[x] Ephes. iii. 18. [y] Phil. iii. 8. [z] 1 Pet. i. 12. [a] Ὧν τοῦτο ἀπήλαυσα μόνον, τὸ περιϊδεῖν καὶ ἐσχηκέναι ὧν Χριστὸν προετίμησα. *Greg. Naz.* Orat. 1. [b] Ἡμέτεροι, φησὶν, οἱ λόγοι, καὶ τὸ Ἑλληνίζειν, ὧν καὶ τὸ σέβειν θεούς· ὑμῶν δὲ ἡ ἀλογία καὶ ἀγροικία· καὶ οὐδὲν ὑπὲρ τὸ, πίστευσον, τῆς ὑμετέρας ἐστὶ σοφίας. *Greg. Naz.* Orat. 3.

Nazianzen, and the other champions of Christian religion against gentilism) yet he rather chooseth thus to answer,—That that authority, which the faith he so much derided, was built upon, came to the soul with more self-evidence, and invincible demonstration, than all the disputes of reason or learning of philosophy could create [c]. Though therefore it were to the Jews an offence, as contrary to the honour of their law,—and to the Greeks foolishness, as contrary to the pride of their reason; yet to those that were perfect, it was a hidden and mysterious wisdom, able to convince the gainsayers, to convert sinners, to comfort mourners, to give wisdom to the simple, and to guide a man in all his ways with spiritual prudence. For, whatever the prejudice of the world may be, there is no man a wiser man, nor more able to bring about those ends which his heart is justly set upon, than he who, being acquainted with God in Christ by the gospel, hath the Father of Wisdom, the treasurer of wisdom, the spirit of wisdom, and the law of wisdom, to furnish him therewithal. It is not for want of sufficiency in the gospel, but for want of more intimate acquaintance and knowledge thereof in us, that the children of this world are more wise in their generation, than the children of light.

Secondly, Another glorious end and effect of the gospel, is to be a ministration of righteousness, a publication of a pardon to the world,—and that so general, that there is not one exception therein of any other sin, than only of the contempt of the pardon itself. And in this respect likewise, the gospel exceeds in glory. "If the ministration of condemnation" (saith the apostle) "be glory, much more doth the administration of righteousness exceed in glory [d]." It is the glory of a man to pass by an offence; and the Lord proclaimeth his glory to Moses, in "that he would forgive iniquity, transgression and sin," that is, multitudes of sins, and sins of all degrees [e]. And thus the Lord magnifies his mercy and thoughts towards sinners, above all the ways and thoughts of men, even as the heavens are higher than the earth, because "he can abundantly pardon," or multiply forgivenesses

[c] Βούλεται γὰρ ἡμῖν ὁ λόγος μὴ ἐξεῖναι διαστατεῖν τοῖς ὑπὸ τῶν θεοφόρων ἀνδρῶν εἰρημένοις· ἀλλ' ἀπόδειξιν εἶναι τοῦ λόγου, τὸ ἐκείνων ἀξιόπιστον, πάσης δυνάμεως λογικῆς καὶ ἀντιλογικῆς ἰσχυρότερον. *Greg. Naz.* 16. [d] 2 Cor. iii. 9. [e] Exod. xxxiv. 7.

upon those who forsake their ways, and turn to him[f]. And therefore justifying faith, whereby we rely upon the power of God to forgive and subdue our sins, is said to "give glory to God:" Abraham staggered not at the promise through unbelief, but being strong in faith, he gave "glory to God," namely, the glory of his power and fidelity[g]. "Ye shall not bring this congregation into the land which I have given them," saith the Lord to Moses and Aaron[h], "because ye believed me not, to sanctify me in the eyes of the children of Israel:" that is, to give me the glory of my power and truth (for to 'sanctify the Lord of Hosts,' signifies to 'glorify his power, by fearing him more than men, and by relying on him against the power and confederacies of men[i].' And therefore in the same argument touching the happiness of the saints, if they suffer for righteousness' sake, or be reproached for the name of Christ, St. Peter[k] useth in one place 'sanctifying of the Lord' in our hearts, and in another, 'glorifying of him,' as terms equivalent; and therefore unbelief is said 'to make God a liar[l];' that is, to dishonour him, and to rob him of the glory of his truth; and despair[m], to rob God of his mercy, and to make the guilt of sin greater than the power of God. And therefore murmurers and unbelievers are said "to speak against God, and to grieve him, to tempt, to limit him[n]," that is, to call in question the glory of his power and truth. Herein then consisteth another glorious effect of the gospel of Christ,—that, being a ministration of righteousness, it is a glass of that power, truth, mercy, and fidelity of God, which by faith we rest upon, for the forgiveness and subduing of sin.

Thirdly, Another glorious end of the gospel is to be a ministration and a law of life. "If the ministration of death" (saith the apostle) "were glorious, how shall not the ministration of the Spirit be rather glorious[o]? The law alone by itself is towards sinners but a dead letter; only the rule, according unto which a man ought to walk, not any principle enabling him to walk. If Moses alone should speak unto men, he could only tell them what they ought to do; he could in no wise enable them to do it. Nay, farther, the law hath occasionally, from the sin of man, a malignant

[f] Isai. lv. 7, 8, 9. [g] Rom iv. 20, 21. [h] Numb. xx. 12. [i] [illegible] viii. 12, 13. [k] 1 Pet. iii. 14, 15. 1 Pet. iv. 14. [l] 1 John v. 10. [m] [illegible] iv. 13. [n] Psalm lxxviii. 18. xix. 40, 41. [o] 2 Cor. iii. 6, 7, 8.

property in it, to irritate and exasperate lust the more, to beget an occasional rage and fierceness in our nature: as the sun, shining on a dunghill, exhaleth noisome vapours, and maketh it stink the more. But now the gospel of the Spirit doth not only teach, but help too [p]; sheweth us what we should do, and giveth us strength to do it. We do not only therein see the glory of God, but are withal changed into the same image, even "from glory to glory [q];—that is, (as I conceive from that allusion to a glass) the glory of the Lord, shining upon the gospel, and from the gospel shining upon our hearts, doth change them into the image of the same glory; even as the glory of the sun, shining upon a glass, and from that glass reflecting on a wall, doth therein produce a more extraordinary image of its own light: so that the apostles ἀπὸ δόξης εἰς δόξαν, is the same with the poets 'è speculo in speculum:' from the glory of the gospel, which is one glass of God's image, there is shaped the same glory in the heart, which is another glass of his image. This is that which the apostle calleth, the 'forming of Christ in the soul,' and 'the planting of it into the likeness of his death and resurrection.'

Fourthly, It is a glorious gospel in the judicature thereof. The Spirit in the gospel doth convince, not of righteousness only, but of 'judgement' too [r]; that is, the Spirit shall erect a throne in the hearts of men, shall pull down the prince of this world, and dispossess him; shall enable men's own hearts to proceed like upright judges, with truth and with victory [s] (which are two of the principal honours of judgement) against their own lusts, to censure, to condemn, to crucify them, though before they were as dear as their own members; to throw all their idols away as menstruous rags, and to judge [t] and revenge [u] themselves. "Ephraim shall say, What have I to do any more with idols [x]?—In that day, saith the Lord, every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin [y]. I have surely heard Ephraim bemoaning himself: after that

[p] Quod operum lex minando imperat, hoc fidei lex credendo imperat.—Lege operum dicit Deus, 'Fac quod jubeo;' lege fidei dicitur Deo, 'Da quod jubes.' *Aug.* tom. 3, lib. de Spiritu et Litera, cap. 13. 19. [q] 2 Cor. iii. 3, 18. [r] John xvi. 11. Isai. xlii. 3. [s] Matth. xii. 20. [t] 1 Cor. xi. 31. [u] 2 Cor. vii. 11. [x] Hosea xiv. 8. [y] Isai. xxxi. 7.

I was turned, I repented; and after that I was instructed, I smote upon my thigh [a]."—Thus the government of the gospel in the heart, makes a man severe to sentence every sin, to hang up his Haman, his favourite lusts, to give up himself to the obedience of Christ, and to have his conversation [a], his trading, his treasure, his privileges, his freedom, his fellowship in heaven, as being now constituted under the gracious and peaceable government of a heavenly prince.

Fifthly, It is a glorious gospel; in that it was to be a continuing ministration, and an immortal seed. "If that which was done away," saith the apostle, "was glorious, much more that which remaineth, is glorious [b]." Now the gospel is able to preserve a man blameless unto the coming of our Lord Jesus: it will not suffer a man to be shaken, nor overturned by all the powers of darkness: there is strength enough in it to repel, and wisdom to answer, all the temptations and assaults of the enemies of our salvation. If the world set upon us with any temptations on the right hand or on the left, with disgraces, persecutions, discomforts, exprobrations, 'Lo, this was the man who made God his help, and would needs be more excellent than his neighbours;'—the gospel furnisheth us with sure promises and sure mercies. This is answer sufficient against all the discouragements of the world, "I know whom I have believed; I know that he hath overcome the world; I know that he is able to keep that which I have committed unto him, until the last day; and, in the mean time, the world is crucified unto me, and I unto the world;" that is, "we are at an equal point of distance and defiance, the world contemns me, and I am as careless of the world." If with pleasures, honours, and gilded baits to draw us away from God, faith in the gospel easily overcometh the world: for it giveth both the promises and first-fruits of such treasures, as are infinitely more precious and massy, than all the world can afford: the very reproaches of Christ (how much more his promises, how infinitely more his performances at the last?) are far greater riches than the treasures of Egypt. The daily sacrifice of a godly life, and the daily feast of a quiet conscience, put more sweetness into the afflictions of Christ, than is in

[a] Jer. xxxi. 19. [a] Phil. iii. 20. [b] 2 Cor. iii. 11.

all the profits, pleasures, or preferments of the world, being made bitter with the guilt of sin. If Satan, or our own reasonings stand up against the kingdom of Christ in us, the gospel is a storehouse, which can furnish us with armory of all sorts to repel them. Faith can quench fiery darts; the weapons of the Spirit can captivate the very thoughts of the heart unto the obedience of Christ; no weapon which is formed against it, can prosper; and every tongue which riseth up against it in judgement, it shall condemn; it is a staff which can carry a man over any Jordan, and can support and comfort him in any shadow of death. This is the honour of the Word, that it doth not only 'sanctify' men, but 'preserve' their holiness in them. If it were not for the treasure of the Word in the heart, every little thing would easily turn a man out of his way, and make him revolt from Christ again. How easily would afflictions make us mistrust God's affection to us, and so change our's unto him, (for this is certain, his love to us is the original of our love to him) make us murmur, repine, struggle, fret under his hand,—if, in the gospel, we did not look upon them as the gentle corrections of a Father, who loves us, as the pruning and harrowing of our souls, that they may bring forth more fruit? "Except thy law had been my delight, I should have perished in mine affliction[c]:" My affliction would have destroyed me, and made me perish from the right way, if it had not been tempered and sanctified by thy Word.—It wrought so with that wicked king of Israel[d]; "Behold, this evil is of the Lord; what should I wait upon the Lord any longer? what profit is there to walk humbly before him[e]," or to afflict our souls before him, who will not see nor take knowledge of it, but continue to be our enemy still?—But the gospel teacheth a man's heart to rest in God; assureth it that there is hope in Israel, and balm in Gilead; that they which believe, should not make haste to limit, or to misconstrue God, but wait for his salvation, which will ever come in that due time, wherein it shall be both most acceptable and most beautiful. Again; how easily would temptations overturn the faith of men, if it were not daily supported by the Word! What is the

[c] Psalm cxix. 92. [d] 2 Kings vi. 33. [e] Mal. iii. 14. Isai. lviii. 3.

reason that the sheep of Christ will not follow strangers, nor know their voice, that is, will not acknowledge any force, nor subscribe in their hearts to the conviction or evidence of any temptation which would draw them from God,—but only because they hear and know [f] the voice of Christ in his gospel, and feel a spirit in their own hearts setting to its seal, and bearing witness to that truth, from whence those solicitations would seduce them? The apostle [g] foretold the elders of Ephesus at his solemn departure from them, that "grievous wolves would enter in among them, and that some of themselves would arise, speaking perverse things, to draw away disciples after them." And the main remedy which the apostle gives them against this danger, was, "I commend you to God, and to the Word of his grace, which is able to build you up," &c.;—noting, that it is the word of God which keepeth men from being drawn away with perverse disputes. And the same intimation he gives them in his epistles [h] unto them, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.—That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." The more richly the word of God, in the love and evidence thereof, doth dwell in any man, and enable him to prove all things, —the more steadfastly will he hold that which is good, and stand immovable against the slights and solicitations of men.—Again; How easily would our own evil hearts gather a rust and unaptness for service over themselves, if they were not daily whet and brightened upon the word of God. That only it is, which scrapeth away that leprosy and mossiness, which our souls are apt to contract out of themselves. A man may lose all that he hath wrought, all the benefit of what he hath done already, and all the strength to do any more, only by not abiding in the doctrine of Christ [i]. He is no doer of the Word, who only looketh [k] in it, as a man on a glass, and presently forgetteth the image and state of his conscience again: it is only he that continueth therein, who is a doer of the work, and blessed in his deed.

[f] John x. 4, 5. [g] Acts xx. 29, 32. [h] Eph. iv. 11, 14. 1 Thess. v. 21.
[i] 2 John viii. 9. [k] Jam. i. 23, 25.

He that treasureth up the gospel in his heart, and laboureth to grow rich in the knowledge thereof, can never be turned quite out of his way, or become an apostate from the grace of Christ.

Lastly, It is a glorious gospel in regard of those noble and majestical endowments, with which it qualifieth the soul of a Christian: for there is no nobility to that of the gospel. It giveth men the highest privilege in the world; to be called the 'sons of God [l],' to be 'kings and priests [m]' before him, to be 'a royal priesthood [n],' a 'holy nation,' a 'peculiar people,' a 'nation of priests.' Nothing doth so honour a land, as to be the seat of the gospel. It was the honour of the Jews, that unto them were committed the oracles of God [o]. Therefore the ark [p] is called 'the glory of Israel,' and Christ 'the glory of Israel [q],' and 'the excellency of Jacob [r]:' neither is there any thing else allowed a man to glory in, save only this [s] that he understandeth and knoweth the Lord in his Word. It putteth magnanimity into the breasts of men, high thoughts, regal affections, public desires and attempts, a kind of heavenly ambition [t]—to do, and to gain the greatest good. The main ends of a Christian are all high and noble: the favour of God, the fellowship of the Father and the Son, the grace of Christ, the peace of the church; his traffic and negotiation is for Heaven, his language the dialect of Heaven, his order a heavenly order, innumerable companies of angels, and the spirits of just men made perfect. A holy man, who hath the spirit of his mind raised and ennobled by the gospel, is an agent in the same affairs, and doth, in his thoughts, desires, prayers, emulations, pursue the same high and heavenly ends, for the advancement of the glory of Christ, and demolishing the kingdom of Satan, with the blessed angels of God. His desires look no lower than a kingdom, a weight of massy, and most superlative exceeding glory. That which other men make the utmost point, even of their impudent and immodest hopes, the secular favours and dignities of the world, they put lowest under their feet; but their wings, the higher and more aspiring affections of their soul, are directed only unto Heaven and heavenly

[l] John i. 12. 1 John iii. 1. [m] Revel. i. 6. [n] 1 Pet. ii. 9. [o] Rom. iii. 1, 2. [p] 1 Sam. iv. 22. [q] Luke ii. 32. [r] Amos. viii. 7. [s] Jer. ix. 24. [t] Οὕτω φιλοτιμούμενον εὐαγγελίζεσθαι. Rom. xv. 20.

things. They no sooner are placed in the body of Christ, but they have public services, some to preach, some to defend, all to pray, to practise, to adorn the profession they have undertaken. For indeed every Christian hath his talent given him, his service enjoined him. The gospel is a 'depositum,' a public treasure, committed to the keeping of every Christian; each man having, as it were, a several key of the church, a several trust for the honour of this kingdom delivered unto him. As, in the solemn coronation of the prince, every peer of the realm hath his station about the throne, and with the touch of his hand upon the royal crown, declareth the personal duty of that honour which he is called unto, namely, to hold on the crown on the head of his sovereign; to make it the main end of his greatness, to study, and by all means endeavour the establishment of his prince's throne;—so every Christian, as soon as he hath the honour to be called unto the kingdom, and presence of Christ, hath immediately no meaner a 'depositum' committed to his care, than the very throne and crown of his Saviour, than the public honour, peace, victory, and stability of his master's kingdom. The gospel is committed to the custody of the bishops [w], and pastors of the church, to preach it. They are, as it were, the heralds, and forerunners of Christ, to prepare his way in the souls of men. To the custody of the princes and judges of the earth to defend it, to be a guard about the person and truth of Christ, to command the obedience, and to encourage the teaching of it. The gospel is the law of Christ's throne, and the princes of the world are the lions about his throne, set there to watch and guard it against the malice of enemies. And therefore it is recorded for the honour of David [x], that he set in order the courses of the priests, and appointed them their forms and vicissitudes of service:—of Solomon, that he built, adorned, and dedicated a temple for God's solemn worship:—of Josiah [y] that he made the people to serve the Lord their God;—of Hezekiah [z], that he restored the service, and repaired the temple of God; that he spake comfortably to the Levites, who taught the good knowledge of the Lord;

[w] 2 Tim. i. 14. ii. 2. [x] 1 Chron. xxiii. 24. [y] 2 Chron. xxxiv. 33.
[z] 2 Chron. xxix. 3. xxx. 1. 22. xxxi. 2, 3, 4.

that he proclaimed a solemn passover; that he ordered the courses of the priests and Levites; that he gave commandment concerning the portion of their due maintenance, that they might be encouraged in the law of the Lord (a pattern worthy the admiration and imitation of all Christian princes, in spite of the sacrilegious doctrine of those men, who would rob them of that power and office, which God hath given them for the establishment of his gospel, and it was imitated by the first Christian prince [a] that ever the world had): Lastly, The gospel is committed to the keeping of every Christian to practise it, to adorn it, to pray for it, to be valiant and courageous [b] in his place and station for the truth of it. And for a man to neglect these duties, is to betray and dishonour the kingdom of Christ, and to degenerate from that high and public condition in which God hath placed him.

Again: It putteth a spirit of fortitude and boldness into the hearts of men. Boldness to withstand the corruptions of the times; to walk contrary to the courses of the world; to outface the sins and the scorns of men; to be valiant for a despised truth, or power of religion; not to be ashamed of a persecuted profession; to spread out 'contra torrentem brachia;' to stand alone against the power and credit of a prevailing faction, as Paul [c] against the contradictions of the Jews, and Peter [d] and John against a Synod of Pharisees; and those invincible champions of Christ,—Athanasius against the power of Constantius, the frequent synodical conventions of countenanced heretics, and the general deluge of Arianism in the world; Ambrose against the wrath and terror of the emperor of the world, to whom, having imbrued his hands in much innocent blood, that holy Father durst not deliver the blood of Christ;—Chrysostom against the pride and persecution of the Empress Eudoxa;—Luther against the mistress of fornications, the princess of the earth, and, as himself professed, if it had been possible, against a whole city full of devils;—the Christians of all ages against the fire, fury, and arts of torment, executed by the bloody persecutors of the church. Nay farther, the gospel giveth boldness

[a] *Euseb.* de vit. Constant. lib. 2. cap. 37, 38, 39. [b] Acts xiii. 26. Jude ver. 3. 2 Thes. ii. 15. [c] Acts xiii. 46. xxviii. 28. 1 Thes. ii. 2. [d] Acts ii. 14. xxiii. 36. iv. 8, 12. iii. 19. v. 29, 32.

against that universal fire, which shall melt the elements, and shrivel up the heavens like a roll of parchment. "Herein," saith the apostle [e], "is our love made perfect, that we may have boldness in the day of judgement, because, as he is, so we are in this world;" that is, we have his image in us, and his love shed abroad in our hearts; and therefore we are able to assure our hearts before him, and to have confidence towards him. Now he who hath boldness to stand before God, to dwell with consuming fire, and with everlasting burnings; who can get the Lord on his right hand, and put on the Lord Jesus, though he be not out of the reach, or beyond the blow, yet is he above the injury of the malice of men: they may kill, but they can never overcome him. "I am he that comforteth you; who art thou" (saith the Lord [f]) "that thou shouldest be afraid of a man that shall die, and forgettest the Lord thy maker?" &c. What an invincible courage was that of Elijah [g], which retorted the slander of Ahab upon his own face: "I have not troubled Israel, but thou and thy father's house." And that of Micaiah [h] against the base request of a flattering courtier, who thought God to be such a one as himself, that would magnify and cry up the ends of a wicked king: "As the Lord liveth, what the Lord saith unto me, that will I speak." And that of Amos [i] against the unworthy instructions of Amaziah, the priest of Bethel: "Thou savest, Prophesy not against Israel, and drop not thy words against the house of Isaac;—therefore thus saith the Lord, Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land."—And that of Jeremiah [k], who boldly gave the lie to Irijah, the captain of the ward; "It is false; I fall not away to the Chaldeans."—The time would fail if I should speak of the unbended constancy [l] (or as the gentiles styled it, obstinacy) of Ignatius, Polycarp, Justin, Cyprian, Pionius, Sabina, Maximus, as those infinite armies of holy martyrs, who posed the inventions, tired out the cruelties, withstood the flatteries, and with one word, "Christiani sumus [m]," over-

[e] 1 John iv. 17. [f] Isai. li. 12, 13. [g] 1 Kings xviii. 18. [h] 1 Kings xxii. 14. [i] Amos vii. 16, 17. [k] Jer. xxxvii. 13, 14. [l] *Tertul. Apolog.* cap. ult. *Baron.* A. 179. num. 27. *Euseb.* Hist. lib. 5. cap. 1. [m] Christiani

came all the tyrannies, quenched the fire, and stopped the mouths of their proudest persecutors.

Again; The gospel putteth a kind of lustre and terror on the faces of those in whom it reigneth,—and maketh them, as the law did Moses, to shine as lights in the world, and to be more excellent than their neighbours; worketh in others towards them a dread and awfulness. Though Jeremiah[n] were a prisoner, cast into the dungeon, and in such extremity as he was there likely to perish; yet such a majesty and honour did God even then put upon him, and that in the thoughts of the king himself, that he could not be in quiet, till he consulted with him about the will of the Lord, and, by his many conferences with him, made it plainly appear, that he stood in awe of his person and prophecies. So it is said, that "Herod feared John, knowing that he was a just and a holy man, and observed him[o];" to note, that holiness maketh men's persons and presence dreadful to the wicked, by reason of that grace and majesty which God hath put into them The whole counsel of scribes and pharisees, they who afterward gnashed on Stephen with their teeth, were forced to acknowledge the majesty of holiness shining upon him; "They steadfastly looked on him, and saw his face as it had been the face of an angel[p]." The mighty power of the gospel of Christ maketh unbelievers fall[q] on their faces, and confess of a truth that God is in those who preach it. This we find verified in the poor astonished keeper of the prison, into which Paul and Silas had been cast; he sprang in, and came in trembling, and fell down before them, and brought them forth, and said, Κύριοι, "Sirs," (which is an honourable appellation, fit rather for princes than for prisoners,) "what must I do to be saved?" It is true, that naturally men hate Christ and his servants; but this is not as a man hateth a toad (which he can easily crush) with a simple hatred: but as a man hateth a lion, or as a malefactor hateth his judge, or as a thief hateth the light,—with a compounded hatred, mixed with a fear and dread of that majesty within them. Which majesty hath sometimes shined so brightly even under torments and per-

sumus, Christiani; et Deos tuos, imperator, non colemus. *Baron.* A. 301. num. 46. A. 195. n. 4. [n] Jer. xxxvii. 16, 17. xxxviii. 15, 16. [o] Mark vi. 20. [p] Acts vi. 15. [q] 1 Cor. xiv. 24, 25. Acts xvi. 29, 30.

secutions, that it hath forced from heathen emperors a desire of the Christians' prayers; sometimes not astonished only, but converted the adversaries[r].

Lastly, The gospel bringeth liberty and joy into the hearts of men with it. The liberty 'a glorious liberty[s],' and the joy 'a glorious joy[t].' Therefore the gospel is called 'a gospel of great joy[u].' Liberty is so sacred a thing, that indeed it belongs, in the whole compass of it, only to the prince: for though other men be free from servitude, yet they are not free from subjection. Now the gospel giveth a plenary freedom to the consciences of men; they may be commanded by their own consciences, but their consciences cannot be commanded by any but by Christ. The Son hath made them free from all others, that he might only be the Lord over them. These are those noble effects of the majesty of the gospel in the hearts of men, and all so many several evidences of that glory which belongs unto it.

Now then to draw some inferences from the most useful and excellent doctrine of the glory of the gospel, we learn from thence, first, what liberty, and what sincerity the ministers of Christ ought to use in the administration of this his kingdom in the Word. First, What liberty. The officers of a prince who go before him to prepare his way, make bold to strike, and to scatter those unruly throngs of men, who press too near upon his sacred person. We are the messengers of Christ, sent beforehand with his royal proclamation of peace, to make room in the hearts of men for him, and to open their everlasting doors, that this King of glory may enter in. We may therefore boldly smite[x] with the rod of his mouth; we may cry aloud, and not spare[y]; pull down mountainous lusts; subdue strong holds; take unto us iron pillars, and brazen walls, and faces of flint to root up, to pull down, to batter and destroy; not to teach only, but to command[z] with all authority, and to commend ourselves to every man's conscience[a] in the sight of God. This use the apostle[b] maketh of the glory of the gospel, "Seeing we have such hope;" that is, seeing in this glorious gospel we have the

[r] Adjectos ideo vocabant, quia cum in eo essent ut torquerent martyres, ipsi martyres fuerunt, verbo Dei et constantiâ martyrum permoti. *Cameron.* De Ecclesia, pag. 83. [s] Rom. viii. 21. [t] 1 Pet. i. 8. [u] Luke ii. 10. [x] Jer. i. 17, 18. [y] Ezek. iii. 8, 9. [z] 1 Tim. iv. 11. [a] 2 Cor. iv. 1, 2. [b] 2 Cor. iii. 12.

dispensation of a blessed hope unto men; or the revelation of Christ, who is unto us the hope of glory; or the assured confidence of doing excellent works by the virtue of this so glorious a word; πολλῇ παῤῥησίᾳ χρώμεθα, "we use great boldness or liberty of speech." For why should he who bringeth unto men glad tidings of glorious things, which offered unto them the blessed hope of eternal life, be afraid or ashamed of his office?[c] Though Rome were the seat, and that emperor the first dedicator of the persecutions of the church, yet even unto that place the apostle was not ashamed to preach the gospel of Christ, because it was "the power of God unto Salvation."[d] There is no shame in being a saviour: and therefore it is both the honour and duty of the dispensers of the gospel, "to speak boldly as they ought to speak[e];" and of the people to pray that that excellent Spirit might ever accompany so glorious a message. This was the prayer of the primitive saints for the apostles of Christ, "Grant unto thy servants, that, with all boldness they may speak thy word."[f] And this duty lies upon us with a heavy necessity.

For first, We are dispensers of all God's counsels[g]: there must not be a word[h] which God hath commanded, that we should refuse to make known unto the people; for the things revealed are for them and their children.[i] Thus we find when the angel of the Lord brought forth the apostles out of prison, he gave them this command—"Go, stand and speak in the temple to the people, all the words of this life[k]:" and certainly some of these words will require boldness. When we lay the axe to the root of the tree,—when we hew off men's very members,—when we snatch them, like brands out of the fire,—when we make them to see their own faces in the law of liberty, the face of a guilty, and therefore cursed conscience,—there will be need of much boldness. A surgeon who is to search an inveterate wound, and to cut off a putrified member, had not need to be faint-hearted, or bring a trembling hand to so great a work.

Secondly, The severest message we are sent withal, and which men are most unwilling to hear, is for them expe-

[c] *Tertul.* Apol. cap. 5. [d] Rom. i. 16. [e] Ephes. vi. 20. [f] Acts iv. 29. [g] Acts xx. 27. [h] Josh. viii. 35. [i] Deut. xxix. 29. [k] Acts v. 20.

dient. No news could be so unwelcome to the apostles, as to hear of Christ's departure; "Because I have said these things, sorrow hath filled your heart: nevertheless, I tell you the truth, it is expedient for you that I go away.[l]" The first news which we bring unto men, is of Christ's absence,—of their false conceits and presumptions of their being in him,—of the distance and unacquaintance which is between them,—of our fears of them, and of their condition; and, in all this, we are not their enemies, because we tell them the truth[m]. As it is our office to speak, so it is the people's duty and profit to hear all things which shall be told them of God; for 'all Scripture[n],' as well that which reproveth and correcteth, as that which teacheth and instructeth in righteousness, 'is profitable,' and tends to the perfection of the saints. All his precepts concerning all things are right.[o] The contempt of one is, virtually and interpretatively, in the constitution and preparation of heart, the violation of all;[p] because they are all grounded upon the same divine authority, and directed unto the same saving ends: and, therefore, we ought not to pick and choose, either in the preaching or practising thereof.

Thirdly, We are to answer for the blood of people, if we prevaricate. If we let their sins alone, they will have a double edge, to kill them and us both, like the mutual embracements of two in a river, which is the means to drown them both. "Speak unto them all that I command thee; be not dismayed at their faces," saith the Lord to his prophet[q], "lest I confound thee before them.—If thou warn not the wicked from his wicked way, that he may live, he shall die in his wickedness," (thy bashfulness shall do him no good,) "but his blood will I require at thy hands[r]." Is it at all congruous, that men should have boldness enough to declare their sins, to speak them, to proclaim them, to wear them, to glory in them; and that those officers who are sent for no other business, but in the name and authority of Almighty God to fight against the corruptions of the world, should, in the mean time, hang down the head and be tongue-tied? That men should have more boldness to destroy

[l] John xvi. 6, 7. [m] Gal. iv. 16. [n] 2 Tim. iii. 16, 17. Deut. xii. 28.
[o] Psal. cxix. 128. [p] Jam. ii. 10, 11. [q] Jer. i. 17. [r] Ezek. iii. 18.

themselves, and to do Satan's works, than we to save them, or to serve God?

Fourthly, We are to speak in the person of Christ, and in the virtue of his Spirit. We must speak as the 'oracles of God[s],' and 'with his words[t]', as if 'he himself did by us speak unto the people.'[u] We must give manifestation of Christ's speaking by us,[x] that men may be convinced that God is in us of a truth[y], and that we are full of power by his Spirit[z]; that his Spirit setteth to his seal to authorize our commission, and, so to countenance our ministry. And therefore we must use 'judgement, and might,' that is, spiritual discretion, and inflexible constancy against the sins of men, (for these two are contrary to the two grand props of Satan's kingdom, which are πανουργία, and πανοπλία, his craftiness, and his weapons of power:) for "where the Spirit of the Lord is, there is liberty[a]:" "his Spirit will not be straitened,[b] neither will the Lord keep silence." He that speaketh by the Spirit of Christ, must speak, though not in equality (which is impossible) yet in some similitude and proportion as he spake, that is, as those that have "authority and power[c]," committed to them for the edification of the church.

Lastly, A partial, unsearching, and unreproving minister is one of God's curses and scourges against a place, the forerunner of a final and fearful visitation. "The days of visitation and recompense come," saith the Lord[d]. The prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.—"If a man be walking in the spirit and falsehood," that is, professing the work of a spiritual man, and yet betraying his office,—or in a false and lying spirit, 'prophesying of wine and strong drink,' that is, cherishing and encouraging sensual livers in their pernicious courses, 'he shall even be the prophet of this people.'[e]—And, therefore, when the Lord will punish with an extreme revenge the rebellion of a people against his gospel who judge themselves unworthy of so great salvation, he either removeth their candlestick[f], and taketh it away from

[a] 1 Pet. iv. 11. [t] Ezek. iii. 4. [u] 2 Cor. v. 20. [x] 2 Cor. xiii. 3.
[y] Cor. xiv. 25. [z] Micah iii. 8. [a] 2 Cor. iii. 17. [b] Micah ii. 7.
[c] Mat. vii. 29. [d] Hos. ix. 7. [e] Mich. ii. 11. [f] Rev. ii. 5.

them;[g] or else sealeth up the mouth of his prophets[h], that they may be dumb, and reprove them no longer, and that "they may not be purged any more from their filthiness[i]; or else infatuates their prophets, and suffereth Satan to seduce them, and to be a lying spirit[k] in their mouths, that he may destroy them; as we see in the ruin of Ahab, and in the captivity of Judah.[l]

Again; As the ministers of the gospel must use liberty, so must they likewise use sincerity[m] in the dispensation thereof, because it is a 'glorious gospel.' This likewise is the apostle's inference: for having spent a whole chapter in this one argument of the glory of the gospel, he presently concludeth, "Therefore, seeing we have this ministry," that is, the dispensation of such a gospel committed unto us, "we faint not, but have renounced the hidden things of dishonesty;" that is, as I conceive, the arts of daubing, and palliating, and covering over unclean courses with plausible reasonings, and fleshly apologies, which is the use of false prophets; "not walking in craftiness," that is, not using human slights, or cogging, to carry men about with every wind of doctrine,[n] (as sinners are very willing to be deceived,[o] and love to have it as false prophets[p] say it is) "nor handling the word of God deceitfully[q]," that is, falsifying and adulterating it with corrupt glosses, and so tempering it to the palate of sinners, that the working and searching virtue thereof, whereby of itself it is apt to purge out and wrestle with the lusts of men, may be deaded;—and so it may well consist with the power of lusts still; as physicians so use to qualify and allay poison by other correctives and cross ingredients, that it shall serve as an instrument to strengthen us, not extinguish life: or as immodest poets may so tamper with the chaste expressions of Virgil or Homer, as by them both to notify, and in corrupt minds, to kindle unclean lustings; "but by manifestation of the

[g] Mat. xxi. 41. xxxiii. 23, 37, 38. [h] 1 Thes. ii. 16. [i] Ezek. xxiv. 13. [k] 2 Kings xxii. 20, 23. [l] Jer. iv. 10. xiv. 13. xxiii. 13. xxxiii. 40. Lam. ii. 14. [m] 2 Cor. iv. 1, 2. 2 Cor. ii. 17. [n] Ephes. iv. 14. Col. ii. 4. 8. [o] Ezek. xiii. 10. [p] Jer. xiv. 13. v. 31. [q] Ὡς οἱ καπηλεύοντες τὸν λόγον. τ. ε. ἀναμίγνύντες τὸν οἶνον ὕδατι—τὰς ἑαυτῶν ἡδονὰς διαπωλοῦντες λόγους ἐκ γῆς φαινομένους καὶ δυομένους εἰς γῆν, &c. *Greg. Naz.* Orat. 1. & *Isid. Pelus.* lib. 1. ep. 169.

truth[r]," that is, by such spiritual and perspicuous demonstrations, as under which there cannot 'subesse falsum,' there can no falsity or deceit lurk, "commending ourselves to every man's conscience in the sight of God;" that is, working not the fancies, or humours, or fleshly conceits of men, (which always take the part of sin,) but their very consciences (which always is on God's side) to bear witness unto the truth which we speak,—to receive it not as the wit or learning of a man, but as the Word and wisdom of God,—to acknowledge the conviction, the judicature, the penetration thereof, and so to fall down upon their faces, and to glorify God and report that he is in us of a truth;—and all this "in the sight of God;" that is, so handling the Word as that we may please and approve ourselves to his eye, whose servants we are, and whose work we do. This is that which the apostle[s] calleth *ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν, λόγον ὑγιῆ, ὑγιαίνουσαν διδασκαλίαν*, "Uncorruptedness, gravity, sincerity, soundness of doctrine," such as the very adversaries themselves shall not be able to pick quarrels withal, or to speak against. We must not, then, make account to adorn the gospel with our own inventions, or with superstructions of human wit and fancy. Though these things may, to fleshly reason, seem full of beauty, yet indeed they are but like the mingling of glass beads with a chain of diamonds, or of lime with pure and generous wine: they are indeed but 'latebræ dedecoris,' lurking places for unclean lusts to hide themselves under, or to escape away, while the corrupt fancies of men stand gazing at that which pleaseth them; as Agag when he was gloriously arrayed, thought nothing of the bitterness of death; or Sisera, of the nail and the hammer, while he saw nothing but the milk and the butter. Some there are not unlike Praxiteles[t], the painter, who made the silly people worship the image of his strumpet, under the title and pretence of Venus; who, by slight and cunning craftiness, impose upon weak and incautious hearers, the visions of their own fancy, the crude and unnourishing vapours of empty wit (things infi-

[r] *Ἐν ἀποδείξει πνεύματος καὶ δυνάμεως.* 1 Cor. ii. 4.—Demonstratio autem nihil relinquit aut inevidentiæ in re, aut formidinis in intellectu. [s] Titus ii. 1, 7, 8. [t] *Clem. Alex.* in Protrept.

nitely unsuitable to the majesty and seriousness of the foundation in the gospel) for the indubitate truth of God in his Word; which (with reverence may it be spoken) is nothing else but to put the holy prophets and apostles into a fool's coat. But however these men may please and puff up themselves in the admiration of their own wind, yet certain it is that the gospel of Christ doth as much scorn human contemperations, as a wall of marble doth a roof of straw, or the sun at noon doth the light of a candle. And, therefore, the palate of those who cannot away with the naked simplicity of the gospel, without the blandishments of human wit,—who must needs have quails to their manna,—is hereby discovered to be manifestly distempered with an itch [u] of lust, and their eyes blinded by the god of this world. [x]

Secondly, This glory of the gospel, may teach us what admiration and acceptation it should find amongst men, even as it doth with the blessed angels themselves. This is "a faithful saying, and worthy of all acceptation [y];" worthy to be received with all readiness of mind [z]; worthy to be gazed upon, like the star of the wise men [a], 'with exceeding great joy;' worthy to be enamelled in the crowns of princes, and to be written in the soul of every Christian with a beam of the sun,—"That Jesus Christ came into the world to save sinners." And indeed the faithful have ever found "beauty in the feet of those, that bring them glad tidings of this their king;" that is, in the coming of this Word of grace and salvation unto them, which is the usual phrase of the scripture setting forth more abundantly the mercy of the Lord [b], who did not choose one fixed place for his gospel to reside in, and unto which all nations, who would have benefit by it, should take the pains to resort, as he did for the Jews at Jerusalem; but hath made it an itinerary salvation, and hath sent it abroad to the very doors of men, who else would never have gone out of doors to seek it. What man in a sad and disconsolate estate would not spread wide open his heart, and let out his spirits, to run upon the embraces of that man who was coming unto him with a message of

[u] 2 Tim. iv. 3. [x] 2 Cor. iv. 3. [y] 1 Tim. i. 15. iv. 9, 10. [z] Acts xvii. 11. [a] Matt. ii. 10. [b] Rom. x. 5. i. 10. Eph. ii. 17. Col. ii. 6. 1 Thes. i. 5. ii. 1. Rom. x. 6, 7, 8. Jer. xxvi. 4. Isai. lxv. 1.

more lovely and acceptable news, than the very wishes of his heart could have framed to himself? When Joseph was sent for out of prison unto Pharaoh's court, when Jacob saw the chariots which were brought to carry him unto Joseph his son, how were they revived and comforted after their distresses! When Caligula the emperor sent for Agrippa (the same which was afterwards smitten by the angel) who Tiberius had bound in chains, and cast into prison, caused him to change his garments, and cut his hair (it seems that long and ugly hair was then the fashion of discontented prisoners) and placed a diadem on his head, made him Tetrarch of Iturea and Trachonitis, and governor of Judea, and for his chain of iron, gave him another of gold, of equal weight; as the historian relateth[c], he saith that men were ἐν ἀπορίᾳ περὶ τῶν γεγονότων, they could not believe so wonderful a change; for things of extraordinary goodness are very difficultly believed. "When the Lord turned away the captivity of Sion, we were like them that dream[d]:" the thing was so incredibly suitable to their desires, that it seemed rather the imaginary wish of a dream, than a deliverance really acted: as Peter[e] when he was delivered out of prison thought he had seen a vision; Jacob[f] could not at first believe the news of the life and honour of Joseph his son; and the disciples[g] for very joy were not able to believe the resurrection of Christ.—Now what are all the good tidings to the gospel, which is a word of salvation, which opens prisons and lets out captives, which brings our king unto us and makes us kings too, which gives us such a joy, as the whole world cannot rob us of? "Your joy shall no man take from you." The joy which Caligula gave unto Agrippa Claudius might have taken from him, as he did after from Agrippa his son; and though he did not, yet we see the angel did. But the joy of the gospel is invariable. The angels themselves (to whom, one might think, the joys of men should seem but small) call it χαρὰν μεγάλην, 'a great joy.[h]' It is the 'joy of a treasure,' infinitely more worth than all which a man hath besides. 'A joy of a triumph

[c] *Joseph.* Antiq. lib. 18. cap. 8. [d] Psal. cxxvi. 1. [e] Acts xii.
[f] Gen. xlv. 26. [g] Luke xxiv. 41. [h] Luke ii. 10. [i] Matth. xiii.

harvest[k],' and of 'victorious spoils,' wherein there is not only an escape from dangerous hazard, but a large reward of peace and plenty. It is 'a full joy[l];' there is no sorrow mingled with it; nay, it is 'all joy[m],' and therefore there is nothing but sorrow without it. All joy in itself, and all joy in the midst of opposition too. A joy in the heart like gold in the mine, which turneth every thing about it into joy. Divers temptations take not away one scruple of it, no more than fire doth of gold; it is all joy still. "My brethren," saith the apostle[n], "count it all joy, when ye fall into divers temptations." It turneth the reproaches of men into riches,[o] nay, in the midst of all other tribulations, it is our peace[p] and our glory[q]. Therefore being so full of joy, when once aright apprehended, needs must it likewise be worthy of all acceptation too. And therefore the prophet[r] calleth the time of the gospel 'tempus acceptabile,' the acceptable time or year of the Lord;—which Baronius[s] falsely understands of the first year of Christ's preaching only, since the apostle useth the same phrase for the whole time of evangelical dispensation.[t]

And indeed, if we look into the church, we shall see what worthy acceptation this gospel hath found. Zaccheus[u] made haste, and received Christ in his house 'gladly;' so did the brethren at Jerusalem[x] receive the apostles; so did the men of Berea[y] receive the Word, μετὰ πάσης προθυμίας, "with all readiness of mind," or forward affection: so did the Galatians[z] receive St. Paul with "the honour of an angel, yea, even as Christ Jesus himself;" for indeed Christ and his gospel go still together: the man in the gospel sold all he had for it:[a] the saints did earnestly contend for it, and take 'the kingdom of heaven by violence.' Though they suffered the loss of all for Christ, yet they counted godliness great gain still. In a shipwreck I throw my goods overboard, and get my life for a prey: in this case I come no loser to Heaven; 'vita sibi merces;' a man's life is sufficient treasure in such an adventure. We are all, by nature, 'in maligno positi,'

[k] Isai ix. 3, 4. [l] John xv. 11. [m] Rom. xv. 3. [n] James i. 2. [o] Heb. xi. 26. [p] Mic. v. 5. [q] Rom. v. 3. [r] Isai. lxi. 2. [s] *Baron.* An. 31. numb. 78. [t] 2 Cor. vi. 2. [u] Luke xix. 26. [x] Acts xxi. 17. [y] Acts xvii. 11. [z] Gal. iv. 14. [a] Mar. x. 29.

every man is a sea and a tempest to himself; as impossible to escape ruin, as to put off himself. Now, in the gospel, Christ showeth a man a way to get out of himself, and so to escape the tempest; showeth a way, how with him he shall walk upon the sea and not sink; how he shall be in the world, and not of it, nor swallowed by it. O how willingly will the man who is convinced of his danger, cast off every thing which would press him down,—and account it a plentiful deliverance to have his soul saved from such a tempest of wrath as was falling upon him! We see what hazards men run to get temporary riches, to the bottom of rocks for diamonds, to the bowels of the earth for gold and silver;—such affections have the saints had towards the gospel. If they must dig in mines for Christ (as it was an usual condemnation, 'Christiani ad metalla') they were most willing so to do: they had a treasure there which the emperor knew not of; they had infinite more precious wealth from thence than he. If they must fetch Christ in the fire, or wrestle for him, as for a precious price, with the wild beasts of the earth; if they be not suffered to wear Christ, except they put off themselves, how willing, how thankful are they for so rich a bargain! "Look to your life," said the governor to St. Cyprian, that blessed martyr; "be not obstinate against your own safety, but advise well with yourself;"—"Fac quod tibi præceptum est," saith the holy man, "in re tam justa nulla est consultatio; Sir, you are my judge, you are none of my counsellor; do the office which is committed to you; in so righteous a cause there is no farther need of consultation [b]."—"Take pity upon yourself; and sacrifice, and save your life," said the officers [c] to Polycarp;—"No," saith the martyr, "these eighty-six years I have served Christ, and he hath done me no harm, I will not do what you persuade me."—That rich and blessed virgin in Basil [d], who was, for Christianity, condemned to the fire, and was offered, if she would worship idols, to have her life and estate safe restored unto her, was obstinate in her resolution; "Valeat vita, pereat pecunia;" I shall have more life in Christ, than in myself; all the emperors, all the physicians in the world, can-

[b] *Baron.* An. 261. num. 30. [c] *Euseb.* lib. iv. hist. cap. 14. [d] *Schultes.* Exercitat. Evangel lib. 2. cap. 5.

not make my life, which I have in myself, so long to-morrow as it is to-day; but in Christ, my life is not only an abiding, but an abounding life: I shall have more of that by losing mine own; my life in him is an hidden life, free from all injuries and persecutions of men: I shall have more riches in him than in myself, even unsearchable riches, which can never be stolen away, because they can never be exhausted. It is as possible for thieves to draw out the mines of India, or to steal away the sun out of his orb, as for any human violence to take away Christ from a man." Alike honourable was the answer of Frederic, the elector of Saxony, who, being prisoner to Charles V. was promised enlargement and restitution of dignity, if he would come to mass. "Summum in terris dominum agnosco Cæsarem, in cælis Deum," in all civil accommodations I am ready to yield unto Cæsar, but for heavenly things, I have but one master, and therefore I dare not serve two; Christ is more welcome to me in bonds, than the honours of Cæsar without Christ.—Such acceptation hath the gospel found amongst the renowned worthies heretofore: and the like entertainment should we all give unto it, even prefer it above our greatest glory; and as the Thessalonians [e] did, receive it with joy in the midst of afflictions,—abide with Christ in his temptations [f]; esteem his gospel glorious, as the stars are in the darkness of the night,—or as a torch, which blazeth most when it is most shaken.

This alone it is, which proves our love to Christ to be *ἐν ἀφθαρσίᾳ*, "sincere and incorrupt," when we embrace his gospel for itself, and can therein, in any condition, see Christ full of glory, grace, and truth: when a man can with St. Paul [g], not rejoice only in the name and profession of the cross of Christ, but in conformity and obedience thereunto, in that virtue of the gospel which crucifies him unto the world, and the world unto him. In days of peace and religion, men may easily afford to magnify the gospel, because they get by it. The Persians, who, had the bloody decree held, would have been the slaughterers of the Jews; yet when leave was given to that people, to deliver themselves from the malice of Haman, "even many of them turned

[e] 1 Thes. i. 6. [f] Luke xxii. 28, 29. [g] Gal. vi. 14.

Jews themselves, because the fear of that people fell upon them."—We may observe this affection in the woman of Samaria: the first reason why she gave some heed to Christ, speaking of his water of life unto her, was, because "she should thirst no more, nor come thither to draw[h]." So long as Ephraim might have her work and her wages together, she was contented to do God some service, "like an heifer that loveth to tread out the corn[i];" that is, while she hath no yoke on her neck, no muzzle on her mouth, while she is not put to plough, but to easy and pleasant service, she is willing to yield unto it:—to note, that it is but base and hypocritical obedience, which is supported by no other than present rewards. "They seek me daily," saith the Lord of the hypocrites, among his people, "and delight to know my ways, as a nation that did righteousness[k]." But the end was, that they might have their own wills, and, as it were, oblige God to reward them: and therefore as soon as God seemeth to neglect them and their services, they proudly expostulate with him, and even twit him with their works; "Wherefore have we fasted, and thou seest not?" &c. This then is the proof of our sincere love unto Christ, which is not raised upon mercenary respects, when we can receive the gospel with persecution. Persecution[l] is amongst Christ's legacies, a part of the church's portion, and of God's gifts unto her[m]; no man that will live godly[n], can be without them. Even in Abraham's house, which was, at that time, if not the sole, yet the most glorious church on the earth, there was a persecutor, and "as it was then, so is it now," saith the apostle.[o] The saints of God ever have been, and ever will be, to the world's end esteemed for 'wonders[p],' and 'marks,' and 'mad men[q],' and 'proverbs of reproach.'[r] And hereby the Lord did provide to make his gospel more glorious, because he giveth men's hearts to suffer scorn and reproach for it. "To receive the word in affliction, and yet with joy," is an exemplary thing, which maketh the sound and glory of the gospel to spread abroad. Now then, if persecution be thus an appendant to the gospel,—every man must resolve to

[h] John iv. 14. [i] Hos. x. 11. [k] Isai. lviii. 2, 3. [l] Mark x. 30.
[m] Phil. i. 29. [n] 2 Tim. iii. 12. [o] Gal. xciv. 29. [p] Zech. iii. 8. Isai. viii. 18. [q] 2 Kings ix. 11. Jer. xxix. 26. [r] Wisd. v. 6.

receive it in some affliction, when he must be put to discard his wicked companies, to shake off his flattering and sharking lusts, to forsake his own will and ways, to run a hazard of undeserved scorn, disreputation, and misconstructions in the world,—and yet, for all this, to set a high price upon the precious truths of the gospel still, is not this to receive 'the Word in much affliction?' And surely till a man can resolve upon this conclusion, "I am ready to be bound, and to die for the name of Jesus, I count not my life, much less my liberty, peace, credit, secular accommodations dear, so I may finish my course with joy; Lord, my will is no more mine, but it shall be in all things subject unto thee;"—he can never give such entertainment to the Word, as becometh so glorious a gospel. All his seeming profession and acceptation, is but like the Gadarenes' courtesy in meeting of Christ, which was only to be rid of him.[s]

Lastly, We should from hence learn a farther Christian duty, which is, to adorn this glorious gospel in a holy conversation. This use the apostle everywhere makes of the gospel of Christ; that "we should walk as becometh the gospel[t];" that "we should in all things adorn the doctrine of God our Saviour[u];" that "we should walk worthy of him, who hath called us unto his kingdom and glory[x];" that "we show forth the virtues of him who hath called us out of darkness into his marvellous light[y];" that we should not receive so great a grace as the ministry of reconciliation in vain[z], but that we should walk fittingly[a] to the holiness and efficacy of so excellent a rule, as becometh 'a royal nation,' a people of glory, 'a peculiar[b] and selected inheritance,' even 'zealous of good works.'—It was once the expostulation of Nehemiah[c] with his enemies, "Should such a man as I flee" from such men as you?—Such should be our expostulation with Satan, and our own lusts: 'Should such men as we are, who have the gospel of Christ for our rule, conform ourselves unto another law?'—Is not this the end why the gospel is preached[d], that we should live unto God? Doth it become the son of a king to go in rags, or to converse

[s] Mat. viii. 34. [t] Phil. i. 27. [u] Tit. ii. 10. [x] 1 Thes. ii. 12.
[y] 1 Pet. ii. 9. [z] 2 Cor. vi. 1, 3. [a] Gal. vi. 16. [b] Tit. ii. 14.
[c] Nehem. vi. 11. [d] 1 Pet. iv. 3, 6.

with mean and ignoble persons? Now, by the gospel, we have that great honour and privilege given us, to be called 'the sons of God:' and shall we then walk as servants of Satan? Would any prince endure to see the heir of his crown, live in bondage to his own vassals and most hated enemy? Herein is the greatest glory of the gospel above the law, that it is a law of life and liberty; a word which transformeth men into the image of Christ, and maketh them such as it requireth them to be. So that to walk still according to the course of the world, as we did before, is, as much as in us lies, to make the gospel as weak and unprofitable as the law. "How do you say we are wise," saith the prophet[e], "and the law of the Lord is with us? Certainly in vain made he it, the pen of the scribe is in vain:" that is, the privilege of having the oracles and ordinances of God committed unto us, will do us no more good, if we walk unworthy of so great a grace,—than if those ordinances had never been written or revealed to men.

Here then it is needful to enquire, in what manner we are to adorn and set forth the glory of the gospel. To this I answer, That the first and greatest honour we can do unto the gospel, is to set it up in our hearts, as our only rule by which we are to walk; that we prefer it above all our own counsels, and venture not to mingle it with the wisdom and reasonings of the flesh; that we raise up our conversation unto it, and never bend it unto the crookedness of our own ends or rules. "As ye have received Christ Jesus the Lord, so walk ye in him[f]," saith the apostle; that is, fashion your conversation to the doctrine of Christ; let that have the highest room, and the overruling suffrage in your hearts. There is 'all wisdom[g],' in the gospel: it is able to make men 'wise unto salvation[h];' that is, there is wisdom enough in it to compass the uttermost and most difficult end. And what can the reasonings of the flesh contribute to that which was all wisdom before, and which can thoroughly "furnish a man unto every good work?" This glory St. Paul (though a man of great learning, of strong intellectuals, of a working and stirring

[e] Jer. viii. 8. [f] Col. ii. 6. [g] Col. i. 28. [h] 2 Tim. iii. 15, 16, 17. Psal. cxix. 98, 99. Jer. viii. 9.

spirit, qualities very unapt to yield and be silent) did, at the very first revelation thereof, give unto the gospel; "Immediately," saith he, "I conferred not with flesh and blood[i];" I did not compare the gospel of Christ with the principles of my carnal wisdom; I did not resolve to dispute against God's grace, or to conform unto this mystery no farther than the precepts of mine own reason, or the co-existence of mine own secular ends and preferments would allow: but I captivated all my thoughts, and laid down all the weapons of the flesh, at Christ's feet,—resting only on this Word as a treasury of wisdom,—and yielding up my whole heart, to be in all things ordered by this rule. It is a horrible boldness in many men to rest, and torture, and distinguish the gospel into all shapes, for their own lusts' sake. As we see what shifts men will use, to make the way of life broader than it is, by looking upon it through their own multiplying glasses; what evasions and subterfuges, sin will find out to escape by, when the letter of the Word presseth sore upon them. O how many sins might men escape, how wonderfully might they improve the image of Christ in their hearts, if they did, with David[k], make the law their counsellor and weigh every action which they go about:—those especially which they have any motions of reluctancy in the spirit of their mind unto, "Non in statera dolosa consuetudinum, sed in recta statera scripturarum[l]," not in the deceitful balance of human custom, but in the balance of the sanctuary, the holy scriptures: if they would seriously remember, that they must always "walk in Christ[m]," make him the rule, the way, the end, the judge, the companion, the assistant in all their works;—that as the members of the body do nothing at all but in the fellowship of the body, and as they are thereunto applied by the same common soul which animates them all; so Christian men should do nothing but as parts of Christ, and as actuated by the same gracious Spirit, which is in him. This is the meaning of our being Christians, and of that consent which, in our baptism, we yield unto that covenant of Christ,—that we will not follow, nor be led by Satan, the world, or the flesh;—that is, by that wisdom which

[i] Gal. i. 16. [k] Psal. cxix. 24. [l] *Aug.* contr. Ep. Parmen. lib. 3. c. 2. [m] Col. ii. 6.

is earthly, sensual, devilish ;—but that we will be ordered by that Spirit of regeneration, the seal of whose baptism we receive in our sacramental washing. O then what is become of the Christianity of many men, who forget that they have been purged! who live as if they had never been 'baptized into Christ,' who live as if they never 'learned Christ!' What a prodigy and contradiction is it, that that tongue which even now professed itself to be a Christian, and said *Amen* to a most clean and holy prayer, should like those beasts which Seneca speaketh of, which by but turning aside their head to some other spectacle, do immediately forget the meat which they most greedily ate before, break forth presently into blasphemies, oaths, lies, revilings, clamours, obscenities, which are the very fumes and evidences of Hell in the heart! That those hands which even now were reached forth to receive the sacred pledges and most dreadful mysteries of salvation, which were even now employed in distributing alms to the members of Christ, or in helping to heave and lift up a prayer unto Heaven, which seemed, like the hands of *Ezekiel's* living creature, to have wings of devotion over them,—should suddenly have their wings melted off, and fall down to covetous and cruel practices again! that those feet which, in the morning, carried men into the Lord's sanctuary, and into the presence of Christ,—should, the same day, turn the backs of the same men upon the temple of the Lord, and carry them to stews and stages, the nurseries of uncleanness! that those eyes which even now seemed to have been nailed unto Heaven, and to have contended with the tongue and the hand, which should more earnestly have presented the prayers of the soul to God,—should, almost in the space of their own twinkling, be filled with sparks of uncleanness, gazing and glutting themselves upon vain or adulterous objects! What is this but for men to renounce their baptism, to tear off their seal, and dash out their subscription from the covenant of grace, 'to deny the Lord that bought them,' to repent their bargain, which they had made for salvation, and really to dishonour that gospel which they hypocritically profess? This then is the first honour which we can do unto the gospel of Christ, when we set it up in our hearts as a most adequate rule of all wisdom, and the alone principle of every action.

Secondly, We continue to honour the gospel of Christ, by walking in obedience of faith, receiving it, and leaning upon it, laying hold on the covenant which is therein revealed, as on the only hope which is set before us: for this is a great acknowledgment of the glory and praise of God, when we trust in him for salvation. Therefore the apostle, having showed the glory of Christ above Moses, maketh this use of it, that therefore "they should hear his voice, and take heed of an unbelieving heart, in departing from him [n]." "We," saith he, "are to the praise of God's glory, who trust in Christ [o]."

Secondly, In obedience of life and holiness. When, for the honour of the gospel, we can deny ourselves, and dishonour our lusts, and part from all that we had before, as from dung and dross, and express the image of Christ in our conversations. This is indeed the true learning of Christ [p], when we show forth his life in ours; when we walk as he also walked [q]; when as he was, so we are in this world [r]; when the same mind [s], judgement, affections are in us which were in Christ. Thus the faithful are said to honour God [t], when they sanctify his sabbath, and to glorify him [u] when they bring forth much fruit.

Thirdly, We honour the gospel of Christ by constancy and continuance in our faith and obedience thereunto: for 'standing fast,' or persisting immovably in our course without sorrow or repentance, is an argument of the excellency of the gospel. "Walk," saith the apostle [x], "as becometh the gospel"———"that I may hear of your affairs, that you stand fast in one spirit."—Lusts ever bring inconstancy [y] with them, and make the soul like weary and distempered bodies, never well in any posture or condition. Wicked men flee like bees from one flower to another, from one vanity to another, can never find enough in any to satiate the endless intemperancy of unnatural desires: only the gospel being spiritually apprehended, hath treasures enough for the soul to rest in, and to seek no farther. And therefore falling away from the truth, power, or purity of the gospel, is said to ex-

[n] Heb. iii. 3, 12. [o] Ephes. i. 12. [p] Ephes. iv. 20, 22. [q] 1 John ii. 6. [r] 1 John iv. 17. [s] Phil. ii. 5. [t] Isai. lviii. 13. [u] John xv. 8. [x] Phil. i. 27. [y] Non stant uno loco vitia, sed mobilia, et inter se diffidentia tumultuantur, pellunt invicem, et fugantur. *Sen.* de Benef. l. i. c. 16.

pose Christ to shame, and to crucify him again. For as, in baptism, when we renounce sin, and betake ourselves to Christ, we do, as it were, expose sin [a] unto public infamy, and nail it on the cross of Christ; so when we revolt from Christ unto sin again, and in our hearts turn back unto Egypt, and thrust him from us,—we do then put him to shame again, as if he were either in his power deficient, or unfaithful in those promises which before we pretended to rely upon. If Israel, as they consulted, should likewise actually have rebelled against Moses, and returned in body as well as in heart unto Egypt again, what a scorn would it have wrought in that proud nation, that their vassals should voluntarily resume their thraldom, after so many boasts and appearances of deliverance! If a man should relinquish the service of some noble person, and apply himself unto some sordid master for subsistence,—would not the mouths of men be quickly open, or their minds jealous to suspect that however such a man carries a high name, and there be great expectations from attending on him, yet, in truth, he is but a dry master, whom his own servants do so publicly dishonour [a]? So when any men turn apostates from the power and profession of the gospel of Christ, presently wicked men are apt to blaspheme, and to conceive desperate prejudices against our high and holy calling. If any man make a boast of the law, and yet break it, he dishonoureth God the more: for, (saith the apostle) "The name of God is blasphemed among the gentiles through you, as it is written." So then constancy in Christ's service, giveth him the glory of an honourable master,—and his law, of a royal law; putteth to silence the ignorance of those foolish men [b], who lie in wait to take advantages, that they may blaspheme [c] the name of God, and his doctrine.

Fourthly, The gospel of Christ is honoured by the unity of the Spirit, and concurrent judgements and affections of men towards it. When all the sincere professors thereof, do unanimously strive together [d], and "earnestly contend for it [e];" when all that ever have been, or are acquainted therewith, do

[a] Δείξῃς ὅτι τὴν ἁμαρτίαν ὄντως μεμίσηκας, παραδειγματίσας αὐτήν· καὶ θριαμβεύσας, ὡς ἀξίαν ὕβρεως. *Greg. Naz.* Orat. 40. de Baptismo. [a] Rom. ii. 23, 24. [b] 1 Pet. ii. 15, 16. [c] 2 Cor. vi. 3. 1 Tim. vi. 1. [d] Phil. i. 27. [e] Jude verse 3.

glorify it with their suffrages and subscription. "Nemo omnes, neminem omnes fefellere;" it must needs be a glorious gospel, if all that ever looked on it, do so conclude.—Nothing was ever able to deceive all men, neither did so many ever combine to deceive others.—When the philosophers severally strove for the precedence of their several sects, and every man, after his own order, gave the next place unto Plato, it was undoubtedly concluded, that his was the most excellent, because, after their own prejudice and personal respects, it was honoured by the equal suffrages of all the rest. How much more must the gospel needs be glorious, which hath the joint attestation of angels[f], and all holy men, since the world began to honour it withal! Therefore when the apostle proveth the greatness of this heavenly mystery, he useth a word which importeth the consent of men, *καὶ ὁμολογουμένως* "without any doubt," or by a universal confession, "Great is the mystery of godliness." Doth it not much set forth the glory of a law, that there should be so much wisdom, power, equity, majesty, beauty in the face of it, that every true subject in a realm should concur in a constant and uniform love and obedience to it? Let us, therefore, express the glory of the gospel, not only in our joint confessions, but in our united obedience thereunto, and in our unanimous zeal and contention for it, in our brotherly affections and compassions to one another thereby: for the schisms and disaffections of Christians, bring much dishonour upon their holy profession, which, in all their miscarriages, doth ever, by occasion of the unreasonableness of wicked men, suffer together with them. Therefore the apostle, from the unity of Christ in himself, concludeth that such he should be in his members too. "Is Christ divided?" hath he divers opinions? or hath he the truth of God in respect of persons? such as he is, such should you be likewise; lest, by your contentions, you seem to make another Christ, or another gospel, than that which you have received.

Fifthly, The gospel of Christ is honoured in our studying of it, and digging after it in our serious and painful enquiries into the mysteries of it. St. Paul despised all other knowledge, and shook off every weight, that he might press for-

[f] 1 Tim. iii. 16.

ward with the more unwearied affections towards so excellent a treasure. Surely, if men had the spirit of the apostle, or of those blessed angels which desire to pry into the gospel of Christ, they would not mispend so much precious time in frothy and fruitless studies, nor waste away that lamp of reason in their bosoms, in empty and unnourishing blazes; but would set more hours apart to look into the patent of their salvation (which is the book of God), and to acquaint themselves with Christ beforehand, that when they come into his presence, they may have the entertainment of friends, and not of strangers. Men that intend to travel into foreign kingdoms with any advantage to their parts, or improvement of their experience, do, beforehand, season and prepare themselves with the language, with some topographical observations of the country, with some general notions of the ingeny, manners, forms, civilities, entertainments of the natives there; do delight to converse with those men, who are best learned in these, or the like particulars. Surely, we all profess a journey to Heaven, a pilgrimage in this present world, to have our conversation now, where we look to have our everlasting abode with the Lord hereafter. Now in the gospel of Christ we have, as it were, a map, a topographical delineation of those glorious mansions, which are there prepared for the church; we have a taste and description of the manners of that people; we have some rudiments of the heavenly language; in one word, we have abundantly enough, not only to prepare us for it, but to inflame all the desires of our soul unto it, even as exiles and captives desire to return to their native country. Now then, if we no way regard to study it, or acquaint ourselves with it; if we seem to desire the sight of Christ in Heaven,—and when we may, every day, have a blessed view of his face in the glass of his gospel, we turn away our eyes, and regard it not; we do as good as proclaim to all the world, that either our hopes of Heaven are very slender, or our care thereof little or none at all. And this I take for a most undoubted truth, that there is so much of the knowledge, grace, and Spirit of Christ, and, through him, of the Father, in the holy Scriptures (and those only are the things, which make Heaven to be the home and the hope of men), as that whosoever neglecteth the study of them, and suffereth the Scriptures to lie by him as a sealed book, would

be every whit as unwilling, if Heaven' gates were wide open unto him, to relinquish his portion in the earth, and to spend his time in the fruition or contemplation of that glorious country.

Lastly, We honour the gospel, when, in our greatest distresses, we make it our altar of refuge, our door of escape, the ground of all our hope and comfort, the only anchor to stay our souls in any spiritual tempest, the only staff to lean upon in our greatest darkness. Whatever other carnal comforts men may, for a time, rejoice in, they will all prove but as a fire of sparks, or as a blaze of thorns, which can yield no solid or abiding light unto the soul. When sinners in Sion begin once to be afraid, and to be surprised with the fearfulness of a guilty soul; when the affrighted conscience shall put that dreadful question, in the prophet [s], to itself, 'How can I dwell with devouring fire? how can I dwell with everlasting burning?'—there will no other answer allay the scorching terror thereof, but that in the end of the same chapter, "The people that dwell therein, shall be forgiven their iniquity." A man may as soon drink up the water of the sea with sponges, or remove mountains with one of his fingers, as be able to drain out these close and incorporated sorrows, which together with sin, do soak through the whole substance of the soul, with vain company, worldly employments, or youthful pleasures. All these do but respite them for a time, that they may return the stronger. But if thou wilt indeed be comforted, sue out thy pardon, flee to the court of mercy which is erected in the gospel. This was our Saviour's argument [h] to the man that was sick of the palsy,—"Son, be of good cheer; thy sins be forgiven thee." There is no worldly affliction goeth closer to the life of a man than sickness: and yet, as in the midst of laughter, the heart of a wicked man is sorrowful, because it is still under the guilt of sin,—so, in the midst of pain and sorrow, the heart of a godly man may be cheerful, because his sins are forgiven.

To conclude this point, we may, for our better encouragement in so necessary a duty, lay together these considerations: First, In point of honour, we should learn to walk, as becometh the gospel; for the gospel is a Christian's glory,

[s] Isai. xxxiii. 14, 24. [h] Matth. ix. 2.

and therefore ought to be preserved in his heart, as his chiefest privilege. The Spirit of God will not endure to have holy things profaned, as if they were common or unclean. Belshazzar converted the consecrated vessels of the temple into instruments of luxury and intemperance; but the Lord tempered his wine with dregs, and made them prove unto him as cups of trembling and astonishment. Herod[i] polluted the sepulchres of the saints with a sacrilegious search of treasures, presumed to have been there hidden, and God made fire rise there out of the earth, to devour the overbusy searchers. Antiochus[k] ransacked the temple of the Lord; Heliodorus emptied the treasuries of their consecrated monies; Pompey[l] defiled the sabbath and the sanctuary; Crassus[m] robbed the house of God of ten thousand talents. But enquire into the event of these insolences; and we shall find that true then, of which later ages have given many examples, and are still likely to give more, that stolen bread hath gravel in it to choke those that devour it,—that ruin is ever the child of sacrilege,—that mischief setteth a period to the lives and designs of profane men. Now then, if the Lord were thus jealous for the types of his gospel, how think we, can he endure to see the gospel itself dishonoured by an unsuitable profession, or the blood of the covenant trampled under foot, as if it were a common or unclean thing? In the contempt of the gospel, there is more dishonour done unto every person of the blessed Trinity, than can be by any other sin. An undervaluing of the Father's wisdom, that great mystery and counsel of redemption, which was hidden from former ages: and what an indignity is it unto him, for a man to shut out the light of the sun, that so he may enjoy that pitiful benefit of darkness, to gaze upon the false glistering of rotten wood, or of earthly slime, the deceit whereof would be by the true light discovered? An undervaluing of his wonderful love, as if he had put himself unto a needless compassion, and might have kept it still in his own bosom;—a scorn unto the Son of God, when we suffer him to stand at our doors, with his locks wet with the dew of Heaven, to put his finger into the hole of the lock, as if he desired to steal an entrance upon the soul; to empty, to humble, to

[i] *Joseph.* Antiq. lib. 6. cap. 11. [k] 2 Mac. iii. 5. [l] *Tacit.* Hist. l. 5. [m] *Joseph.* Antiq. lib. 12. cap. 13.

deny himself, to suffer the wrongs of men, and the wrath of God; and after all this, to have that precious blood, which was squeezed out with such woful agonies, counted no other than the blood of a common malefactor,—nor that sacred body which was thus broken, discerned from the bodies of the thieves which were crucified with him. An indignity beyond all apprehension to the Spirit of grace, when we suffer him to wait daily at our Bethesda, our houses of mercy, and all in vain; to spend his sacred breath in the ministry of reconciliation, in doubling and redoubling his requests unto our souls, that we should be contented to be saved; and we shall harden our hearts, and stop our ears, and set up the pride and stoutness of our own reasonings, till we do even weary him, and chide him away from us. Now this is a certain rule, God will not lose any honour by men's sins: if they refuse to give him the glory of his mercy, he will show the glory of his power and justice, in treading down the proud enemies of Christ under his feet. As they that honour him, shall be honoured; so they who cast any disgrace upon his truth and covenant, shall be sure to meet with shame and dishonour at the last.

Secondly, To avoid scandal. The gospel is the light of a nation: and sins in the light, as they are committed with more impudence, so likewise with more offence:—an offence or scandal tending unto sin in misguiding the weak, in heartening and confirming the obdurate, in opening the mouths of adversaries to revile our holy profession; and a scandal tending unto sorrow, in wounding the hearts of the godly, and vexing their righteous spirits with a filthy conversation.

Thirdly, We should learn to walk as becometh the gospel, even in respect to the state; for the gospel is the foundation of true peace and tranquillity in a common weal: and those who show forth the power thereof, are, as it were, lions about the throne of their king. "By righteousness the throne is established, but sin is a reproach unto any people[n]." One Joseph in Egypt, is a storehouse to all the kingdom: One Elisha, an army of chariots and of horsemen unto Israel: One Moses, a fence to keep out an inundation of

[n] Prov. xvi. 12. xx. 28. xxv. 5.

wrath which was breaking in upon the people: One Paul, a haven, an anchor, a deliverance to all that were in the ship with him. And now, "si stellæ cadunt, venti sequentur[o];" If the stars fall, we must needs look for tempests to ensue: if the salt be infatuated, we cannot look that any thing should be long preserved. If Christians live as if they had no gospel, or as if they had another gospel; what can we expect, but that God should either plague us, or forsake us, either send his judgements, or curse his blessings?

Lastly, The gospel makes sin more filthy, if it do not purge it; as a taper in the hand of a ghost makes him seem more ghastly than he was before. Sweet ointment causeth rank and strong bodies to smell worse than they did before[p]. So the sweet savour of the gospel maketh the sins of men more noisome and odious in the nostrils of the Almighty. And therefore we see what a fearful doom the apostle[q] pronounceth against those, who having "tasted of the good Spirit of God, and been illightened," and in some sort affected with his grace, do yet afterwards "fall away;"—even an impossibility of repentance or renovation. From which place, perversely wrested, though the Novatians[r] of old, did gather a desperate and uncomfortable conclusion, that "sin, committed after regeneration, was absolutely unpardonable," (to avoid the danger of which damnable and damning doctrine, some have boldly questioned both the author and authenticalness of that epistle,) yet, all these inferences being denied, we learn from thence this plain observation, that "precedent illumination from the gospel of Christ, doth tend much to the aggravation of those sins which are committed against it." And therefore in all these considerations, we should labour to walk worthy of so glorious a gospel, and of so great a salvation.

Thus have we at large spoken of the rod of Christ's strength, as it is 'insigne regium,' or 'sceptrum majestatis,' an ensign and rod of majesty:—we are now to speak a little of it as it is 'pedum pastorale,' an episcopal rod, which denoteth much heedfulness and tender care. This is the pre-

[o] *Arist.* Prob. sect. 26. q. 27. [p] Qui hircos redolent, fœdiùs olent cum se unguentaverint. *Arist.* Prob. [q] Heb. vi. 4, 7. x. 26. [r] Vid. *Sixt. Senens.* Bibliot. l. 7.—*Melch. Can. loc.* Theolog. l. 2. cap. 10.—*Greg. Tholos.* de Rep. lib. 12. cap. 7.

cept which the apostle giveth unto the pastors of the church, that they would προσέχειν τῷ ποιμνίῳ, "take special heed to all the flock, over which the Holy Ghost had made them overseers[s]." And the apostle again reckoneth 'vigilancy' or care over the flock[t], amongst the principal characters of a bishop: and he professeth of himself, that there did daily lie upon him μέριμνα πασῶν τῶν ἐκκλησιῶν, "the care of all the churches[u]." And this consideration affordeth us another note out of the words, namely, That Christ, in the ministry of his gospel, and dispensation of his Spirit, is full of care and tenderness towards his church. This Christ maketh one main point of opposition between himself and hirelings, that these 'care not for the flock[x],' but suffer the wolf to come and to scatter them while they flee away; whereas he keepeth them, that none may be lost, and prayeth unto the Father[y] to keep them through his own name. The Lord committed the church unto Christ as their head; gave them into his hands, not as an ordinary gift, wherein he did relinquish his own interest in them, or care of them (for he careth[z] for them still) but as a blessed 'depositum;' intrusted them with him, as the choicest of his jewels[a], as the most precious casket amongst all the treasures of the creation, that he should polish, preserve, present them faultless, and "without spot, before the presence of his glory at the last day[b]." And for this purpose he gave him a commandment of the greatest care and tenderness that ever the world knew,—that he should 'lay down his life[c]' for his sheep, and should 'lose nothing[d]' of all that was given him, but should 'raise it up at the last day.' So that now, want of care, or compassion of Christ towards his church, would be an argument of unfaithfulness; if he had not been a 'merciful high-priest[e],' neither could he have been 'faithful' to him that appointed him: for he was appointed to be merciful,—and was, by the Spirit of God, filled with most tender affections, and qualified with a heart fuller of compassion, than the sea is of waters, that he might commiserate the distresses of his people, and take care of their salvation.

Notably doth this care of Christ show itself: First, In the

[s] Acts x. 28. [t] 1 Tim. iii. 2. [u] 2 Cor. xi. 28. [x] John x. 12, 13. [y] John xvii. 11, 12. [z] 1 Peter v. 7. [a] Mal. iii. 17. [b] Jude v. 24. Eph. v. 26. 27. [c] John x. 18. [d] John vi. 39. [e] Heb. ii. 17. iii. 2.

apportioning and measuring forth to every one his due 'demensum,' and in the midst of those infinite occasions and exigences of his several members, in providing such particular passages of his Word, as may be thereunto most exactly suitable; for this showeth, that his care reacheth unto particular men. It is the duty of a faithful bishop [f], ὀρθοτομεῖν, to make such a difference [g] between men, and so 'to divide or distribute the Word aright,' as that every one may have the portion which is due unto him. Some are but lambs in Christ's flock, young, tender, weak [h], easily offended or affrighted; others, sheep grown up to more strength and maturity: some in his garner are but cummin seed; others, fitches [i],—and some, harder corn: some can but bear a little rod, others a greater staff or flail, and some the pressure of a cart wheel: that which doth but cleanse some, would batter and break others into pieces: some are 'great with young [k],' in the pangs of a loaden conscience, in the travail under some sore affliction, or in the throws of a bitter repentance, as it were in fits of breeding, or new forming of Christ in their soul: and these he leadeth with a gentle hand: others are, as it were, 'new-born,' past their pains, but yet very tender, weak, and fearful; and these he gathers with his arm, and carries in his bosom; shows them that his care doth not only reach unto the least of his kingdom, but that his compassions are most enlarged to those that are too weak to help themselves; but he hath 'breasts of consolation [l],' to satisfy and delight with abundance, the smallest infant of his kingdom. Some are 'broken-hearted,' and those he bindeth [m]: some are 'captives,' to those he proclaimeth liberty: some are 'mourners' in Sion, and for them he hath beauty, and oil of joy, and garments of praise: some are 'bruised reeds,' whom every curse or commination is able to crush: and some are 'smoking flax,' whom every temptation is able to discourage: and yet even these doth he so carefully tend and furnish with such proportionable supplies of his Spirit of Grace, as makes that seed and sparkle of holiness, which he began in them, get up above all their own fears, or their enemy's machinations, and grow from a judge-

[f] 2 Tim. ii. 15. [g] Jude v. 22, 23. [h] John xx. 15, 16. [i] Isai. xxviii. 27, 28. [k] Isai. xl. 11. [l] Isai. lxvi. 11. [m] Isai. lxi. 1, 2, 3.

ment 'of truth' and sincerity, as it is called by the prophet [n]; unto a 'judgement of victory' and perfection, as it is termed by the evangelist [o]. In one word, some are strong, and others are weak; the strong he feedeth, the weak he cureth; the strong he confirmeth, the weak he restoreth; he hath trials for the strong to exercise their graces, and he hath cordials for the weak to strengthen theirs. According unto the several estates, and unto the secret demands of each member's condition, so doth the care of Christ severally show itself towards the same in his Word: there is provision for any want, medicine for any disease, comforts for any distress, promises for any faith, answers to any doubt, directions in any difficulty, weapons against any temptation, preservatives against any sin, restoratives against any lapse; garments to cover my nakedness, meat to satisfy my hunger, physic to cure my diseases, armour to protect my person, a treasure to provide for my posterity. If I am rich, I have there the wisdom of God to instruct me; and if I am poor, I have there the obligations of God to enrich me. If I am honourable, I have there the sight of my sins to make me vile, and rules of moderation, to make me humble: if I am low of degree, I have there the communion and consanguinity of Christ, the participation of the divine nature, the adoption of God the Father, to make me noble. If I am learned, I have there a law of charity to order it unto edification; and if I am unlearned, I have there a spirit which searcheth the deep things of God, which can give wisdom unto the simple, which can reveal secrets unto babes, which can command light to shine out of darkness, which can give the light of the knowledge of the glory, fulness, and love of God in the face of Jesus Christ; which can make me, though ignorant of all other things, to learn Christ in whom there is more wisdom, more various and admirable curiosity, more filling and plentiful satisfaction, more proportion to the boundless desires of a soul once rectified, more fruit and salvation (which should be the end of every Christian man's learning) than in all other knowledge, which either past or present ages can afford. In one word, every where, and in all things, I am there "taught how to want, and how to abound, and

[n] Isai. xlii. 3. [o] Matth. xii. 20.

how to do all things through Christ that strengthens me." A Christian can be set in no estate, wherein the abundant care of Christ over him is not, in the gospel, wonderfully magnified. And commonly, in the greatest straits, he showeth the greatest care, as waters run strongest in the narrowest passages: when we walk in darkness and have no light,—when we seek water, and there is none, and our tongue faileth for thirst, then is his fittest time to help us, and then is our fittest time to stay upon him. Israel were delivered by miracles of mercy from their Egyptian bondage, and in the wilderness conducted by a miraculous presence, and fed with angels' food. Isaac was upon the altar, and then in the mount was the Lord seen, and his mercy stepped between the knife and the sacrifice. Jacob in great fear of his brother Esau, and then comforted by prevailing with an angel which was stronger than Esau. Peter[p] in sorest distress for denying Christ, and he the first man to whom Christ sent news of his resurrection. Paul in the ship visited by an angel. Peter in prison delivered by an angel. The distressed women at Christ's sepulchre comforted by an angel. Such as the extremities of the saints are, such is Christ's care for their deliverances.

And care is thus farther commended, that it proceedeth solely from the grace and compassion of Christ: there is no affection naturally in us to desire it, there is no virtue in us to deserve it. When we were in our blood[q], well pleased with our own pollution, he doubled his goodness, and used a kind of violence and importunity of mercy to make us live. When we did not seek after him,—when we did not so much as ask whether he were fit to be sought,—when we were aliens from his covenant, and strangers to his name, he even then multiplied his invitation unto us; "I said, Behold me, behold me, unto a people, that were not called by my name[r]." When we were weak[s], full of impotency; when we were sinners, full of antipathy; when we were enemies, full of obstinacy and rebellion; when we cared not for him, but turned our backs and stopped our ears, and suffered him to throw away in vain so many sermons, so many sacraments, so many mercies, so many afflictions upon us; when

p Mark xvi. 7. Vocatur ex nomine, ne desperaret ex negatione. *Gregor. Mag.*
q Ezek. xvi. 6. r Isai. lxv. 1. s Rom. v. 6, 8. 10.

we cared not for ourselves, no man repented, or said, What have I done? even then did he magnify his compassion towards us; he cared for us, when we neglected ourselves, despised him; he bestowed his mercy not only upon the unthankful, but upon the injurious.

But then a little compassion is enough for those that had deserved none, for those that had provoked scorn and displeasure against themselves: but herein is the care and tenderness of Christ abundantly magnified, that it hath in it all the ingredients of a most sovereign mercy, that nothing more could have been done[t], than he hath done for us. First, For the foundation and original of all mercy, there is in him an overflowing of love, without stint or measure, — a turning of heart[u],—a rolling and sounding of bowels[x],—a love which surpasseth all knowledge[y], which is as much beyond the thoughts or comprehensions[z], as it is above the merits of men.

Secondly, There is a study and inquisitiveness how to do good,—a debating within himself, a consulting and projecting how to show mercy,—an arguing, as it were, of his grace with man's sin, and his own severity: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together[a]." True it is, thou hast been unto me as the rulers of Sodom, and as the people of Gomorrah[b]: but I shall be unto thee, as I have been unto them. Am I not God, and not man? shall I change my covenant, because thou hast multiplied thy backslidings?—The Lord useth such humane expressions of his proceedings with men, as if their sins had put him to a stand, and brought him to difficulties in showing mercy. "I said, How shall I put thee amongst the children, and give thee a pleasant land[c]?" &c. Thy case is very desperate, and thou hast stopped up the courses of my mercy towards thyself: how then shall I make good my resolutions of compassion towards those that reject and nullify it to themselves? Surely, there is no way but one, to overrule the hearts of obstinate sinners, that they may not

[t] Isai. v. 4. [u] Hosea xi. 8. [x] Jer. xxxi. 20. [y] Ephes. iii. 19. [z] Isai. lv. 9. Jer. xxix. 11. [a] Hosea xi. 8. [b] Isai. i. 10. [c] Jer. iii. 19.

turn away any more. 'Thou shalt call me My father;' that is, I will put filial affections, awful thoughts, constant resolutions into thy heart, and thou shalt not turn away from me. I will melt them and try them, saith the Lord; for how shall I do for the daughter of my people[d]? The Lord setteth himself to study and contrive mercy for his people, that as they set up their sins, as it were, in pride to pose his covenant; so he gathereth together his thoughts of mercy, as it were, to conquer their sins.

Thirdly, There is constancy and continuance in this his care: "His mercy endureth, his compassions fail not, but are renewed every morning[e]."—And therefore 'the mercies of David,' that is, of Christ, for so he is called, or the mercies of the covenant made with David, are called 'Sure mercies[f];' they have a foundation, the everlasting love and counsel of God, upon which they are built; they have many seals[g] by which they are confirmed, the faithfulness[h], the immutability, and the oath of God. If there were not continuance in his mercies[i]; if he were not the same yesterday, and to-day, and for ever[k], in his truth and fidelity to his church: if he should change and turn from us, as oft as we forsake him; if he should leave us in the hand of our own counsel, and not afford us such daily supplies of his Spirit, as might support us against the ruinous disposition of our own nature; we should be children of wrath every day anew. But herein doth the abundant care of Christ in the gospel declare itself unto us, that, though we are worms in ourselves, full of weakness, and of earthly affections, yet God hath 'a right-hand of righteousness[l],' which can uphold us; that, though we are bent to back-sliding, yet 'he is God and not man;' unchangeable in his covenant with the persons; almighty in his power and mercy towards the sins of men, both to cover them with his righteousness, and to cure them by his Spirit,—both to forgive for the time past, and to heal and prevent backslidings[m] for the time to come.

Fourthly, That he might be fit for so mean and humble a service, there was "a lessening and emptying of himself:" he was contented to be subject to his own,—to be the child of his own creature,—to take upon himself not the similitude

[d] Jer. ix. 7. [e] Lam. iii. 22. 23. [f] Acts xiii. 34. [g] 2 Tim. ii. 19. [h] Psalm lxxxix. 2. [i] Mal. iii. 6. Isai. lxiv. 5. [k] Hebr. xiii. 8. Isai. i. 10, 14. [m] Hosea xi. 7. 11.

only, but the infirmities of sinful flesh [n],—to descend from his throne, and to put on rags,—in one word, "to become poor for us, that we, through his poverty, might be made rich [o]."—Amongst men, many will be willing to show so much mercy as will consist with their state and greatness, and may tend to beget a farther distance, and to magnify their height and honour in the minds of men; but when it comes to this exigent, that a man must debase himself to do good unto another,—that his compassion will be to a miserable man no benefit, except he suffer ignominy, and undergo a servile condition for him, and do, as it were, change habits with the man whom he pities; what region of the earth will afford a man, who will freely make his own honour to be the price of his brother's redemption? Yet this is the manner of Christ's care for us, who, though he were the Lord of glory, the brightness of his Father's majesty, and the express image of his person, did yet humble himself to 'endure shame, and the contradiction of sinners,' that he might be the 'author and finisher of our faith.'

Fifthly, There was not only an humbling or metaphorical emptying of himself, in that he 'made himself of no reputation;' but there was likewise a real and proper emptying of himself: he therein testified his wonderful care of the businesses of men, that for them he put himself to the greatest expense, and to the exhausting of a richer treasure than any either heaven or earth could afford besides. "Ye were not redeemed," saith the apostle, "with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ, as of a lamb without blemish, and without spot." That which no man will bestow upon himself, and that which was in nature, and might justly in love have been nearest to Christ himself, even the soul in his body and the blood in his veins,—he was contented to make a sacrifice for them, who poured it out as the blood of a malefactor.

Sixthly, Besides this great price which he paid to his Father for us, he hath opened another treasure of his grace and spirit, out of which he affordeth us daily supplies, and putteth into our hands, as it were, a heavenly stock, for the better negotiating and improvement of our salvation. He setteth up his Spirit in our hearts, thereby conversing

[n] Phil. ii. 7. 8. Gal. iv. 5. Rom. viii. 3. [o] 2 Cor. viii. 9.

and communing with us, teaching us the trade of the citizens of Heaven, and of laying up treasures there, where our final abode must be,—of having our conversation and commerce with innumerable companies of angels, and with the spirits of just men made perfect, and with all that general assembly or church of the first-born, which is enrolled in Heaven.

Lastly, To all this he addeth preparations and provisions, for the future for us: he doth not only give, but he *prepareth* things for those that love him[o], and whatever is wanting now, he will make it up unto us in the riches of his glory.[p] It was for our expediency that he left the church on earth (in regard of his carnal presence) and went unto his Father again. He was not beholding to change of place for his own glory, for his heaven was within him as a fountain. And indeed it is his presence, which maketh Heaven to be the place of glory: therefore St. Paul desired to depart[q], and to be with Christ; noting that it is not heaven, but Christ's presence which is the glory of the saints. Therefore I say, it was for us, that he went to Heaven again; "for their sakes," saith he, "I sanctify myself[r];—it is expedient for you that I go away[s]." *Expedient*, to sell and secure our full and final redemption unto us: for as the Levitical priest entered not into the holiest of all without blood, so neither did Christ into Heaven, without making satisfaction. He first obtained 'eternal redemption' for us, and then he entered into the holy place.[t] And *expedient* to prepare[u] a place for us; that the glory which is given to him, he may give unto us[x]; that being raised up together, we may likewise sit together with him in heavenly places.[y] For when the head is crowned, the whole body is invested with royal honour. He, by the virtue of his ascension, opened the kingdom of Heaven for all believers. Even the fathers before Christ entered not in, without respect unto that consummate redemption, which he was, in the fulness of time, to accomplish for his church:—As a man may be admitted into an actual possession of land, only in the virtue of covenants, and under the intuition of a payment to be afterwards per-

o 1 Cor. ii. 9. p Phil. iv. 19. q Phil. i. 23. r John xvii. 19.
s John xvi. 7. t Heb. ix. 12. u John xiv. 2, 3. x John xvii. 22.
y Eph. ii. 6.

formed. Thus we see in how many things the abundant care of Christ doth show itself towards the church.

And as there are therein all the particulars of a tender care, so, by the gospel likewise, do all the fruits and benefits thereof redound unto the faithful. First, In the gospel he feedeth [z] and strengtheneth them; even in the presence of their enemies he prepareth them a table, and feedeth them with his rod [a]; and, according to their coming out of Egypt, he showeth unto them marvellous things. And therefore our Saviour calleth his gospel, "The children's bread [b]." It is that which quickeneth, which strengtheneth them [c], which maketh them fruitful in spiritual works.[d]

Secondly, He upholdeth them from fainting: if their strength at any time fail, he leadeth them gently, and teacheth them to go. As Jacob [e] led on his cattle and his children softly, according as they were able to endure; so Christ doth lead out his flock [f], and hold his children by the hand, and teach them to go [g], and draweth them 'with the cords of a man [h],' that is, with meek and gentle institution, such as men use towards their children [i], and not to their beasts, and 'with bands of love.' As an eagle fluttereth over her young,[k] and spreadeth abroad her wings, and taketh them and beareth them on her wings; so doth the Lord, in his gospel, sweetly lead on and institute the faithful unto strength and salvation: he dealeth with them as a compassionate nurse with a tender infant, condescendeth to their strength and capacity; when we stumble, he keepeth us; when we fall, he raiseth us; when we faint, he beareth us in his arms [l]; when we grow weary of well-doing, the gospel is full of encouragements to hearten us, full of spirit to revive us, full of promises to establish us, full of beauty to entice us. When we seem to be in a wilderness, a maze, where there is no issue, nor view of deliverance,—even there he openeth a door of hope, and allureth and speaketh comfortably unto us.[m]

Thirdly, He healeth our diseases, our corruptions, our

[z] Psal. xxiii. 5. [a] Mic. vii. 13, 15. Ezek. xxxiv. 14, 23. [b] Matt. xv. 26. [c] Phil. iv. 13. Heb. vi. 12. [d] John xv. 4. [e] Gen. xxxiii. 14. [f] John x. 3. [g] Hos. xi. 3, 4. [h] Psal. lxxviii. 52. Isai. lxiii. 13. [i] Deut. i. 31. [k] Deut. xxxii. 11, 12. [l] Isai. xl. 11. xli. 13. [m] Hos. ii. 14. 15.

backslidings.[n] Easily are the best of us misled out of the right way, drawn and enticed away by our own lusts, driven away by the temptations of Satan, the frowns or follies of the world; possessed with carnal prejudices against the ways of God, as if they were 'grievous[o],' 'unprofitable,[p]' and 'unequal' ways[q]; apt to take every pretence to flinch away, and steal from the eye of God; apt to turn aside into every diverticle, which a carnal reason, and a crooked heart can frame unto itself; for a corrupt heart is like a wild beast[r], that loveth 'confusa vestigia,' to have intricacies and windings in his holes; it cannot away with straight paths, but loveth to wry and pervert the rule of life.[s] In these cases it is the care and office of Christ to gather that which was scattered[t], to seek that which was lost, to bring again that which was driven away, to bind up that which was broken, to strengthen that which was sick, and to restore by his spirit of meekness, those which are overtaken with a fault: his gospel is like the trees of the sanctuary, not for meat only, but for medicine too.

Fourthly, As he healeth our diseases, and giveth us strength, so, in the midst of enemies and dangers, he removeth our fears, and giveth us comfort and refreshment. "I will make them," saith he, "a covenant of peace, and I will cause evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods. —When the Assyrian shall be in our land, and shall tread in our palaces, then shall he raise up seven shepherds, and eight principal men;" namely, the ministers of his gospel in abundance, to establish the heart of his people against all dangers. This is that Shiloh who should bring tranquillity and peace into the church, even when the sceptre should depart from Judah. When the heart is full of doubts and distresses, disquieted with the fear of God's displeasure, accused by the law, pursued by the adversary, and condemned by itself; then doth he still the raging of the sea, and com-

[n] Hos xiv. 4. [o] John vi. 60. Matth. xxv. 24. Job. xxi. 14, 15. Mal. iii. 14, 15. [p] Ezek. xviii. 25. [q] Jer. xi. 10. Acts vii. 39. Psal. xiv. 3. [r] Animalia quædam, ne inveniri possint vestigia sua, circa cubile ipsum confundunt. *Senec.* ep. 68. χεῦδος μυρίας ἑκτροπὰς ἔχει. *Clem. Alex.* [s] Gal. i. 7. 2 Peter iii. 16. [t] Ezek. xxxiv. 16. Gal. vi. 1 Ezek. xlvii. 12. xxxiv. 25. Micah v. 5. *Scultet.* Exercit. Evang. l. 1. cap. 4.

mand the evil spirit to be dumb; then doth he wipe away tears from the conscience, and refresh it with living waters[a], even with the sweet communion of his Spirit, and with the abundance of his graces.

Lastly, He keepeth a continual watch over us by his spiritual presence and protection. As Jacob testified his great care for the good of Laban[x], that "the drought consumed him by day, and the frost by night, and that sleep departed from his eyes;" so doth the Lord commend his care towards the church, in that he is the keeper or watchman of Israel, which doth neither slumber nor sleep.[y] His presence is with his people[z] to guide them in their pilgrimage, and unto which they have daily recourse for comfort and establishment. In that great tempest when Christ was asleep in the ship, his disciples awaked him and expostulated with him, "Master, carest thou not that we perish?[a]" But when he had rebuked the wind and the sea, he then rebuked them likewise: he had another storm of fear and unbelief to calm in their hearts, who could not see him in his providence watching over them, when his body slept.

The grounds of this great care, which Christ in his gospel testifieth towards his church, are these: First, He is our kinsman, there is affinity in blood, and therefore a natural care and tenderness in affection. We know, amongst the Jews[b], when a woman had buried a husband without fruit of his body, the next of the kindred was to take care of her, and to raise up the name of the dead upon his inheritance. And if any man had waxen poor,[c] and sold any of his possession, the nearest kinsman was to have the first option in the recovery and redemption of it. And from hence the apostle argueth to prove the mercifulness and fidelity of Christ, in 'sanctifying' or 'bringing many sons unto glory' (for I take those phrases to be, in that place,[d] equivalent), because he was not "ashamed to call us brethren, but was made in all things like unto us." And we may observe that, in the Scripture, he hath almost all the relations of consanguinity, to note that his care is universal, and of all sorts.—He is a

[a] Rev. vii. 17. [x] Gen. xxxi. 40. [y] Psal. xi. 42. [z] Exod. xxxiii. 14.
[a] Mark iv. 38, 40. [b] Deut. xxv. 5. Ruth iii. 9. iv. 5. [c] Levit. xxv. 25.
[d] Heb. ii. 11, 17.

father;—"Behold, I and the children which thou hast given me[e];"—and the care of a father is to govern, to nourish, to instruct, to lay up for his children. He is as a mother;[f] he carries his young ones in his bosom[g] he gathereth them as a hen her chickens[h], he milketh unto them out of the breasts of consolation.[i] And thus he hath a care of indulgence and compassion.—He is a brother; "Go to my brethren, and say unto them,—I ascend unto my Father, and your Father, and unto my God, and your God[k]." And the care of a brother is to counsel, advise, and comfort. "A brother is born for adversity[l]."—Lastly, He is a husband: Ye are married to him who is raised from the dead[m], and that word compriseth all care, to love,[n] to cherish, to instruct, to maintain, to protect, to compassionate, to adorn, to communicate both his secrets and himself. A father may maintain his child, but he cannot suckle it; a mother may give it a breast, but she cannot ordinarily provide it a portion; a brother can give counsel, but he cannot give himself unto his brother: a husband may comfort his wife, but it becomes him not to correct her. There is no degree of nearness that hath power enough to answer all the offices of love, but, in one point or other, it will be defective. Therefore Christ is set forth unto us under all relations of blood and unity; to note, that there can be no case or condition of the church be supposed, wherein the care of Christ shall be impotent or deficient towards it, wherein he is not able to correct, to nourish, to instruct, to counsel, to comfort, to provide for it.

Secondly, He is our companion in sufferings. He himself suffered, and was tempted; and this the apostle[o] maketh a main ground of his care towards us, and of our confidence in him: 'We have not a high Priest which cannot be touched with a feeling of our infirmities, but was, in all points, tempted as we are, only without sin; and therefore he is able to succour those that are tempted, and to take compassion on those that are out of the way, because he was compassed with such infirmities, as were much less grievous than the weight of sin.'

[e] Isai. viii. 18. [f] Isai. xlix. 15. [g] Isai. xl. 11. [h] Matt. xxiii. 37.
[i] Isai. lxvi. 11. [k] John xx. 17. [l] Prov. xvii. 17. [m] Rom. vii. 4.
[n] Eph. v. 25, 32. [o] Heb. iv. 15. ii. 17. v. 2.

Thirdly, He is our head, and so is one with us in a nearer relation than that of affinity, in a relation of unity: for he and his members make but one Christ. And being head, he is the seat of care, and the fountain of influences into the rest of the body. All the wisdom, spirit, senses, which are in the head, are there placed as in a watch-tower, or council-chamber, to consult and provide for the good of the whole: the eye seeth, the ear heareth, the tongue speaketh, the fancy worketh, the memory retaineth for the welfare of the other members, and they have all 'the same care one for another[p].'

Fourthly, He is our advocate[q], and mediator; he is the only practiser in the court of Heaven, and therefore he must needs be full of the businesses of his church. It is his office to despatch the affairs of those that come unto him, and crave his favour and intercession to debate their causes; and he is both faithful[r] and merciful in his place, and, besides, furnished with such unmeasurable unction of spirit, and vast abilities to transact all the businesses of his church, that whosoever cometh unto him for his counsel and intercession, "he will in nowise cast them out[s]," or refuse their cause. And this is one great assurance we may take comfort in,—that be our matters never so foul and inexcusable in themselves, yet the very entertaining of him of our counsel, and the leaning upon his wisdom, power, fidelity, and mercy, to expedite our businesses, to compassionate our estate, and to rescue us from our own demerits, doth, as it were, alter the property of the cause, and produce a clean contrary issue to that, which the evidence of the thing in trial, would, of itself, have created. And as we may observe, that men of extraordinary abilities in the law, delight to wrestle with some difficult business, and to show their learning in clearing matters of greatest intricacy and perplexity before; so doth Christ esteem himself most honoured, and the virtue and wisdom of his cross magnified, when, in cases of sorest extremity, of most hideous guilt, of most black and uncomfortable darkness of soul, which pose not only the presumptions, but the hope, faith, conjectures, thoughts, contrivances which the hearts of men can, even in wishes, make to themselves for mercy, they do yet trust him "whose

[p] 1 Cor. xii. 25. [q] 1 John ii. 2. [r] Heb. iii. 3. [s] John vi. 37.

thoughts are infinitely above their thoughts, and whose ways above their ways[t]."—"Who is there among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God[u]." When the soul can go unto Christ with such complaints and acknowledgments as these; "Lord, when I examine my cause by mine own conscience, and judgement of it, I cannot but give it over as utterly desperate, and beyond cure: my bones are dried, my hope is cut off, I am utterly lost; my sins, and my sorrows are so heavy, that they have broken my spirit all to pieces, and there is no sound part in me: but, Lord, I believe thou knowest a way to make dead bones live[w]; that thy thoughts and ways are above mine; that thou knowest thine own thoughts of peace and mercy[x], though I cannot comprehend them; that thy riches are unsearchable; that thy love is above human knowledge; that thy peace passeth all created understanding[y]; that though I am the greatest of all sinners, and feel enough in myself to sink me as low as Judas into Hell, yet thou hast not left me without patterns[z] of all-suffering, of thy royal power in enduring, and in forgiving sins. And now, Lord, though thou afford me no light, though thou beset me with terrors, though thou make me to possess the sins of my youth,—yet I still desire to fear thy name, to walk in thy way, to wait upon thy counsel. I know there is not, in men or angels, so much wisdom, compassion, or fidelity as in thee; and therefore if I must perish, I will perish at thy feet; I will starve under thy table; I will be turned away and rejected by thee, who has promised to cast away none that come unto thee. I have tried all ways, and I here resolve to rest, and to look no farther. Thou that hast kept such a sinner as I am, out of Hell thus long, canst, by the same power, keep me out for ever; upon thy wisdom and compassion (who canst make dried bones to flourish like a herb[a], and broken bones to rejoice and sing,) I cast[b] the whole weight of my guilty spirit; into thy bosom I empty all the fears, cares, and requests of my distracted and sinking soul:"—I

[t] Isai. lv. 8. [u] Isai. l. 10. [w] Ezek. xxxvii. 3. [x] Jer. xxix. 11. [y] Eph. iii. 8, 19. [z] 1 Tim. i. 16. [a] Isai. lxvi. 14. [b] Psalm li. 8. 1 Pet. v. 7.

say, when a man can thus pour out himself unto Christ, he esteemeth the price and power of his blood most highly honoured when men believe in him against reason and above hope, and beyond the experience or apprehensions they have of mercy: for Christ loveth to show the greatness of his skill in the salvation of a Manasseh, a Mary Magdalen, a crucified thief, a persecutor, and injurious blasphemer, in giving life unto them that nailed him to his cross:—the more desperate the disease, the more honourable the cure.

Fifthly, He is our purchaser, our proprietary. We belong unto him by grant from the Father, "Thine they were, and thou gavest them unto me[c]:"—and by payment from him unto the Father, "Ye are bought with a price[d]." There is no good that concerns the church, that he hath not fully paid for with his own precious blood: and Christ will not die in vain, he will take order for the accomplishing of that redemption, which himself hath merited. And this is the greatest argument of his care and fidelity, that he is not as a servant, but a lord, and his care is over his own house[e]. An ordinary advocate is faithful only 'ratione officii,' because the duty of his office requireth it; but the businesses which he manageth, come not close unto his heart, because he hath nò personal interest in them: but Christ is faithful, not as Moses, or a servant only, but 'ratione dominii,' as Lord in his own house: so that the affairs of the church concern him in as near a right, as they concern the church herself. So that, in his office of intercession, he pleadeth his own causes with his Father; and, in the miscarriages of them, himself should lose that which was infinitely more precious, than any thing in the world besides,—even the price and merit of his own blood. These are the grounds of the great care of Christ towards his people.

And from hence we should learn faith and dependence on Christ in all our necessities, because we are under the protection and provision of him who careth for us, and is able to help us. A right judgement of God in Christ, and in his gospel of salvation, will wonderfully strengthen the faith of men. Paul was not ashamed of persecutions[f], because he knew whom he had believed; he doubted neither of his

[c] John xvii. 6. [d] 1 Cor. vi. 20. [e] Heb. iii. 6. [f] 2 Tim. i. 12.

care or power, and therefore he committed the keeping of his soul unto him, against the last day; and therefore when all forsook him, he stood to the truth, "because the Lord forsook him not[g]." The reason why men trust in themselves or their friends, is, because they are assured of their care and good-will to help them: but if men did compare the affections of Christ to other succours, they would rather choose to build their hopes and assurances on him. This consideration of the care and power of God, made the three children,[h] at a point, *rebel* against the edict of an idolatrous king, "Our God is able to deliver us, and he will deliver us." And this made Abraham, at a point, to offer his son[i] without staggering, because he rested upon the promise[k] and the power of God, who was able to raise him from the dead, from whence, in a sort, he had received him before, namely, from a dead body, and from a barren womb. And this is the ground of all diffidence, that men consider not the power[l], and the care of God towards them, but conceive of him, as if he had forgotten to be gracious, as if he had cast them out of his sight, as if he had given over his thoughts of them; and that maketh them fear second causes, and seek unto things which cannot profit. And therefore the Lord suffereth second causes to go cross, to fail and disappoint a man, because he loveth to be glorified by our dependence on his all-sufficiency and protection. He suffereth friends to fail, to be off and on,—promises to be uncertain,—assurances to vanish,—projections and frames of businesses to be shattered; that men may know how to trust him: for man, being impotent in himself, must needs have something without himself to subsist upon. Now when a man findeth the creatures to be deceitful, and second causes vain, and considereth that God is *I Am*, a most certain rewarder of those that diligently seek him[m], then the soul findeth it good to draw near to God[n], to live under his fidelity, and to cast all its care on him[o], because he careth for it.

And indeed a right judgement of God will help us to employ our faith in any condition. In wealth, men are apt to trust in their abundance, to stand upon their mountain, and

[g] 2 Tim. iv. 16, 17, 18. [h] Dan. iii. 16, 17. [i] Heb. xi. 17, 19. [k] Rom. iv. 20, 21. [l] Jer. xvii. 5, 8. [m] Heb. xi. 6. [n] Psalm lxxiii. 28. [o] 1 Pet. v. 7.

to say, 'I shall never be moved.'—But now, in this estate, if a man conceive aright of God, that it is he who giveth strength to be rich, and who giveth riches strength to do us good; that he can blast the greatest estate with an imperceptible consumption, and, in the midst of a man's sufficiency, make him be in straits; that he can imbitter all with his sore displeasure, and not suffer the floor nor the wine-press to feed him:—in great wisdom and deep counsels, if a man consider that the counsel of the Lord shall stand, and that he can turn the wisdom of the oracles into foolishness, and catch the wise in their own craftiness:—in great provisions of worldly strength, and human combinations, if he consider that God can take off the wheels, and amaze the phantasies, and dissipate the affections, and melt the spirits, and way-lay the enterprises of the hugest hosts of men, that he can arm flies, and lice, and dust, and wind, and stars, and every small unexpected contingency against the strongest opposition;—it must needs make him set his rest, and hang his confidences and assurances upon a higher principle.

Again, In poverty and the extremest straits which a man can be in, if he consider that God is a God as well of the valleys as of the hills; that he will be seen in the mount, when his people are under the sword, and upon the altar; that the Lord knoweth the days of the upright, and will satisfy them in the time of famine; that when the young lions famish for hunger, (they which live not by the fruits on the earth, but by their prey; they which can feed of the dead bodies of those other creatures, whom a famine had devoured,) yet even then he can provide abundantly for his; that when things are marvellous unto us [p], then they are easy unto him; that when they are impossible unto us [q], then they are possible with him; that he can lead in a wilderness [r], and feed with an unknown and unsuspected bread; that when the light of the sun and the moon shall fail, he can be an everlasting light and glory to his people [s]; that as a Father, so he pittieth; and as a heavenly Father [t], so he knoweth and can supply all our needs; that when we are without any wisdom to disappoint, or strength to withstand,

[p] Zech. viii. 6. [q] Mark x. 27. Psal. cxxxvi. 16. Jer. ii. 6. [r] Amos ii. 10. Deut. viii. 15, 16. [s] Isai. lx. 19. [t] Mat. vi. 32.

the confederacies of men, when they come with chariots of iron, and walls of brass, even then the eyes of the Lord run to and fro [u], to show himself valiant in the behalf of those that walk uprightly, that he can then order some accident, produce some engine, discover some way, to extricate and to clear all;—then will a man learn to be careful, and distracted in nothing, but in every thing by prayer and supplication, with thanksgiving, make his request [x] known unto him who is at hand, and who careth for him.

The like may be said of men's spiritual condition. When men despair, as Cain, that their sin is greater than can be forgiven; the only ground is, because they judge not aright of God in Christ: they look not on him in his gospel, as a God that careth for them; they do not lean upon the staff of his strength. Despair is an affection growing out of the sense of sin and wrath, as it is 'malum arduum, instans, et ineluctabile,' an evil too heavy to be borne, and yet impossible to be removed. All victory ariseth either out of an inward power of our own, or by the assistance of foreign power, which is more than our own. Now then, when we despair because of sin, this cometh, First, From the consideration of our own disability to break through sin by our own strength; and this is a good despair, which helpeth to drive men unto Christ.

Secondly, It cometh from a mis-conceiving, either of the power or care of those which might assist us. Sometimes from the mis-judging of God's power; for the forgiveness of sins is an act of omnipotency: and therefore when the Lord proclaimeth himself a forgiver of iniquity, transgression, and sin, he introduceth it with his titles of power, "The Lord, the Lord God, gracious and merciful," [y] &c. To pardon malefactors, is a power and royalty which belongeth only unto princes. There is much strength required in bearing burdens; and therefore patience, especially towards sinners, is an act of power; and impatiency, ever a sign of impotency. And therefore [z] the weakest affections are ever most revengeful: children, old men, sick, or indigent persons, are ever most subject to anger, and least able to concoct an injury:

[u] 2 Chron. xvi. 9. [x] Phil. iv. 6. [y] Exod. xxxiv. 6. [z] Προσδοκοίεται γὰρ ἕκαστος πρὸς τὴν ἑκάστου ὀργὴν ὑπὸ τοῦ ὑπάρχοντος πάθους. *Arist.* Rhet. l. 2. c. 2.

so that to conceive sin greater than can be forgiven, is to misjudge the omnipotency of God. But, ordinarily, despair proceedeth from the misjudging of God's affection and good will towards men; the soul conceives of him, as of one that hath cast off all care or respect towards it. This is an error touching God's benevolence, and the latitude of his mercy, and height of his thoughts towards sinners. He hath declared himself "willing that all men should be saved [a];" he had set forth examples [b] of the compass of his long-suffering; his invitations run in general terms, that no man may dare to pre-occupate damnation, but look unto God as one that careth for his soul. Let a man's sins be never so crimson, and his continuance therein never so obdurate (I speak this for the prevention of despair, not for the encouragement of security or hardness), yet as soon as he is willing to turn, God is willing to save; as soon he hath a heart to attend, God hath a tongue to speak salvation unto him. We see, then, the way to trust in Christ, is to look upon him as 'the bishop of our souls;' as the officer of our peace; as one that careth and provideth for us; as one that hath promised to save to the uttermost [c], to give supplies of his Spirit and grace in time of need [d], to give us daily bread and life in abundance [e], to be with us all always to the end of the world, never to fail us nor forsake us.[f]

And we may hereby learn our duty one to another, to put on the affections of members [g], and the mind of Christ, in compassionating, considering, and seeking the good of one another, in bearing one another's burdens, in pleasing not ourselves, but our neighbour for his edification;—for even Christ pleased not himself;—that man cannot live in honour, nor die in comfort, who liveth only to himself, and doth not, by his prayers, compassions, and supplies imitate Christ, and interest himself in the good of his brethren.

Now the ground of all this power, majesty, and mercy of the gospel is here set forth unto us in two words: First, It is the strength of Christ; Secondly, It is sent by God himself: *The Lord shall send the rod of thy strength out of Sion.*

Here then we may first note, That the gospel is Christ's

[a] 2 Pet. iii. 9. John v. 34. [b] 1 Tim. i. 16. [c] Heb. vii. 25. [d] Heb. iv. 16. [e] John x. 10. [f] Heb. xiii. 5. [g] Col. iii. 12, 13. Ephes. v. 2. Phil. ii. 4, 5. Rom. xiv. 7, 15. xv. 2, 3.

own power and strength, and the power of God his Father, by whom it is sent abroad. So the apostle calls it, The power of God unto salvation[h], and the demonstration of the Spirit, and of power; that our faith should not stand in the wisdom of men, but in the power of God. Therefore, in one place, we are said to be taught of God[i], and, in another, to be taught of Christ[k]; in one place it is called the gospel of the blessed God[l],—and, in another, the gospel of Christ[m];—to note, that whatsoever things the Father doth in his church, the same the Son doth also[n], and that the Father doth not make known his will of mercy but by his Son: that as, in the Son, he did reconcile the world unto himself[o], so, in the Son, he did reveal himself unto the world.[p] "No man hath seen the Father at any time, but the Son, and he to whom the Son shall reveal him." Christ is both the matter and the author of the gospel. As, in the work of our redemption, he was both the sacrifice, and the priest to offer, and the altar to sanctify it; so, in the dispensation of the gospel, Christ is both the sermon and the preacher, and the power which giveth blessing unto all. He is the sermon; "We preach Christ crucified[q]," saith the apostle; "we preach not ourselves, but Christ Jesus the Lord." And he is the preacher; "See that ye refuse not him that speaketh.[r]——He came and preached peace to those afar off, and to those that were nigh." And lastly, He is the power, which enliveneth his own Word; "The dead shall hear the voice of the Son of man, and they that hear, shall live[s];" for "as the Father hath life in himself, so hath he given to the Son to have life in himself."—"My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life," &c. He is the "Lord of your faith[t];—we are but the helpers of your joy." He is the master in the church[u], we are but your servants for Jesus' sake.[x] He is the chief shepherd[y], the Lord of the sheep; the sheep are his own[z]; we are but his depositaries[a], entrusted with the ministry of reconciliation; unto us is

[h] Rom. i. 16. 2 Cor. ii. 4, 5. [i] John vi. 45. [k] Eph. iv. 20, 21. [l] 1 Tim. i. 11. [m] Rom. xv. 19. [n] John v. 19. [o] 2 Cor. v. 19. [p] John i. 18. John xiv. 17. [q] 1 Cor. i. 23. 2 Cor. iv. 5. Col. i. 28. Heb. xii. 25. Eph. ii. 17. 1 Pet. iii. 19. [s] Joh. v. 25, 26. x. 27, 28. 2 Cor. i. 24. [u] Joh. xiii. 13, 14. [x] 2 Cor. iv. 5. [y] 1 Pet. v. 3, 4. [z] Joh. xxi. 15. [a] 2 Cor. v. 19. Eph. iii. 2. 2 Tim. i. 14. 1 Pet. iv. 11. 1 Cor. iv. 1. 2 Cor. v. 19, 20.

committed the dispensation of the grace of God. So then the Word is his, but the service ours.

From whence, both the ministers of the Word, and they which hear it, may learn their several duties. First, We should learn to speak as the oracles of God, as the servants and stewards of a higher master, whose Word it is which we preach, and whose church it is which we serve. We should therefore do his work, as men that are set in his stead; preach him and not ourselves. There can be no greater sacrilege in the world, than to put our own image upon the ordinances of Christ, than to make another gospel than we have received. St. Paul durst not please men [b], because he was the servant of Christ; neither durst he preach himself, because he was the servant of the church. For hereby men do even justle Christ out of his own throne, and, as it were, snatch the sceptre of his kingdom out of his hand, boldly intruding upon that sacred and uncommunicable dignity which the Father hath given to his Son only, which is to be the author of his gospel, and the total and adequate object of all evangelical preaching. This sacrilege of self-preaching is committed three manner of ways: First, When men make themselves the authors of their own preaching, when they preach their own inventions, and make their own brains the seminaries and forges of a new faith; when they so gloss the pure word of God, as that withal they poison and pervert it. This is that which the prophet [c] calleth "lying visions and dreams of men's own hearts;" which St. Peter [d] calls "perverting," or making crooked the rule of faith; and St. Paul [e], the huckstering, adulterating, and "using the word of God deceitfully." Which putteth me in mind of a speech in the prophet [f], "The prophet is the snare of a fowler in all his ways." Birds, we know, use to be caught with the same corn wherewith they are usually fed; but then it is either adulterated with some venomous mixture, which may intoxicate the bird, or else put into a gin which shall imprison it: and such were the carnal preachers in the prophet's, and in St. Paul's time, who turned the truth of God into a snare, that by that means they might "bring the

[b] Gal. i. 10. [c] Ezek. xiii. 3, 9, 17. Jer. xiv. 14. xxiii. 16. [d] 2 Pet. iii. 16. [e] 2 Cor. ii. 17. 2 Cor. iv. 2. [f] Hosea ix. 8.

church into bondage."[g] The occasions and originals of this perverse humour are, First, Without men, the seducements of Satan, unto which, by the just severity of God[h], they are sometimes given over, for the punishment of their own and others' sins. Secondly, Within them (upon which the other is grounded) as pride of wit[i], joined with ambition and impatiency of repulse in vast desires, which hath anciently been the ground of many heresies and schisms: nothing hath ever been more dangerous to the church of God, than greatness of parts unsanctified and unallayed with the love of truth, and the grace of Christ. Secondly, Envy against the pains and estimation of those that are fearful.[k] This was one of the originals of Arius's cursed heresy, — his envy against Alexander the good bishop of Alexandria, as Theodoret reports. Thirdly, Impatiency of the spiritualness and simplicity of the holy Scriptures, which is ever joined with the predominancy of some carnal lust, whereby the conscience is notoriously wasted or defiled. He that hath once put away a good conscience, and doth not desire truth in order and respect to that, that thereby his conscience may be illightened, purified, and kept even towards God,—will, without much ado, make shipwreck of his faith, and change the truth for any thriving error. And this impatiency of the Spirit of truth in the Scriptures, is that which caused heretics[l] of old to reject some parts, and to add more to the canon of sacred Scriptures,—and, in these days, to superadd traditions and apocryphal accessions thereunto; and in those which are pure, and on all sides confessed, to use such licentious and carnal glosses, as may hale the Scripture to the countenancing of their lusts and prejudices, rather than to the rectifying of their own hearts by the rule of Christ

Secondly, Men preach themselves when they make themselves the object of their preaching, when they preach self-dependency, and self-concurrency, making themselves, as it were, joint-saviours with Christ. Such was the preaching of Simon Magus, who gave out that

[g] Gal. ii. 4. Mic. iii. 5, 6. [h] 1 Kings xxii. 23. 2 Thes. ii. 10, 12.
[i] Mater omnium Hæreticorum, superbia. *Aug.* de Gen. contr. Manic. lib. 2. c. 8. et Conf. l. 12. c. 24. [k] *Theod.* Eccl. Hist. l. i. c. 2.—Vid. *Petr. Ærod.* Decis. lib. 1. Tit. 6. sect. 12. [l] *Tertul.* cont. Merc. l. 4. c. 6. et 43. et lib. 5. cap. 4.

himself was some great one, even the great power of God. Of Montanus and his scholars, who preached him for the comforter that was promised. Of Pelagius and his associates, who though they did acknowledge the name of grace [m], to decline envy, and avoid the curse of the great council of Carthage, yet still they did but shelter their proud heresies under equivocations and ambiguities. Of the Massilienses in the time of Prosper and Hilary, and of some ancient schoolmen, touching pre-existent congruities for the preparations of grace, and co-existent concurrences with the Spirit, for the production of grace. Of the Papists, in their doctrines of indulgences, authoritative absolution, merits of good works, justification, and other like,—which do, all in effect, out-face, and give the lie unto the apostle, when he calleth Christ an 'able or sufficient Saviour.' [n]

Thirdly, Men preach themselves [o], when they make themselves the end of their preaching, when they preach their own parts, passions, and designs, and seek not the Lord; when out of envy, or covetousness, or ambition, or any other servile or indirect affection, men shall prevaricate in the Lord's message, and make the truth of God serve their own turns; when men shall stand upon God's holy mount, as on a theatre, to act their own parts, and as on a step to their own advancement [p]; when the truth of God, and the death of Christ, and the kingdom of Heaven, and the fire of Hell, and the souls of men, and the salvation of the world shall be made basely serviceable and contributary to the boundless pride of an atheistical Diotrephes. [q] Such as these were they, who, in the times of Constantius the emperor [r], poisoned the world with Arianism, and, in the times of St. Cyprian, provoked persecutions against the church; and, in the times of Israel [s], ensnared the ten tribes, till they were utterly destroyed,—and blinded the two tribes, till they were led away captive by the Babylonians:—so horrid are the consequences of taking away the gospel of Christ from him, and making it *the rod*, not *of his strength*, but of our own pride or passion.

[m] Gratiæ vocabulo frangens invidiam, offensionemque declinans, *Aug.* de Grat. Christ. l. 1. c. 37. et epist. 105. [n] Heb. vii. 25. [o] Jer. x. 21. Phil. i. 16. Ezek. xxxiv. 25. [p] Isai. lvi. 11. Mich. iii. 5. 2 Pet. ii. 14, 15. Jude ver. 11. [q] 3 John ver. 9. Amos vii. 12, 13. [r] *Sulpit. Sever.* lib. 2. —*Cyprian.* de Lapsis. [s] Hos. v. 1. ix. 7, 8. Jer. xxiii. 28, 29.

We must, therefore, always remember, that the gospel is Christ's own, and that will encourage us to speak it as we ought to speak:

First, With authority and boldness, without silence or connivance at the sins of men. Though, in our private and personal relations, we are to show all modesty, humility, and lowliness of carriage towards all men; yet, in our master's business, we must not respect the persons, nor be daunted at the faces of men. Paul a prisoner was not afraid to preach of righteousness, and temperance, and judgement to come, before a corrupt and lascivious prince, though it made him tremble.

Secondly, With wisdom, as a scribe[t], instructed to the kingdom of Heaven. This was St. Paul's[u] care to work as a wise master-builder. When Christ's enemies watched him to pick something out of his mouth, whereby they might accuse him, we find so much depth of wisdom in the answers and behaviours of Christ, as utterly disappointed them of their expectations, and struck them with such amazement, that they never durst ask him questions more.[x] So should we endeavour to behave ourselves in such manner, as that our ministry may not be blamed[y], nor the truth of God exposed to censure or disadvantages: for sacred truths may be sometimes either so unseasonably, or so indigestedly, and incoherently delivered, as may rather open than stop the mouths of gainsayers, and sooner discredit the truth, than convert the adversary. The apostle[z] saith, that we are to "make a difference, to save some with compassion, others with fear." This is to speak 'a word in due season,' and, as our Saviour did, 'to speak as men are able to hear;' to press the Word upon the conscience with such seasonable and suitable enforcements as may be most likely to convince those judgements, and to allure those affections, which we have to do withal. It is not knowledge in the general, but the right use thereof, and wise application unto particulars, which winneth souls. "The tongue of the wise useth knowledge aright."[a] This is that heavenly craft wherewith the apostle[b] caught

[t] Mat. xiii. 52. [u] 1 Cor. iii. 10. [x] Mat. xxii. 22, 46. [y] 2 Cor. vi. 3. [z] Jude v. 22, 23. [a] Prov. xi. 30. Prov. xv. 2. [b] 2 Cor. xii. 16.

the Corinthians, as it were, by guile: such art he useth towards the philosophers of Athens[c], not exasperating men who are heady and confident of their own rules, but seeming rather to make up the defects, which themselves in the inscription of their altar confessed, and to reveal that very God unto them, whom they worshipped, but did not know. Therefore we find him there honouring their own learning, and, out of that, disputing for a resurrection, and against idolatry, to show that Christian religion was no way against that learning, or rectified reason, which they seemed to profess. The like art he used towards king Agrippa[d], first presuming of his knowledge and credit which he gave to the prophets, and then meeting, and setting on his inclinable disposition to embrace the gospel; like the wisdom of the servants of Benhadad unto Ahab, "They did diligently observe, whether any thing would come from him, and did hastily catch it; and they said, Thy brother Benhadad[e]." And the like wisdom he used everywhere, he denied himself his own liberty, and made himself a servant[f] unto all; to the Jew, as a Jew; to the Greek, as a Greek; to the weak, as weak; and all things to all, that by all means he might save some, and so further the gospel. One while, he used circumcision, that he might thereby gain the weak Jews: another while, he forbad circumcision, that he might not misguide the converted Gentiles, nor give place by subjection unto false brethren. "Who is weak," saith he[g], "and I am not weak? who is offended, and I burn not?" His care of men's souls made him take upon him every man's affection, and accommodate himself unto every man's temper; that he might not offend the weak, nor exasperate the mighty, nor dishearten the beginner, nor affright those which were without, from coming in,—but be all unto all for their salvation. The same love is due unto all; but the same method of cure is not requisite for all[h]. With some, love travelleth in pain; with others, it rejoiceth in hope: some, it laboureth to edify; and others, it feareth to offend: unto the weak, it stoopeth; unto the strong, it raiseth itself: to some, it is compassionate; to others, severe; to none, an enemy; to

[c] Acts xvii. 23, 28. [d] Acts xxvi. 2, 3, 27, 29. [e] 1 Kings xx. 33. [f] 1 Cor. ix. 19, 23. [g] 2 Cor. xi. 29. [h] Eadem omnibus debetur charitas, non eadem medicina, &c. *Aug.* de Catech. Rud. cap. 15.

all, a mother. But all this it doth, 'non mentiendo, sed compatiendo,' not by belying the truth, but by pitying the sinner. It is not the wisdom of the flesh, nor to be learned of men. The scripture alone is able to make 'the man of God, wise unto the work of salvation.'

Thirdly, With meekness; for that is the child of wisdom. "Who is a wise man?" saith St. James [i]; "let him show out of a good conversation his works, *ἐν πραΰτητι σοφίας*, with meekness of wisdom;" and again, "The wisdom which is from above, is pure, peaceable, gentle, easy to be entreated, full of mercy." The gospel is Christ's gospel, and it must be preached with Christ's Spirit, which was very meek and lowly [k]. When the disciples would have called for fire from Heaven upon the Samaritans, for their indignity done unto Christ, he rebuketh them in a mild and compassionate manner, "Ye know not, what spirit ye are of [l]." A right evangelical spirit is ever a meek and a merciful spirit. "If a man" (saith the apostle [m]) "be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness;" and again, "In meekness," saith the apostle [n], "instruct those that oppose themselves," if God, peradventure, will give them repentance to the acknowledging of the truth.

Lastly, With faithfulness [o]; inasmuch as the gospel is none of ours, but Christ's, whose servants and stewards we are [p]. Christ was faithful, though he were a son over his own house; and therefore, might, in reason, have assumed the more liberty to do his own will: Much more doth it become us, who are but his officers, to be faithful too, not to dissemble any thing, which the estate and exigence of those souls committed to our charge, shall require us to speak: not to add, diminish, or deviate from our commission [q], preaching one gospel in one place, and another in another [r]; but to deliver only the counsel of God [s], and to watch over the souls of men, as they that must give an account [t].

Again, Since the gospel is Christ's own power, we must all learn from thence two duties: First, to receive it as from him, with the affections of subjects which have been bought by him, that is, first in hearing of the Word, to expect prin-

[i] James iii. 13, 17. [k] Matth. xi. 29, xxi. 5. [l] Luke ix. 55. [m] Gal. vi. 1. [n] 2 Tim. ii. 25. [o] Heb. iii. 2. [p] 1 Cor. iv. 2. 2 Tim. ii. 2. [q] Deut. iv. 2. [r] Gal. i. 6. [s] Acts xx. 27. [t] Heb. xiii. 17.

cipally his voice, and to seek him speaking from Heaven. This is the nature of Christ's sheep [u], to turn away their ears from the voice of strangers, and 'to hear him.' Two things principally there are, which discover the voice of Christ in the ministry of the Word: First, It is a spiritual and heavenly doctrine [x], full of purity, righteousness, and peace [y], touching the soul with a kind of secret and magnetical virtue,—whereby the thoughts, affections, conscience, and conversation are turned from their earthly centre, and drawn up unto him, as eagles to a carcase. Secondly, It is a powerful, an edged [z], a 'piercing' doctrine. If the Word thou hearest, speak unto thy conscience; if it search thy heart; if it discover thy lusts; if it make thy spirit burn within thee; if it cast thee upon thy face, and convince and judge thee for thy transgressions; if it bind up thy sores, and cleanse away thy corruptions; then it is certainly Christ's Word,—and then it must be received with such affections, as becometh the Word of Christ.

First, With faith: If we confer with flesh and blood, we shall be apt to cavil against the truth: for he that rejecteth Christ [a], doth never receive his Word. A fleshly heart [b] cannot submit unto a heavenly doctrine. Christ [c] and his apostles [d] did every where endure the contradiction of sinners. But yet he claimeth this honour over the consciences of men, to overrule their assents against all the mists and sophistical reasonings of the flesh. The apostles [e] themselves preached nothing, but either by immediate commission from him, or out of the law and the prophets. But his usual form was, "Verily, I say unto you [f];"—noting, that he only was, unto the church, the author and fountain of all heavenly doctrine; that unto him only belongeth that authoritative and infallible Spirit, which can command the subscription and assent of the conscience; that he only can say with boldness to the soul, as he did to the Samaritan woman, "believe me [g]." And that therefore no authority, either of men, or churches, either episcopal, papal, or synodical, can, without open sacrilege, usurp power to overrule the faith of men, or impose any immediate and doctrinal necessity upon the conscience

[u] John x. 4, 5, 27. [x] John iii. 12. [y] James iii. 17. [z] Heb. iv. 12.
[a] John xii. 48. [b] Rom. viii. 7. [c] Heb. xii. 3. [d] Acts xiii. 45. xxviii. 23.
[e] 1 John i. 1, 2. Gal. i. 12. [f] Matth. v. 22. [g] John iv. 21.

in any points, which are not, ultimately and distinctly, resolved into the evident authority of Christ in his Word. St. Paul[h] himself durst not assume dominion over the faith of men; nor St. Peter[i] neither suffer any elders (amongst whom he reckoneth himself as an elder) also *καθαχυριεύειν*, 'to overrule,' or prescribe unto the heritage of God. It is only Christ's Word which the hearts of men must stoop and attend unto, and which they must 'mingle with faith[k],' that it may be profitable unto them; that is, they must let it into their hearts with this assurance, that it is not the breath of a man, but the message of Christ[l], who is true in all his threatenings, and faithful in all his promises, and pure in all his precepts; that he sendeth this ministry abroad for the perfection of the saints[m], and the edification of his church,—and therefore if they be not hereby cleansed, and built up in his body, they do, as much as in them lieth, make void the holy ordinance of God, which yet must never return in vain[n]. The word of God doth 'effectually work' only in those that believe. It worketh in hypocrites, and wicked hearers,—according to the measure of that imperfect faith which they have; it worketh not effectually; that is, it doth not consummate nor accomplish any perfect work, but only in those that believe; in the rest, it proves but an abortion, and withers in the blade.

Secondly, With love and readiness of mind[o], without despising or rejecting it. No man can be saved, who doth not receive the truth in love; who doth not receive it (as the primitive saints did) with gladness and readiness of mind; as Eli[p], though from the hand of Samuel, a child; as David[q], though from the hand of Abigail, a woman; as the Galatians[r], though from the hand of Paul, an infirm and persecuted apostle. For herein is our homage to Christ the more apparent, when we suffer a little child to lead us[s].

Thirdly, With meekness and submission of heart[t], reverencing and yielding unto it in all things. Wresting, shifting, evading, perverting the Word, is as great an indignity unto Christ, as altering, interlining, or rasing a patent which

[h] 2 Cor. i. 24. [i] 1 Peter v. 3. [k] Heb. iv. 2. [l] 1 Thes. ii. 13.
[m] Ephes. iv. 12. [n] Isa. lv. 11. [o] 2 Thes. ii. 10. Acts ii. 41. xvii. 11. xxi. 17.
[p] 1 Sam. iii. 18. [q] 1 Sam. xxv. 32. [r] Gal. iv. 14. [s] Isa. xi. 6.
[t] James i. 21. Levit. xxvi. 2. Acts x. 33.

the king hath drawn with his own royal hand, is an offence against him. Patience and effectual obedience even in affliction, is an argument that a man esteems the Word to be indeed God's own Word [u], and so receives it. He only who putteth off the old man [x], the corrupt, deceitful lusts of his former conversation, and is renewed in the spirit of his mind, is the man that hath heard, and been taught by Christ, that hath received the truth in him.

Again, Inasmuch as the gospel is the rod of Christ's own strength, or the instrument of his arm, ('Who hath believed our report, and to whom is the arm of the Lord revealed [y]?') and the instrument is no farther operative or effectual, than according to the measure of that impressed virtue which it receiveth from the superior cause; therefore we should learn always to repair unto Christ for the success of his Word. For he only is the teacher of men's hearts, and the author of their faith. To him only it belongeth to call men out of their graves, and to quicken whom he will. We have nothing but the ministry: he keepeth the power in his own hands, that men might learn to wait upon him, and to have to do with him, who only can send a blessing with his Word, and teach his people to profit thereby.

Another ground of the power of the Word is, that it is sent from God. "The *Lord* shall send forth the rod of thy strength:" From which particular likewise, we may note some useful observations; as,

First, That God's appointment and ordination is that which gives being, life, majesty, and success to his own Word; authority, boldness, and protection to his servants. When he sendeth his word, he will make it prosper [z]. When Moses [a] disputed against his going down into Egypt to deliver his brethren, sometime alleging his own unfitness and infirmity, sometimes the unbelief of the people; this was still the warrant with which God encouraged him; "I will be with thee, I have sent thee; do not I make man's mouth? I will be with thy mouth, and teach thee what thou shalt say."—"I was no prophet, neither was I a prophet's son," (saith Amos [b]) "but I was a herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the

[u] 1 Thes. ii. 13, 14. [x] Ephes. iv. 20, 22. [y] Isai. liii. 1. [z] Isai. lv. 11.
[a] Exod. iii. 4. [b] Amos vii. 14, 15.

flock, and said unto me, Go, prophesy unto my people Israel." And this made him peremptory in his office to prophesy against the idolatry of the king's court, and against the flattery of the priest of Bethel. And this made the apostles[c] bold, though otherwise unlearned and ignorant men, to stand against the learned council of priests and doctors of the law, "We ought to obey God rather than men." Upon which, grave was the advice of Gamaliel: "If this counsel or work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest, haply, ye be found even to fight against God." For to withstand the power or progress of the gospel, is to set a man's face against God himself.

Secondly, Inasmuch as the gospel is sent forth by God, that is, revealed and published out of Sion,—we may observe, that evangelical learning came not into the world by human discovery or observation, but it is utterly above the compass of all reason or natural disquisition; neither men nor angels ever knew it but by divine revelation. And therefore the apostle everywhere calleth it a 'mystery[d],' a 'great and hidden mystery,' which was 'kept secret since the world began.' There is a natural theology, without the Word, gathered out of the works of God[e], out of the resolution of causes and effects into their first originals, and out of the law of nature written in the heart. But there is no natural Christianity. Nature is so far from finding it out by her own enquiries, that she cannot yield unto it, when it is revealed, without a spirit of faith to assist it. The Jews stumbled at it, as dishonourable to their law; and the Gentiles derided it, as absurd in their philosophy. It was a hidden and secret wisdom, the execution and publication whereof was committed only to Christ. In God, it was an eternal gospel[f]; for Christ was a lamb slain from before the foundations of the world[g], namely, in the predeterminate counsel and decree of his Father: but revealed it was not till the dispensation of the fulness of time; wherein he gathered together, in one, all things in Christ. The purpose and ordination of it was eternal; but the preaching and manifesta-

[c] Acts iv. 13, v. 29, 35, 36. [d] Rom. xvi. 25. 1 Cor. ii. 7, 9. [e] Rom. i. 20. ii. 14, 15. [f] Revel. xiv. 6. [g] 1 Peter i. 20. 1 Cor. ii. 7. 10. Ephes. i. 9, 10. iii. 9, 11.

tion of it reserved until the time of Christ's solemn inauguration into his kingdom, and of the obstinacy of the Jews, upon whose defection the Gentiles were called in.

Which might teach us to adore the unsearchableness of God's judgements unto former ages of the world, whom he suffered to walk in their own ways[h], and to live in times of utter ignorance, destitute of any knowledge of the gospel, or of any natural parts or abilities to find it out. For if these things be true; First, That, without the knowledge of Christ, there is no salvation; "This is eternal life to know thee, and him whom thou hast sent, Jesus Christ[i];"—"By his knowledge shall my righteous servant justify many[k]." Secondly, That Christ cannot be known by natural, but evangelical and revealed, light: "The natural man cannot know the things of the Spirit of God," because they are spiritually discerned[l]. The light shined in darkness[m], and the darkness was so thick and fixed that it did not let in the light, nor apprehend it. Thirdly, That this light was, at the first, sent only unto the Jews[n], as to the first-born people, excepting only some particular extraordinany dispensations and privileges to some few first-fruits and preludes of the Gentiles, "He showeth his word unto Jacob, his statutes and his judgements unto Israel.—He hath not dealt so with any nation[o]." He hath not afforded the means of salvation ordinarily unto any other people; the world, by wisdom, knew him not. Fourthly[p], That this several dispensation towards one and other, the giving of saving-knowledge to one people, and withholding it from others, was not grounded upon any preceding differences and dispositions thereunto in the people, but only in the love of God: "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth; The Lord did not set his love upon you, nor choose you because ye were more in number than any people, (for ye were the fewest of all people) but because the Lord loved you[q]," &c. "The Lord thy God giveth thee not this good land to possess it, for thy righteousness; for thou art a stiff-necked people[r].—Your fathers dwelt on the other side of the flood in old time, and

[h] Acts xiv. 16, 17, 30. [i] John xvii. 3. [k] Isai. liii. 11. [l] 1 Cor. ii. 14. [m] John i. 5. [n] Exod. iv. 22. [o] Psalm cxlvii 20. [p] Vide *Cameron.* de Eccl. pag. 81. [q] Deut. vii. 6, 7. [r] Deut. ix. 6.

they served other gods [s];" there was no difference between them and the Gentiles from which I gathered them. Fifthly, That the gospel was hidden for others in God [t]; his own will and counsel was the cause of it. He forbad men to go into the cities of the Gentiles [u]; neither were they to go unto them without a special gift [x], and commission [y]. The same 'Beneplacitum' was the reason of revealing it to some, and of hiding it from others [z]; "Even so, O Father, for so it seemed good in thy sight:"—If all these particulars be true, needs must we both admire the inscrutableness of God's judgements [a] towards the Gentiles of old (for no human presumptions are a fit measure of the ways and severities of of God towards sinners); and also everlastingly adore his compassions towards us, whom he hath reserved for these times of light, and, out of the alone unsearchable riches of his grace, hath, together with principalities and powers in heavenly places, made us to see what is the fellowship of that great mystery, which, from the beginning of the world, was hidden in himself.

Thirdly, In that the Lord doth send forth the gospel of Christ out of Sion into the world, we may farther observe, that the gospel is a message and an invitation from Heaven unto men [b]. For that end was it sent, that thereby men might be invited and persuaded to salvation. The Lord sendeth his Son up and down, carrieth him from place to place; he is set forth before men's eyes, he comes, and stands, and calls, and knocks at their doors, and beseecheth them to be reconciled. He setteth his word before us at our doors, and in our mouths and ears. He hath not erected any standing sanctuary or city of refuge for men to fly for their salvations unto, but hath appointed ambassadors to carry this treasure unto men's houses where he inviteth them, and intreateth them, and requireth them, and commandeth them, and compelleth [c] them to come unto his feast of mercy. And this must needs be πλοῦτος ἀνεξιχνίαστος, an unsearchable riches of grace, for mercy, pardon, preferment, life, salvation to go a-begging, and sue for acceptance; and very un-

[s] Josh. xxiv. 2, 3. [t] Ephes. iii. 9. [u] Matth. x. 5. [x] Ephes. iii. 7, 8. [y] Matth. xi. 25. 26. [z] Ephes. iii. 9, 11. [a] Rom. xi. 33. [b] Gal. iii. 1. Col. i. 6. Revel. iii. 20. Jer. xxvi. 4. Deut. xxx. 19. Rom. x. 8. 2 Cor. v. 20. Matth. xi. 28. Mic. vi. 8. 1 John iii. 23. [c] Luke xiv. 23.

searchable likewise must needs be the love of sin, and madness of folly in wicked men, to trample upon such pearls, and to neglect so great salvation when it is tendered unto them. O what a heavy charge will it be for men, at the last day, to have the mercy of God, the humility of Christ, the entreaties of his Spirit, the proclamations of pardon, the approaches of salvation, the days, the years, the ages of peace, the ministers of the Word, the book of God, the great mystery of godliness, to rise up in judgement, and testify against their souls!

Lastly, In that the gospel is sent from God, the dispensers thereof must look upon their mission, and not intrude upon so sacred a business before they are thereunto called by God[d]. Now this call is twofold: extraordinary, by immediate instinct and revelation from God[e], which is ever accompanied with immediate and infused gifts (of this we do not now speak); and ordinary, by imposition of hands, and ecclesiastical designation. Whereunto there are to concur three things. First, An act of God's providence, casting a man upon such a course of studies, and fashioning his mind unto such affections towards learning, and disposing of him in such schools and colleges of the prophets, as are congruous preparations, and were appointed for nurseries and seminaries of God's church. It is true, many things fall under God's providence, which are not within his allowance; and therefore it is no sufficient argument to conclude God's consent or commission in this office, because his wisdom hath cast me upon a collegiate education. But when therewithal, he in whose hands the hearts of all men are as clay or wax, to be moulded into such shapes as the counsel of his will shall order,—hath bended the desires of my heart to serve him in his church, and hath set the strongest delight of my mind upon those kinds of learning, which are unto that service most proper and conducent; when measuring either the good will of my heart, or the appliableness of my parts, by this, and other professions of learning, I can clearly conclude that that measure and proportion which the Lord hath given me, is more suitable unto this, than other learned callings;—I suppose, other qualifications herewith concurring, a

[d] Heb. v. 4. [e] Gal. i. 12.

man may safely from thence conclude, that God, who will have every man live in some profitable calling, doth not only by his providence permit, but by his secret direction lead him unto that service whereunto the measure of gifts which he hath conferred upon him, are most suitable and proper. And therefore, Secondly, There is to be respected in this ordinary mission, the meet qualification of the person, who shall be ordained unto this ministry. For if no prince will send a mechanic from his loom, or his shears, in an honourable embassage to some other foreign prince; shall we think that the Lord will send forth stupid and unprepared instruments about so great a work as the perfecting of the saints, and edification of the church? It is registered for the perpetual dishonour of that wicked king Jeroboam (who made no other use of any religion, but as a secondary bye thing, to be the supplement of policy) that "he made of the lowest of the people [f]," those who were really such as the apostles were falsely esteemed to be, the scum and off-scouring of men, "to be priests unto the Lord." Now the qualities more directly and essentially belonging unto this office, are these two; fidelity and ability. "The things," saith the apostle[g], "which thou hast heard of amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

We are stewards of no meaner a gift than the 'Grace of God,' and the 'Wisdom of God;' that Grace which by St. Peter [h] is called ποικίλη χάρις, a manifold grace; and that wisdom which, by St. Paul [i], is called πολυποίκιλος σοφία, 'the manifold wisdom of God.' We are the depositaries and dispensers of the most precious treasures which were ever opened unto the sons of men,—the incorruptible and precious blood of Christ, the exceeding great and precious promises of the gospel, the word of the grace of God, and of the unsearchable riches of Christ. Now it is required of stewards, that a man be found faithful [k]; that he defraud not Christ of his purchase, which is the souls of men, nor men of their price and privilege, which is the blood of Christ; that he never favour the sins of men, nor dissemble the truth of God; that he watch, because he is a

[f] 1 Kings xii. 31. [g] 2 Tim. ii. 2. [h] 1 Pet. iv. 10. [i] Eph. iii. 10. [k] 1 Cor. iv. 2.

seer; that he speak, because he is an oracle; that he feed, because he is a shepherd; that he labour, because he is a husbandman; that he be tender, because he is a mother; that he be careful, because he is a father; that he be faithful, because he is a servant to God and his church: in one word, that he be instant in season and out of season, to exhort, rebuke, instruct, to do the work of an evangelist, to accomplish and make full proof of his ministry, because he hath an account to make, because he hath the presence of Christ to assist him, the promises of Christ to reward him, the example of Christ, his apostles, prophets, evangelists, bishops, and martyrs of the purest time, who have now their palms in their hands, to encourage him. It was Christ's custom to enter into their synagogues on the Sabbath days [l], and to read and expound the Scriptures to the people. It was St. Paul's [m] manner to reason in the synagogues, and to open the Scriptures on the Sabbath days. Upon Sunday, saith Justin Martyr [n], all the Christians that are in the cities or countries about, meet together, and, after some commentaries of the apostles and writings of the prophets have been read, the senator or president doth, by a sermon, exhort the people, and admonish them to the imitation and practice of those divine truths, which they had heard read unto them. And St. Austin [o] telleth us of Ambrose, that he heard him rightly handling the word of God unto the people, every Lord's day. Yea it should seem by the homilies of St. Chrysostom, that he did often preach, daily, unto the people; and therefore we frequently meet with his χθὲς 'yesterday,' this and this I taught you.—And Origen [p] intimateth this frequency of expounding the Scriptures in his time: "If," saith he, "you come frequently unto the church of God, and there attend unto the sacred Scriptures, and to the explication of those heavenly commandments, thy soul

[l] Luke iv. 16, 31. [m] Acts xvii. 2. xviii. 4. [n] Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται· εἶτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. *Just. Martyr.* Apol. 2.—*Tertul.* Apol. cap. iii. 9. [o] Eum in populo verbum veritatis recte tractantem, omni die Dominico, audiebam. *Aug.* Confes. l. vi. c. 3. [p] Si ad Ecclesiam frequenter venias, aurem divinis literis admoveas, explanationem mandatorum cœlestium capias, sicut cibis caro, ita spiritus verbis divinis convalescet. *Orig.* Hom. 9. in Levit.

will be strengthened, as thy body with food."—And [q] our church, in her ecclesiastical constitutions, hath provided for the continuance of so faithful and pious a custom, enjoining every allowed preacher to have a sermon every Sunday in the year, and in the afternoon besides to spend half an hour in catechising the younger and ruder sort in the principles of Christian religion. The neglect of which most necessary duty no man can more bewail, nor more urge the necessity thereof, than those who, looking abroad into the world, have experience of more thick and palpable darkness in the minds of men, concerning those absolute necessary doctrines of the passion, merits, and redemption of Christ, and of faith in them, than men who have not, with their own eyes, observed it, can almost believe; and that too in such places where sermons have been very frequently preached. I will close this point with the assertion and profession of holy Austin: "Nothing [r]," saith he, "is in this life more pleasant and easy, than the life of a bishop or minister, if it be perfunctorily and flatteringly executed; but then in God's sight 'nihil turpius, miserius, damnabilius;'" and it was his profession, [s] 'that he was never absent from his episcopal service and attendance, upon any licentious and assumed liberty, but only upon some other necessary service of the church.

Touching the ability required in the discharge of this great office, there are (as I conceive) two special branches thereunto belonging. First, Learning, for the right information of the consciences of men, that men may not pervert the Scripture: Secondly, Wisdom, or spiritual prudence, for seasonable application of the truth to particular circumstances; which is that which maketh 'a wise builder.' For this latter, it being so various, [t] 'according to those infinite varieties of particular cases and conditions, which are hardly reducible unto general rules, I cannot here speak, but refer the reader to the grave and pious counsels of

[q] Canon. 45. 59. [r] Nihil in hac vita lætius aut hominibus acceptabilius Episcopi aut Presbyteri Diaconi officio, si perfunctorie atque adulatoriè res agatur, &c. *Aug.* Epist. 148. [s] Illud noverit dilectio vestra, nunquam me absentem fuisse licentiosâ libertate, sed necessaria servitute. *Aug.* Epist. 138. [t] τῶν καθ' ἕκαστα ἐστιν ἡ φρόνησις, ἃ γίνεται γνώριμα ἐξ ἐμπειρίας. *Arist.* Ethic. lib. 6. cap. 8. *Bell* i. 274.

those holy men [u], who have given some directions herein. For the other two great works which belong to this high calling, there are,—instruction of the scholar, and conviction of the adversary. Unto the perfection of which two services, when we duly consider how many different parts of learning are requisite, as knowledge of the tongues [x], for the better understanding of the holy Scriptures by their original idiom and emphasis; of the arts, to observe the connexion, and augmentation, and method of them; of ancient customs, histories, and antiquities of the Babylonians, Persians, Greeks, and Romans, without insight whereinto the full meaning of many passages of holy Scripture cannot be clearly apprehended; of school learning, for discovering and repelling the subtilty of the adversaries, a thing required in a rhetorician by Aristotle and Quintilian, insomuch, [y] that Julian the apostate complained of the Christians, that they used the weapons of the Gentiles against them, and therefore interdicted them the use of schools of learning; lastly [z], of histories and antiquities of the church, that we may observe the succession of the professors and doctrines hereof, the originals and sproutings of heresy therein, the better to answer the reproaches of our insolent adversaries, who lay innovation to our charge;—I say, when we duly consider these particulars, we cannot sufficiently admire nor detest the sauciness of those bold intruders, who, when they have themselves need to be taught what are the first principles of the oracles of God, become teachers of the ignorant, before themselves have been disciples of the learned; and before either maturity of years or any severe progress of studies have prepared them, boldly leap, some from their manual trades, many from their grammar and logic rudiments, into this sacred and dreadful office, unto which heretofore the most learned and pious men have trembled to approach. To these men I can give no better advice than that which

[u] *Aug.* in lib. de Doct. Christ. et de Catechiz. Rud.—*Gregor. Mag.* de Officio Pastoral. par. 3. cap. 1. &c. [x] *Hieron.* Apol. adver. Ruffin.—*Aug.* de Doctr. Christ. lib. 2. cap. 16, 17, 39. [y] *Theodoret*, Hist. 3. cap. 7. [z] *Aug.* de Doct. Christ. l. 2. c. 28. Vid. *Greg. Nazianz.* Orat. 1.—Docent Scripturas quas non intelligunt; prius imperitorum magistri, quam doctorum discipuli, &c. *Hieron.* Ep. 8. ad Demetr. ad Apol. et To. 3. Epistol. Ep. ad Paulinum.

Tully once gave unto Aristoxenus, a musician, who would needs venture upon philosophical difficulties, and, out of the principles of his art, determine the nature of a human soul, "Hæc magistro relinquat Aristoteli, canere ipse doceat:" let them spend their time in the work which best befits them, and leave great matters unto abler men.

Thirdly and lastly, Unto this call is requisite the imposition of hands [a], and the authoritative act of the church, ordaining and setting apart, and deriving actual power upon such men, of whose fidelity and ability they have sufficient evidence (for "hands are not to be laid suddenly on any man") to preach the Word, and to administer the sacraments, and to do all those ministerial acts, upon which the edification of the people of Christ doth depend. I have now done with the first of Christ's regalities in the text, which was the sceptre of his kingdom.

Now to speak a word of the second, which is 'solium,' the throne of his kingdom, "The Lord shall send the Rod of thy strength *out of Sion*." Which notes unto us: First, That the church of the Jews was the chief original, metropolitan church of all others. Therefore our Saviour chargeth his disciples to "tarry in the city of Jerusalem, till they should be endued with power from on high [b]." The apostle saith, that they had the advantage or precedence and excellency above other people, because "unto them were committed the oracles of God [c].—To them did pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises [d]. Of them was Christ after the flesh." All the fathers, patriarchs, prophets, apostles, and writers of the holy Scriptures were of them. There is no church can show such privileges, nor produce such authentic records for her precedency as the church of the Jews. Therefore they are called by an excellency 'God's first-born [e],' and 'the first-fruits of the creatures [f];' they are called 'the children of the kingdom [g],' whereas others were at first 'dogs [h],' and

[a] Hi sunt qui se ultro apud temerarios convenas sine divinâ dispositione præficiunt; qui se præpositos sine ulla ordinationis lege constituunt; qui, nemine Episcopatum dante, Episcopi sibi nomen assumunt. *Cyprian.* de unitat. Ecclesiæ. [b] Luke xxiv. 49. [c] Rom. iii. 1, 2. [d] Rom. ix. 4. [e] Jer. xxxi. 9. [f] Jam. i. 18. [g] Matt. viii. 12. [h] Eph. ii. 12.

'strangers[i].' Their titles, 'Sion, Jerusalem, Israel[k],' are used as proper names to express the whole church of God by, though amongst the Gentiles. Christ Jesus, though he came as 'a Saviour unto all,' yet he was sent to be 'a prophet and a preacher' only unto them: therefore the apostle calleth him 'the ministry of the circumcision[l],' that is, of the Jews; and He saith, "I am not sent but unto the lost sheep of the house of Israel[m]." And when he gave his apostles their first commission[n], he sent them only 'into the cities of the Jews.' The Gentiles[o] were incorporated into them, were brought in upon their rejection and refusal of the gospel, took the Christians of Judea for their pattern in their profession[p]; and from that church were rules and constitutions sent abroad into other churches, as binding and necessary things[q]. To that church[r] the churches of the Gentiles were debtors, as having been made partakers of their spiritual things; and though they be now a rejected people, yet when the fulness of the Gentiles is come in, Israel shall be gathered again, and made a glorious church. And, in the mean time, their dispersion tendeth unto the conversion of the Gentiles. For though they were enemies to the faith of Christians, yet they did bear witness unto those Scriptures[s], out of which the Christians did prove their faith. And there is no greater evidence in a cause, than the affirmative testimony of that man who is an enemy to the cause. If the church of Rome had such evidences as these out of the book of God, to prove their usurped primacy by, how proud and intolerable would they be in boasting thereof, and obtruding it unto others—who are now so confident upon far slenderer grounds!

And from hence we may learn to take heed of the sins of that people, which were principally the rejecting of the corner-stone, and the putting off the gospel of Christ away from them, as every obstinate and unbelieving sinner doth

[i] Matt. xv. 26. [k] Gal. iv. 26. vi. 16. Rom. ii. 29. Heb. xii. 22. [l] Rom. xv. 8. [m] Matt. xv. 24. [n] Matt. x. 5, 6. [o] Rom. xi. 11, 12, 15, 30. [p] 1 Thes. ii. 14. [q] Act. xv. 2, 22. [r] Rom. xv. 27. xi. 25, 26. [s] Magnum est quod Deus præstitit Ecclesiæ suæ ubique diffusæ, ut gens Judæa, merito debellata et dispersa per terras, ne à nobis hæc composita putarentur, codices Prophetarum nostrorum ubique portaret, et, inimica fidei nostræ, testis fieret veritatis nostræ. *Aug.* To. 4. de Cons. Evang. lib. 1. cap. 26. et Epist. 3. ad Volusianum.

from himself. This is that, which hath made them, of all nations, the most hated and the most forsaken, and hath brought wrath to the uttermost upon them, because when Christ came unto his own, they received him not. "Because of unbelief they were broken off," saith the apostle; "and thou standest by faith; be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee." And we should likewise learn to pray for the fulness of the Gentiles, and for the restoring of this people unto their honour and original privileges again; for we are their debtors: we entered upon the promises which were made to them; and therefore good reason we have to do for them now, as they did for us before: "We have a little sister," or rather an elder sister, "and she hath no breasts;" the oracles and ordinances of God are taken from her; "What shall we do for our sister, in the day when she shall be spoken for.[s]"

Secondly, This notes unto us the calling of the Gentiles into the fellowship of the same mystery, which was first preached unto the Jews, that they might be the daughters[t] of this mother-church, that they "may take hold of the skirt[u] of the Jew, and say, We will go with you, for we have heard that God is with you." The church of Jerusalem was set up as a beacon, or an ensign, or a public sanctuary[x], to which the nations shall flee, as doves to their windows. Of this merciful purpose, some evidences and declarations the Lord gave before in Rahab, Job, Nineveh, the Wise men, and others, who were the preludes and first-fruits of the Gentiles unto God: and did after fully manifest the same in his unlimited commission to his apostles, "Go preach the gospel unto every creature."

And now alas, what were we that God should bring us hitherto? St. Paul saith, that we were 'filled with all unrighteousness; that we did neither understand God, nor seek after him.' All our faculties were full of sin, and the fulness of all sin was in us. We were ruled by no laws but the course of the world, the Prince of the air, and the lusts of the flesh, without God in this world, and without any hope for the world to come. Here,

[s] Cant. viii. 8. [t] Ezek. xvi. 61. [u] Zech. viii. 23. [x] Isai. ii. 2, 3.

vessels of lust and poison; and fitted to be, hereafter, vessels of destruction and misery. We were no nation; a foolish people, a people that sought not, nor enquired after God, and yet his own people hath he set by, and called us to the knowledge of his love and mercy in Christ. And that, not as many other Gentiles are called, who hear of him indeed, and worship him, but have his doctrine corrupted and overturned with heresy, and his worship defiled with superstition and idolatry; but he hath for us purged his floor, and given unto us the wheat without the chaff; he hath let the light of his glory to shine purely upon us only in the face of Jesus Christ, without any human supplements or contributions. How should we praise him for it, and as we have received Christ purely, so labour to work worthily in him! How should we run to him that called us, when we knew him not! How should we set forward, and call upon one another, that we may flee, like doves, in companies unto the windows of the church! How earnestly should we contend for this truth, the custody whereof he hath honoured us withal! How should we renew our repentance, and remember our first works, lest so excellent a privilege be removed from us! There is no wrath that is wrath to the uttermost, but that which depriveth a people of the gospel, and taketh away their candlestick from them.

Thirdly, It notes unto us the difference of the two covenants, the one out of Sinai, the other out of Sion; at first the law proceeded out of Sinai, wherein, though the end were merciful, yet the manner was terrible[y], and, therefore, the effect nothing but bondage:[z] but, after, it was sent out of Sion with the Spirit of grace and adoption, observed with cheerfulness and liberty, as by those that know God will spare them, as a man spareth his child that serveth him: for in my bondslave, I look to the perfection of the work; but in my son, to the affection and disposition of the heart.

Lastly, It notes unto us, that the seat of saving truth, the custody of the promises, and gospel of salvation, doth still belong unto Sion, to the church of God. Out of the church[a]

[y] Heb. xii. 18, 22. [z] Gal. iv. 25, 26. [a] Quomodo potest esse cum Christo, qui cum sponsa Christi, atque in ejus Ecclesia non est? *Cypr.* lib. 2. Epist. 8. et lib. 4. Epist. 2. ad Anton. et lib. de unitat. Eccl.—*Aug.* To. 1. de Vera Relig. cap. 5.

there is no gospel; and, therefore, out of the church there is no salvation. The apostle[b] saith of children which are born out of the church, that "they are unclean:" unto the church (above all congregations of men) belongeth this excellent privilege, to be the treasurer of the riches of Christ, and "to hold forth the Word of Life unto men.[c]" In which sense the apostle saith, that it is "the pillar and the ground of truth[d];" not that which giveth being to the truth, for the law must not fail nor perish; nor that which giveth authority, imposeth a sense, canonizeth and maketh authentical, is a judge or absolute determiner of the truth; for in that sense, the church is held up by the Word, and not that by it[e]; for "the church is built upon the foundation of the prophets and apostles[f]," namely, upon that fundamental doctrine which they have laid. But the church is the depository of the truth[g]; that orb out of which this glorious light shines forth; unto it appertain the covenants and the giving of the law, and the service of God, and the promises. Her office and her honour, it is to be 'the candlestick[h],' which holdeth up the Word of truth; to set-to her seal unto the evidence and excellency thereof by her ministry[i], authority, consent, and countenance; to conciliate respect thereunto, in the minds of aliens, and to confirm it in the minds of unbelievers; to fasten the nails and points thereof,[k] like masters of the assemblies, under one principal Shepherd, which is Christ, in the hearts of men; not to dishonour it by their usurped authority above it (for by that means all controversies of religion are turned, not into means to discover doctrine, that that may be rested in, which doth appear to have in it most intrinsecal majesty, spiritualness, and evidence; but into factions and emulations of men, that that sect may be rested in, who can, with most impudence and ostentation, arrogate a usurped authority to themselves,) but, by their willing submission thereunto, to credit it in the affections of men, and to establish others in the love and obedience thereunto; for the autho-

[b] 1 Cor. vii. 14. [c] Phil. ii. 16. [d] 1 Tim. iii. 16. [e] Ἡ γὰρ ἀλήθειά ἐστι τῆς ἐκκλησίας καὶ στόλος καὶ ἑδραίωμα. *Chrysost.* Hom. 11. in Tim. [f] Ephes. ii. 20. [g] Rom. iii. 1. Rom. ix. 4. [h] Rev. i. 12. [i] *Reynolds'* Confer. with Hart. cap. 8. divis. 6. [k] Eccl. xiii. 11.

rity of the church is not 'auctoritas jurisdictionis[l],' an authority of jurisdiction above the Scriptures: but only 'auctoritas muneris,' an authority of dispensation and of trust, to proclaim, exhibit, present the truth of God unto the people, to point to the star,[m] which is directed unto by the finger, but is seen by the evidence of its own light; to hold forth[n], as a pillar[o], that law and proclamation of Christ, the contents whereof we discover out of itself. In one word, that place showeth the duty of the church to preserve knowledge, and to show forth the truth of sacred Scriptures out of themselves; but not any infallibility in itself, or authority over others to bind their consciences to assent unto such expositions of Scripture, as derive not their evidence from the harmony and analogy of the Scriptures themselves, but only from 'Ipse dixit,' because the church hath spoken it.

To conclude this point, we are to note, for the clear understanding of the office of the church, concerning the holy Scriptures,—First, That some things therein are "Hard to be understood,[p]" as St. Peter speaks, either by reason of their allegorical and figurative expressions, as the visions of Ezekiel, Daniel, Zechariah, &c.; or by reason of the obscure and strange connexion of one part with another; or of the dependence thereof, upon foreign learning, or the like. But then we must note, that the knowledge of such things as these, is not of absolute necessity unto salvation; for though the perverting of hard places be damnable (as St. Peter telleth us,) yet that ignorance of them which groweth out of their own obscurity, and not out of our neglect, is not damnable. Secondly, Some things have evidence enough in the terms that express them, but yet are "Hard to be believed," by reason of the supernatural quality of them. As when we say that Christ was the son of a virgin, or that he died and rose again,—there is no difficulty in the sense of these things, it is easily understood what he that affirmeth them, doth mean by them: all the difficulty is to bring the mind to give assent unto them. Thirdly, Some things,

[l] *Cameron.* de Eccles. p. 44. [m] *August.* in Procem. lib. de Doctrin. Christ. [n] Dr. *White* in his Way to the Church, nu. 15. [o] Figi enim solebant leges, aut quandoque in æs incidi, et in locis celeberrimis, ut à quolibet legerentur, proponi. vid. *Brisson.* de formul. l. 2. p. 137. et. lib. 3. pag. 323. [p] 2 Peter iii. 16.

though easy in their sense to be understood, and, it may be, easy likewise in their nature to be believed, are yet 'Hard to be obeyed and practised,' as repentance, and forsaking of sin, &c. Now, according unto these differences, we may conceive of the office and power, which the church hath in matters of holy Scripture.

First, For hard places, in regard of the sense and meaning of the place, it is the duty of the church to open them to God's people with modesty and moderation. And therein God alloweth the learned a Christian liberty,[q] with submission of their opinions always to the spirits of the prophets, so long as they do therein nothing contrary to the analogy of faith,—to the general peace and unity of the church,—to the rules of charity, piety, loyalty, and sobriety; to abound in their own sense, and to declare, for the further edifying of the church, what they conceive to be, in such difficult places, principally intended. And further than this no church nor person can go: for if, unto man or chair, there were annexed an infallible spirit, enabling him to give such a clear and indubitate exposition of all holy Scriptures, as should leave no inevidence in the text, nor hesitancy in the minds of men; how comes it to pass that hitherto so many difficulties remain, wherein even our adversaries amongst themselves do give several conjectures and explications? and how can that man, to whom so excellent a gift of infallibility is bestowed, clear himself of envy, and abuse of the grace of God, who maketh not use thereof to expound the Scriptures, and to compose those differences thereabouts, which do so much perplex the world?

Secondly, For those places which in their meaning, are easy to be understood, but in their excellent and high nature hard to be believed (as all articles of faith, and things of absolute necessity are, in their terms, perspicuous, but, in their heavenly nature, inevident unto human reason) the office of the church [r] is not to bind men's consciences to be-

[q] Necesse est eos qui Scripturas edisserendo pertractant, etiamsi rectæ atque unius fidei fuerint, varias parere in multorum locorum obscuritate sententias: quamvis nequaquam ipsa varietas ab ejusdem fidei unitate discordet; sicut etiam unus tractator secundum eandem fidem aliter atque aliter eundem locum potest exponere, quia hoc ejus obscuritas patitur. *Aug.* Ep. 19. [r] *Theodoret*, de curand. Græc. affect. lib. 8—*Cypr.* Serm. de Baptis. Christi.—*Aug.* Epist. 3 ad Volus. et To. 3. de Doct. Christ. lib. 2. cap. 9.

lieve these truths upon her authority: for we have not dominion over the faith of men; neither are we Lords in Christ's flock; and how shall any scrupulous mind, which is desirous to bolt things to the bran, be secure of the power which the church in this case arrogates, or have any certainty that this society of men must be believed in their religion, who will allow the same honour to no society of men but themselves? But in this case, the office of the church is, both to labour by all good means, to evidence the credibility of the things which are to be believed; to discover unto men those essential and intimate beauties of the gospel, which to spiritual minds and hearts, raised to such a proportionable pitch of capacity, as are suitable to the excellency of their natures, are apt to evidence and notify themselves; and also to labour to take men off from dependence on their own reason or corrupted judgement; to work in their heart an experience of the Spirit of grace, and an obedience to those holy truths which they already assent to; with which preparations and persuasions, the heart, being possessed, will, in due time, come to observe more clearly, by that spiritual eye, the evidence of those things which were at first so difficult. So then the act of the church is, in matter of faith, an act of introduction and guidance[a]; but that which begetteth the infallible and unquestionable assent of faith, is that spiritual taste, relish, and experience of the heavenly sweetness of divine doctrine, which, by the ministry of the church, accompanied with the special concurrence of Almighty God therewithal, is wrought in the heart; for it is only the Spirit of God which writeth the law in men's hearts, which searcheth the things of God, and which maketh us to know them.

Thirdly, For those places which are difficult, rather to be obeyed than to be understood, the work of the church is to enforce upon the conscience the necessity of them, to persuade, rebuke, exhort, encourage with all authority.

Which should teach us all to love the church of Christ, and to pray for the peace and prosperity of the walls of Sion, for the purity, spiritualness, power and countenance of the

[a] Dr. *Field* of the Church, lib. 4. cap. 8. Singulis credentibus suus gustus est judicii à spiritu, ut hominibus à natura suus. *Jun.* contr. Bellar. controv. 1. lib. 3. cap. 3. num. 13.

Word therein, which is able to hold up its own honour in the minds of men, if it be but faithfully published. We should, therefore, study to maintain, to credit, to promote the gospel, to encourage truth, discountenance error, to stand in the gap against all the stratagems and advantages of the enemies thereof, and to hold the candlestick fast amongst us, to buy the truth, and sell it not, betray it not, forsake it not, temper it not, misguise it not. This is to be a pillar, and to put the shoulder under the gospel of Christ. And surely, though the Papists boast of the word and name of the church, (as none more apt to justify and brag of their sobriety, than those whom the wine hath overtaken,) yet the plain truth is, they have far less of the nature thereof, than any other churches, because far less of the pure service and ministration thereof. For instead of sending forth the Word of Life, they pull it down, denying unto the people of Christ the use of his gospel; dimidiating the use of his sacrament, breeding them up in an ignorant worship, to beg they know not what; in all points disgracing the Word of truth, and robbing it of its certainty, sufficiency, perspicuity, authority, purity, energy, in the minds of men. And this is certain,—the more they set themselves against the light and general knowledge of the Word of truth, the less of the nature of the church they have in them, whatever ostentation they may make of the name thereof.

The last thing observed in this second verse, amongst the regalities of Christ, was 'imperium,' his rule and government in his church by his holy word, maugre all the attempts and machinations of the enemies thereof against it: *Rule thou in the midst of thine enemies;* that is, Thou shalt rule safely, securely, undisturbedly, without danger, fear, or hazard from the enemies round about; their counsels shall be infatuated, their purposes shall vanish; their decrees shall not stand; their persecutors[t] shall but sow the blood of Christ and the ashes of Christians the thicker; they shall see it, and gnash with their teeth, and gnaw their tongues, and be horribly amazed at the emulation and triumph of a Christian's sufferings, over the malice and wrath of men.

[t] Ne quicquam proficit exquisitior quæque crudelitas vestra; illecebra est magis sectæ; plures efficimur, quoties metimur à vobis. Semen est sanguis Christianorum.—Inde est quod sententiis vestris gratias agimus, ut est æmulatio divinæ rei et humanæ. *Tertul.* Apolog. cap. ult.

The kingdom of Christ is twofold: his kingdom of glory, of which there shall be no end, when he shall rule *over* his enemies, and tread them under his feet; and his kingdom of grace, whereby he ruleth *amongst* his enemies, by the sceptre of his Word. And this is the kingdom here spoken of; noting unto us, that Christ will have a church and people gathered unto him by the preaching of his gospel on the earth, maugre all the malice, power, or policy of all his enemies. Never was Satan so loose; never heresy and darkness so thick; never persecution so prevalent; never the tail of the dragon so long, as to sweep away all the stars of Heaven, or to devour the remnant of the woman's seed. The gates of Hell, all the policy, power, and machinations of the kingdom of darkness, shall never root out the vine which the Father hath planted, nor prevail against the body of Christ. His gospel must be preached to the world's end, and, till then, he will be with it to give it success. Though the kings of the earth stand up, and the rulers gather together against the Lord and his Christ, yet they imagine but a vain thing; and he that sitteth in Heaven, shall laugh them to scorn.

The grounds of the certainty and perpetuity of Christ's evangelical kingdom, is not the nature of the church in itself considered, either in the whole or parts; for Adam and Eva were a church at first, a people that were under the law of obedience and worship of God, and yet they fell away from that excellent condition. And the prophet tells us, that except the Lord had left a very small remnant, the Church had been all as Sodom, and like to Gomorrah. But the grounds hereof are; First, The decree, ordination, and appointment of God [u]; and we know whatever men project, the counsel of the Lord must stand. Secondly, God's gift unto Christ; "Ask of me, and I will give thee the Heathen for thine inheritance [x]," &c. "Thine they were, and thou gavest them me [y]." "My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand [z]." Thirdly, God's oath, which is the seal of his irreversible decree and covenant with Christ;—"Once have I sworn by my holiness, that I will not lie unto David; his seed shall

[u] Psal. ii. 7. Acts x. 42. Heb. iii. 2. [x] Psal. ii. 8. [y] John xvii. 6 [z] John x. 29.

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... compagem domus, &c.

endure for ever, and his throne as the sun before me[a]." Fourthly, Christ's own purchase and price which he paid for it. The apostle saith, "Christ died not in vain," and the virtue of his blood lasteth to the end of the world: for as his blood was shed from the beginning of the world, in regard of God's decree; so doth it continue to the end, in regard of its own merit and efficacy: so long as he sitteth at the right hand of God, which must be till the time of the restitution of all things[b], the merit of his blood shall work amongst men. Fifthly, Christ's own power, to keep inviolably the propriety he hath gotten; "My sheep hear my voice; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand[c]." Sixthly, The Father's command unto his Son; "This is the Father's will, that of all which he hath given me, I should lose nothing[d]," &c. Seventhly, Christ's love and care. The church is his spouse, under his coverture and protection; and therefore as he hath power and office, so he hath delight to preserve it still. His love is better able to help, than the malice of the enemy is to hurt. Eighthly, Christ's intercession, which is not for the world, but for those whom God hath given him out of the world, and those he demandeth of his Father (who heareth him always) in the virtue of that covenant which between them was ratified, on God's part, by a promise and oath,—and on Christ's part, by a merit and purchase. Now Christ's intercession shall last till his returning to judge the world; and therefore still he must have a church, for whom to intercede. Lastly, Christ's own promise, to be with the preaching of his gospel; that is, to give it assistance and success, for the gathering together and perfecting of the saints unto the end of the world[e].

Here then may be answered two great questions: First, Whether the church may 'deficere,' fail upon the earth or no? To which I answer, That the church may be taken either mystically, spiritually, and universally: and in that sense it can never fail; but there must be upon the earth, a true church of Christ, not only 'certitudine eventus,' by the certainty of the event, which is on all sides agreed; but 'cer-

[a] Psal. lxxxix. 35, 36. [b] Acts iii. 21. [c] John x. 27, 28. [d] John vi. 39. [e] Matt. xxviii. 20.

titudine causæ' too, by a certainty growing out of those irresistible causes, upon which the being of the mystical body of Christ on the earth dependeth. Or it may be considered particularly in the several parts and places of the world, where the gospel is planted; and hierarchically and politically, denoting a company of men, professing the faith of Christ, and reduced into a quiet, peaceable, composed, and conspicuous government;—and so we affirm, that there is no church in the world so safe, but that it may 'deficere,' fail, and be extinguished out of its place. The church of the Jews did, and, after them, any may. Else the apostle's [f] argument, even to the Roman church itself (which was then a famous church throughout the world, and of that passage in the apostle, Baronius makes a long boast,) were very weak, when 'à majore ad minus,' he thus argueth, "Be not highminded, but fear God; for if he spared not the natural branches, take heed lest he also spare not thee [g]." Thus we find the ten tribes in their apostasy, till they became 'loammi [h],' to be no more a people; and their brethren after fall into their condition. "Wrath," saith the apostle [i], "is come to the uttermost upon them." And he telleth us [k], that 'the man of sin, the son of perdition, should be revealed by apostasy,' to note unto us, that antichrist was to be generated out of the corruption, or falling away of some eminent church, and that by a mysterious and insensible declination.

A second question which may be made, is this;—That since the church doth not totally fail from off the earth, whether that which remaineth thereof, be always visible? To which we answer, That if we take the church for the spiritual and mystical body of Christ, which is indeed the house of God [l], so it is in a sort still invisible; because the qualities and principles which constitute a man in the body of Christ, as faith and the spirit of grace, are invisible things. Seen indeed they may be, by an eye of charity, in their fruits,—but not by an eye of certainty in their own

[f] Rom. i. 8. *Baron.* An. 58. sect. 47, 48, 49, 50. [g] Rom. xi. 21, 22. [h] Hos. i. 9. [i] 1 Thess. ii. 16. [k] 1 Tim. iv. 1. 2 Thess. ii. 3, 7. *Cameron.* de Eccles. p. 265, 268. [l] Ex illis omnibus, qui intrinsecè et in occultô intus sunt, constat ille Hortus conclusus, Fons signatus, &c. *Aug.* de Bapt. cont. Donat. lib. 5. cap. 27. Alii ita sunt in domo Dei, ut ipsi etiam sint eadem domus Dei: alii ita, ut non pertineant ad compagem domus, &c. De Bapt. lib. 7. cap. 51.

infallible being. Secondly, If we take the church for a company of men, professing the true doctrine of Christ, we answer, That take the men in themselves so truly professing,—and impossible it is but their faith should show itself in the fruits thereof: for the kingdom of Christ is in the heart like leaven, which will manifest itself in the whole lump; and so we can, in all, even in the worst ages of the church, show some who have witnessed the truth against that deluge of ignorance, error, and idolatry, which had invaded the world, like gray hairs here and there mingled on a black head; as if you single out fire from the ashes, it will be seen by its own evidence, though it may be so raked up that it is not observed. But then if we speak of these men 'in aggregato,' as concurring to make up a distinct external body, or church,—so we say, that the professors of the truth may be so few, and they persecuted, traduced, suppressed, cried down, driven into the wilderness, without any apparent separated conspicuousness, and government of its own, (as in the time of Constantius the emperor, the public professors of the divinity of Christ's person, against the damnable heresy of the Arians, were used,) as that, in this sense, we may justly deny the church to have been always visible; that is, the few true professors of Christ in power and purity, to have had a free, open, uncontrolled, distinct ecclesiastical body of their own, notoriously and 'in conspectu hominum' different from that tyrannical and pompous hierarchy under which they suffered: for though Christ rule, yet it is *in the midst of his enemies;* and the enemies may be so many, and Christ's subjects in whom he rules, so few, —that the corn may be invisible, for the abundance of weeds amongst which it grows, though in itself very apt to be seen.

And this giveth a full answer to that question, Where our church was before the late reformation began by Luther?— for that reformation did not new make the church, but purge it. And that it stood in need of purging, the papists themselves were fain to confess, and declare to the world, in their council of Trent. Only herein is the difference; the council pretended a reformation in points of discipline and manners; and we made a reformation in points of doctrine too. When Christ purged the temple of buyers and sellers, it was the

same temple after, which before. When a man separateth the wheat from the chaff, it is the same corn which before. In these corrupter ages, then the pure professors of Christ, who denied not his faith, did dwell where Satan had his seat. The members of Christ were amongst the rulers of antichrist[m]. We are not another church newly started up, but the same which before, from the apostles' times, held the common and necessary grounds of faith and salvation; which grounds being, in latter ages, perverted and overturned by antichristianism, have been, by valiant champions for the faith of Christ, therefrom vindicated, who have only pruned the Lord's vine, and picked out the stones, and driven the boars out of his vineyard, but have not made either one or other new.

Now this point, That "Christ ruleth in the midst of his enemies," is ground of great confidence in his church, inasmuch as she subsisteth not upon any corruptible strength of her own, but upon the promise, decree, oath, power, and love of God, things invincible by all the powers of darkness. Let the enemies rage never so much, they cannot dethrone Christ, nor extinguish his gospel, for it is an everlasting gospel[n]. It is but as the coming forth of a shepherd against a lion, as the prophet[o] compareth it. For either Christ is unable to protect his people; and that is against St. Jude[p], "He is able to keep you from falling, and to present you faultless," &c. Or else he is unwilling; and that is against St. Paul[q], "This is the will of God, even your sanctification:"—or else both his power and his will are suspended, upon expectation of human concurrence, or nullified and disappointed by us, and that is against the influence of his grace, which giveth us both 'the will and the deed[r];'—against the mercy of his gracious promise; "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more[s];—I will heal their backslidings, I will love them freely[t];"—against the immutability of his covenant and holy nature, "I am God and not man, I change not[u]; therefore the sons of Jacob are not destroyed[x]."

[m] Ut sub Antichristi sacerdotibus Christi populus non excideret. *Hilar.* [n] Rev. xiv. 6. [o] Isai. xxxi. 2. [p] Jude v. 24. [q] 1 Thes. iv. 3. [r] Phil. ii. 13. [s] Heb. viii. 12. [t] Hos. xiv. 4. [u] Hos. xi. 9. [x] Mal. iii. 6. Isai. liv. 9, 10.

Now besides this general observation, the words afford some particular notes, which I will but briefly touch. As First, That Christ's kingdom in this world is 'regnum crucis,' a kingdom beset with enemies; of all other, the most hated and opposed. They that submit unto it, must resolve to be herein conformable to their head: a cross was his throne, and thorns were his crown; and "every one which will live godly, must suffer persecution," and "through many afflictions enter into his Master's kingdom."—'Quod erat Christus, erimus Christiani.' No marvel, if the world hate the church of Christ, for it hated him first. In his Word, he is resisted, disobeyed, belied, and, if it were possible, silenced and corrupted; in his officers, mocked and misused; in his subjects, persecuted and reviled; in his spirit, thrust away and grieved; in his worship, neglected and polluted; in all his ways, slandered and blasphemed.

The reasons of which strange entertainment of the kingdom of Christ, are, First, Because it is a 'new kingdom,' which enters into the world by way of challenge and dispossession of former lords, and therefore no wonder if it find opposition. Secondly, It is an invisible, unconspicuous, unattended, desolate, and, in appearance, ignoble kingdom. It began in the form of a servant, in the ignominy of a cross; none of the princes of this world [y], none of the learned of this world to countenance or help to set it up; but amongst them all, esteemed as an offensive and foolish thing [z]. Thirdly, It is a universal kingdom; 'Nec parem patitur nec superiorem,' Christ will admit of no consorts [a] or corrivals in his government. Body, and soul, and spirit, he will have wholly and throughout unto himself. And this amongst others is given for the reason, why when Tiberius [b] proposed Christ unto the Roman senate with the privilege of his own suffrage, to be worshipped, they rejected him, because he would be a God alone. If he would exempt some of the earthly members from his subjection, let lust have the eye, or folly the ear, or violence the hand, or covetousness the heart, or any other evil affection share with him, —he would be the easier tolerated: but when he will be

[y] John vii. 48. [z] 1 Cor. i. 21, 22. [a] 1 Cor. vi. 20. 1 Thes. v. 23.
[b] *Laurent. de Lau. Bar.* in Tertul. Apol. cap. 5.

absolute, and nothing must remain in our hearts but as his vassal, to be spoiled, subdued, condemned, and crucified by him, if the whole state of sin must be ruined, and the body destroyed, no wonder if the world cannot away with him. Fourthly, which is the sum of all, It is a heavenly kingdom, a spiritual kingdom, "My kingdom is not of this world;" and therefore no marvel if the devils of hell, and the lusts of the flesh, do set themselves against him.

Note, Secondly, Even there where Christ's throne and kingdom is set up, he hath enemies. Satan hath his seat[c], even where Christ dwelleth. Men may say they are Jews, and are not, but of the synagogue of Satan[d]; and men may say they are Christians, and are not, but of the kingdom of Satan too. A wen in the body seemeth to belong unto the integrity of the whole, when indeed it is an enemy and thief therein. Ivy about a tree seemeth to embrace it with much affection, when indeed it doth but kill and choke it. Men may take upon them the profession of Christians, and, like a wen, be skinned over with the same outside which the true members have, may pretend much submission, worship, and ceremony unto him; and yet (such is the hellish hypocrisy of the heart) the same men may haply inwardly swell and rankle against the power of his truth and Spirit. "This people[e]," saith the Lord, "draw near me with their mouth, and honour me with their lips, but have removed their heart far from me, and their fear toward me is taught by the precepts of men."—In the apostles'[f] times there were false brethren, and false teachers, who crept in to spy out and betray the liberty of the church, and privily to bring in damnable heresies, and to speak lies in hypocrisy; that is, under the pretext of devotion and carnal humility, to corrupt the doctrine of Christ, and, under a form of godliness, to deny the power thereof. Therefore antichrist is called

[c] Rev. ii. 13. [d] Rev. ii. 9. [e] Isai. xxix. 13. [f] Gal. ii. 4. 2 Pet. ii. 1. 1 Tim. iv. 1, 2. Col. ii. 23. 2 Tim. iii. 5, 6. Occultæ obreptiones, *Aug.* Tom. 4. de fid. et op. cap. 5. Τῇ χρηστολογίᾳ τὰς ἑαυτῶν κακονοίας καλύπτοντες, ἀγκιστρεύουσι τοὺς ἁπλουστέρους πρὸς θάνατον. *Isid. Pelus.* l. 1. Ep. 102. Sub ipso Christiani nominis titulo fallit [inimicus] incautos, &c. *Cypr.* de unit. Eccl.—Usitatissima hæc Hæreticorum fraus de personarum reverentiâ et prætextu pietatis sibi fidem præstruere, vid. *Aug.* Tom. 1. De morib. Eccl. lib. 1. c. 1. et Epist. 120. c. 37. De peccat. merit. et remis. lib. 2. c. 16. et lib. 3. cap. 1. et 3.

'a whore[g],' because he should seduce the Christian world with much expression of love, and creep, peaceably and by flatteries, into the kingdom of Christ. Of these several enemies of Christ, under the profession of his name and worship, some are Christians, but not in purity, as heretics; some, not in unity, as schismatics; some, not in sincerity, as hypocrites; some, not so much as in external conformity, as evil workers: the heretic corrupteth Christ; the schismatic divideth him; the hypocrite mocketh him; the profane person dishonoureth him; and all deny him.

Let us then learn to look unto our hearts, for we may flatter Christ[h], when we do not love him; we may enquire and seek early after him[i], and yet have no desire to find him; we may come unto his school as untoward children, not for love of his doctrine, but for fear of his rod; we may call him husband, and yet be wedded to our own lusts; we may be baptized in his name, so was Simon Magus[k]; we may preach him, so did the false brethren[l]; we may flock after him, so did the multitude[m] who followed him not for his words or miracles, but for the loaves; we may bow unto him, so did his crucifiers[n]; we may call upon his name, so did the hypocrites that said, "Lord, Lord[o]," and yet did not enter into the kingdom of Heaven; we may confess and believe him, so do the very devils in Hell[p]; we may give him our lips, our eyes, our tongues, our knees, our hands, and yet still our kingdom, our throne, our hearts may be Satan's. And all this is to make him but a mock-king, as the Jews did, when indeed we crucify him.

Note, Thirdly, Christ's word and spirit are stronger than all adverse opposition. This is his glory, that his kingdom cometh in unto him by way of conquest, as Canaan unto Israel. Therefore, at the very first erecting of his kingdom, when, in all presumption, it might most easily have been crushed, he suffered his enemies to vent their utmost malice, and to glut themselves with the blood of his people, that so it might appear, that though they did fight against him, they could not prevail against him[q]; but that his counsel should

[g] Rev. xvii. 1, 4. [h] Psalm lxxviii. 36, 37. [i] Nihil laborant nisi non invenire quod quærunt. *Aug.* de Gen. con. Manic. l. 2. c. 2. [k] Acts viii. 13. [l] Matth. vii. 22. Phil. i. 16. [m] John vi. 26. [n] Matth. xxvii. 29. [o] Matth. vii. 21. [p] Luke viii. 28. James ii. 19. [q] Isai. viii. 7, 10. Dan. ii. 44. vii. 25, 26. Zech. xii. 3, 4. Isai. xxxi. 8.

still stand and flourish, and should consume and break in pieces all the kingdoms which set themselves against it: that they all should be afraid of the ensign of the gospel, and should fly from it.

This jealousy of God for his church may be seen, in frustrating the attempts, and pulling off the wheels, on which the projects which are cast against his church, do move, as he dealt with Pharaoh. He can dissolve the confederacies, shatter the counsels, cast a spirit of treachery, unfaithfulness, and mutinous affections into the hearts of his enemies; as he did into the Midianites[r], and into the children of Ammon[s], Moab, and Edom, when they gathered together against his people. He can infatuate their counsels[t], and make them the contrivers and artificers of their own ruin, as we see in the consultation of Rehoboam with his young men, and of Jeroboam with his idolatrous policy, and of Haman in his gallows. He can defeat their expectations, and disannul their decrees, and make his own counsel alone to stand[u].

But when all this is done, this is only to rule in spite of his enemies. But besides this, his kingdom fetcheth his enemies under, and in some sort ruleth over their consciences, and striketh them to the ground; maketh the devils in Hell, the stoutest of all sinners, to tremble; breaketh the rocks asunder[x]; affrighteth, judgeth, sealeth, hardeneth, thresheth, revengeth the pride of men[y]; maketh them, before-hand, to taste the bitterness of that damnation, which waketh over them, and cometh swiftly against them.

Let us take heed, then, of being Christ's enemies, in opposing the power and progress of his Word, the evidence and purity of his Spirit in the lives of men. It is but to make a combination to pull the sun out of Heaven; or for a wave to contend with a rock. For as the ruins of a house are broken on the things upon which they fall; so are the enemies of Christ, which gather together against his church, and fall upon the rock[z], at length ruined by their own malice. Sampson's foxes were themselves burnt amongst the corn which they fired: the land brought forth corn the next year again (and, it may be, more plentifully, by reason of

[r] Judg. vii. 22. [s] 2 Chron. xx. 22, 23. [t] Isai. xix. 6, xxix. 14. Mic. iv. 11, 12. Isai. xxxvii. 33, 34. [u] Psalm xxxiii. 10, 11. [z] Jer. xxiii. 29. [y] 2 Cor. x. 6. [z] Luke x. 18.

that fire); but the foxes never came up any more. Even so can the Lord deal with those enemies, which waste and depopulate his church; make them the authors of their own utter confusion, and bring forth his church with shouting, and with doubled graces.

Who then is the man that desireth tranquillity of life and security against all evil? Let him become a subject in this conquering kingdom, and cast himself under the banner and protection of Christ, and he cannot miscarry. "He that walketh uprightly, walketh surely.—The name of the Lord is a strong tower; the righteous flieth unto it and is safe.—The Lord is a sun and a shield, a fountain of all good.—Grace and glory will he give; and no good thing will he withhold from them, that walk uprightly."—And a protection against all evil; "I will not be afraid of ten thousands of men," saith the prophet David, "that compass me about." When there is no light, nor issue; nor, in nature, possibility of escape, he can open a door of deliverance, to relieve his church. As a man in the king's highway is under the king's protection; so in Christ's way, we are under his protection. Let us, then, never repine at the miscarriages of the world, nor murmur against the wise proceedings of God in the several dispensations towards his church on earth. When he punisheth, he doth it in measure, less than our sins deserved; and when we search and try our ways, and return unto him, he knoweth how to work his own glory in our deliverance. Those stones which are appointed for a glorious building, are first under the saw and the hammer, to be hewn and squared; and those Christians in whom the Lord will take most delight, he usually thereunto fitteth by trials and extremities. He that is brought to tremble in himself[a], may, with most confidence, expect to rejoice in God.

Note, Fourthly, This is the honour of Christ's kingdom to be a peaceable, quiet, and secure kingdom, not only after the victory, but in the midst of enemies. "This man," saith the prophet of Christ[b], "shall be the peace, when the Assyrian, the enemy, is in the land." We have peace in him, when we have tribulation in the world[c]. Christ saith of himself, "I came not to send peace, but a sword[d];" and yet the apostle

[a] Hab iii. 16. [b] Micah v. 5. [c] John xvi. 3. [d] Matth. x. 34.

saith, that "he came and preached peace to those which were afar off, and to those which were near[e]." How shall these things be reconciled? Surely as a man may say of a rock, 'Nothing more quiet, because it is never stirred; and yet nothing more unquiet, because it is ever assaulted;' so we may say of the church, 'Nothing more peaceable, because it is established upon a rock; and yet nothing more unpeaceable, because that rock is in the midst of seas, winds, enemies, persecutions.' But yet still the prophet's conclusion is certain, "The work of righteousness is peace, and the effect of righteousness, quietness, and assurance for ever[f]."

[e] Eph. ii. 17. [f] Isai. xxxii. 17.

VERSE III.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

THE prophet, before, showed the reign of Christ over his enemies; he now speaketh of his reign over his people, and describeth what manner of subjects or soldiers Christ should have. I will not trouble you with a variety of expositions (occasioned by the many metaphors, and different translations), but give, in a few words, those which I conceive to be most literal and pertinent to the place.

"*Thy people;*"—that is, those whom thou dost receive from thy Father, and by setting up the standard and ensign of thy gospel, gather to thyself. "*Shall be willing;*"—the word is *willingnesses*, that is, a people of great willingness and devotion, or (as the original word is elsewhere used [a]) shall be *freewill offerings* unto thee. The abstract [b] being put for the concrete, and the plural for the singular, notes how exceeding forward and free they should be; as the Lord, to signify that his people were most rebellious, saith that they were "Rebellion itself." [c] So then the meaning is, "Thy people shall, with most ready and forward cheerfulness, devote, consecrate, and render up themselves to thy government as a reasonable sacrifice; shall be of a most liberal, free, noble, and unconstrained spirit in thy service, they shall be *voluntaries* in the wars of thy kingdom."—"In the day of thy power," or "of thine armies;" by these words we may understand two things, both of them aiming at the same general sense: First, So as that "*armies*"—shall be the same with "*thy people*" before;—"In the day when thou shalt assemble thy soldiers together, when thou shalt set up thine ensigns for them to seek unto; that is, When thou shalt cause the preaching of thy gospel to sound like a trumpet, that men may prepare themselves in armies to fight

[a] Psal. cxix. 108. [b] Eph. iv. 8. v. 8. [c] Ezek. ii. 8.

thy battles, then shall all thy people, with great devotion and willingness, gather themselves together under thy colours, and freely devote themselves to thy military service." Secondly, So as that by *power* or *armies* may be meant the *means* whereby this free and willing devotion in Christ's people is wrought: that is, "When thou shalt send forth the rod of thy strength, when thou shalt command thy apostles and ministers to go forth and fight against the kingdoms of sin and Satan; when thou shalt, in the dispensation of thine ordinances, reveal thy power and spiritual strength unto their consciences,—then shall they most willingly relinquish their former service, and wholly devote themselves unto thee, to fight under thy banners, and to take thy part against all thine enemies."

"*In the beauties of holiness.*" This likewise we may severally understand; Either, "In thy holy church;" which may well so be called with an allusion to the temple at Jerusalem, which is called the 'beauty of holiness[d],' and a 'holy and a beautiful house[e],' and a 'glorious high throne.'[f] And hither did the tribes[g] resort in troops, as it were, in 'armies,' to present their free-will offerings, and celebrate the other services of the Lord. Or else we may understand it casually, thus: "*In the day of thy power,*" that is, "When thou shalt reveal thy strength and Spirit in '*the beauties of holiness,*'" that is, "When thou shalt reveal how exceeding beautiful, and full of loveliness thy holy ways and services are, then shall thy people be persuaded, with all free and willing devotion of heart, to undertake them." Or lastly, thus, As the priests who offered sacrifices to the Lord, were clothed with 'holy and beautiful garments[h];' or as those who, in admiration of some noble prince, voluntarily follow the service of his wars, do set themselves forth in the most complete furniture and richest attire, as is fit to give notice of the nobleness of their minds (for beautiful armour[i] was wont to be esteemed the honour of an army); so they who willingly devote themselves unto Christ, to be soldiers and sacrifices unto him, are not only armed with strength, but

[d] Psal. xxix. 2. [e] Isai. lxiv. 11. [f] Jer. xvii. 12. [g] Psal. lxxxiv. 7. [h] Exod. xxviii. 2, 40. [i] Judg. v. 30. *Curtius* lib. 3. et 5.—Vid. *Brisson.* de Reg. Persarum, l. 3. p. 323.—Et *Tho. Demsteri.* ad Rosin. Antiq. Paralipom. lib. 10. cap. 1.

adorned with such inward graces, as make them "beautiful as Tirza, comely as Jerusalem, fair as the moon, clear as the sun, and terrible as an army with banners."[k] All which three explications meet in one general, which is principally intended, that holiness hath all beauties in it, and is that only which maketh a man lovely in the eyes of Christ.

"*From the womb of the morning: thou hast the dew of thy youth.*" There is a middle point after those words, "*the womb of the morning*," which may seem to disjoin the clauses, and make those words refer wholly to the preceding. In which relation, there might be a double sense conceived in them. Either thus, "*In the beauties of holiness*, or in holiness very beautiful, more than the aurora or *womb of the morning*, when she is ready to bring forth the sun:"—and then it is a notable metaphor to express the glorious beauty of God's ways.—Or thus, "*Thy people shall be a willing* people from the very *womb of the morning*;" that is, "from the very first forming of Christ in them, and shining forth upon them, they shall rise out of their former nakedness and security, and shall adorn themselves with the beautiful graces of Christ's Spirit, as with 'clothing of wrought gold, and raiment of needlework; and shall, with gladness and rejoicing, with much devotion and willingness of heart, be brought unto the king[l],' and present themselves before him as voluntaries in his service."—But because the learned conceive, that the middle point is only a distinction for convenient reading, not a disjunction of the sense,—I shall therefore rest in a more received exposition: "Thy children shall be born in great abundance unto thee, by the seed of thy Word, in the womb of the church, as soon as the morning, or sun of righteousness shall shine forth upon it. As the dew is born out of the cool morning air, as out of a womb, distilling down in innumerable drops upon the earth; so thine elect shall be born unto thee, by the preaching of thy Word, and first approach of thy heavenly light, in innumerable armies."—And this explication is very suitable to the harmony of holy Scripture, which useth the same metaphors to the same purpose in other places. "The remnant of Jacob," saith the prophet[m], "shall be in the midst of

[k] Cant. vi. 4. 10. [l] Psal. xlv. 13, 14, 15. [m] Mich. v. 7.

many people as a dew from the Lord." And Christ is called "the bright morning-star[n]," and "the day-spring[o]," and "the sun of righteousness[p];" and the time of the gospel is called "the time of day[q]," or the approach of day. So that "*from the womb of the morning*" is, From the heavenly light of gospel, which is the wing or beam, whereby the sun of righteousness revealeth himself, and breaketh out upon the world; as the rising sun, which rejoiceth like a giant to run his race, shall the succession increase, and armies of the church of God be continually supplied.

The words, thus unfolded, do contain in them a lively character of the subjects in Christ's spiritual kingdom; described, First, by their relation to him, and his propriety to them, *thy people*. Secondly, by their present condition, intimated in the Word, *willing* or voluntaries, and (if we take *thy people* and *armies* for synonymous terms, the one notifying the order and quality of the other) expressed in the text, and that is, to be military men. Thirdly, by their thorough and universal resignation, subjection and devotedness unto him. For when he conquereth by his Word, his conquest is wrought upon the wills and affections of men. "Victorque volentes per populos dat jura:" *thy people shall be willing*. The ground of which willingness is farther added, (for so chiefly I understand those words) *the day of thy power*. So that the willingness of Christ's subjects is effected by the power of his grace and Spirit in the revelation of the gospel. Fourthly, by their honourable attire, and military robes, in which they appear before him, and attend upon him, *in beauties of holiness*, or in the various and manifold graces of Christ, as in a garment of divers colours. Fifthly and lastly, by their age, multitudes, and manner of their birth; they are the *dew of the morning*, as many as the small drops of dew; and they are born to him out of the *womb of the morning*, as dew is generated, not on the earth, but in the air, by a heavenly calling, and by the shining of the morning-star, and day-spring upon their consciences. "Ye are all the children of light," saith the apostle, "and the children of the day; we are not of the night, nor of darkness."[r]

[n] Rev. xxii. 16. [o] Luke ii. 78. [p] Mal. iv. 2. [q] Rom. xiii. 12. 1 John ii. 8. [r] 1 Thes. v. 5.

I said before, that I approve not the mincing and crumbling of holy Scriptures. Yet in these parts of them, which are written for models and summaries of Christian doctrine, I suppose there may be weight in every word, as, in a rich jewel, there is worth in every sparkle. Here then, first, we may take notice of Christ's propriety to his people; *thy people;* all the elect and believers do belong unto Christ. They are his people. They are his "own sheep [s]." There is a mutual and reciprocal propriety between him and them. "I am my beloved's, and my beloved is mine [t]. His desire is towards me." "His," I say, not as he is God only, by a right of inseparable dominion, as we are his creatures; for all things were created [u] by him and for him; and he is over all, God blessed for ever [x].—Nor his only, as he is the first-born and heir of all things [y]. In which respect he is Lord of the angels, and God hath set him "over all the works of his hands."—But as he is the mediator and head in his church. In which respect the faithful are his by a more peculiar propriety. "We are thine; thou never barest rule over them, they were not called by thy name [z]." The devils are his vassals: the wicked of this world his prisoners. The faithful only are his subjects and followers; his jewels, his friends, his brethren, his sons, his members, his spouse. His, by all the relations of intimateness that can be named.

Now this propriety Christ hath unto us upon several grounds. First, By constitution and donation from his father. God hath made him Lord and Christ. He hath put all things under his feet, and hath given him to be head over all things to the church. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession [a]." "Behold, I and the children whom thou hast given me [b]." "Thine they were, and thou gavest them to me [c]."—For as, in regard of God's justice, we were bought by Christ in our redemption; so in regard of his love, we were given unto Christ in our election, that he might redeem us.

Secondly, By a right of purchase, treaty, and covenant between Christ and his Father. For we, having sold away

[s] John x. 3. [t] Can. ii. 16. vii. 10. [u] Col. i. 16, 17. [x] Rom. ix. 5. [y] Heb. i. 2, 3. ii. 7, 8. [z] Isai. lxiii. 19. [a] Psalm ii. 8. [b] Isai. viii. 18. [c] John xvii. 6.

ourselves, and being now in the enemies' possessions, could not be restored unto our primitive estate without some intervening price to redeem us. Therefore, saith the apostle, he was made under the law, *ἵνα ἐξαγοράσῃ* "that he might *buy out*, those that were under the law[d]." And again, "Ye are bought with a price[e]." He was our surety[f], and stood in our stead, and was set forth to declare the righteousness of God[g]. God dealt in grace with us, but in justice with him.

Thirdly, By a right of conquest and deliverance. He hath plucked us out of our enemies' hand; he hath dispossessed and spoiled those that ruled over us before; he hath delivered us from the power of Satan, and translated us into his own kingdom. We are his freemen: he only hath made us free from the law of sin and death, and hath rescued us as spoils out of the hands of our enemies[h], and therefore we are become his servants[i], and owe obedience unto him as our patron[k] and deliverer. As the Gibeonites[l], when they were delivered from the sword of the children of Israel, were thereupon made hewers of wood, and drawers of water for the congregation; so we, being rescued out of the hands of those tyrannous lords which ruled over us, do now owe service and subjection unto him, that hath so mercifully delivered us. "Being made free from sin," saith the apostle[m], "ye become the servants of righteousness."—And "we are delivered from the law," that being dead wherein we were held, "that we should serve in newness of spirit."—And again, "He died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again[n]."

Fourthly, By covenant and stipulation. "I entered into covenant with thee, and thou becamest mine[o]." Therefore, in our baptism, we are said to be 'Baptized into Christ[p],' and to 'put on Christ[q],' and to be 'Baptized into his name[r];' that is, wholly to consecrate and devote ourselves to him as the servants of his family. Therefore they which were bap-

[d] Gal. iv. 5. [e] 1 Cor. vi. 20. Tit. ii. 14. [f] Heb. vii. 22. [g] Rom. iii. 25. [h] Luke xi. 22. [i] Isai. xxvi. 13, 14, 15. [k] Ingratus Libertus, qui Patrono non præstat obsequium. [l] Josh. ix. 26, 27. [m] Rom. vi. 18. vii. 6. [n] 2 Cor. v. 15. [o] Ezek. xvi. 8. [p] Rom. vi. 3. iii. v. [q] Gal. iii. 27. [r] Acts xix. 5.

tized in the ancient church [s], were wont to put on white raiment, as it were the livery and badge of Christ, a testimony of that purity and service which therein they vowed unto him. And therefore it is, that we still retain the ancient form of vow, promise, or profession in baptism, which was 'to renounce the Devil and all works [t], the world, with the pomp, luxury, and pleasures thereof.' And this is done in a most solemn and deliberate manner by way of answer to the question and demand of Christ. For which purpose St. Peter [u] calleth baptism, *συνειδήσεως ἀγαθῆς ἐπερώτημα* 'The answer,' or 'the interrogatory trial of a good conscience' towards God. He that conformeth himself to the fashions, and setteth his heart upon the favours, preferment, empty applause, and admiration of the world; that liveth *κατ' αἰῶνα* according to the rules and courses and sinful maxims of worldly men,—in such indifferency, compliancy, and connivance as may flatter others and delude himself; he that is freely and customarily overruled by the temptations of Satan; that yieldeth to looseness of heart, to vanity of thoughts, lusts of the eye, pride of life, luxury, intemperance, impurity of mind or body, or any other earthly and inordinate affection,—is little better in the sight of God than a perjured and a runagate person, flinging off from that service unto which he had bound himself by a solemn vow, and robbing Christ of that interest in him which, by a mutual stipulation, was agreed upon.

Lastly, By the virtue of our communion with him, and participation of his grace and fulness. All that we are in regard of Spirit and life, is from him. We are nothing of ourselves [y]. And "we can do nothing of ourselves [z]." All that we are, is from the grace of Christ. "By the grace of God I am what I am [a]."—And all that we do, is from the grace of Christ; "I am able to do all things through Christ that strengtheneth me [b]." As when we do evil, it is not we ourselves, but sin that dwelleth in us [c]; so when we do

[s] *Socrat.* Hist. lib. 7. cap. 17.—*Laurent. de la Bar.* in Tertul. lib. de Coron. milit. cap. 1.—*Ambros.* Tom. 4. lib. de iis qui mysteriis initiantur. c. 7. [t] *Tertul.* de Corona milit. c. 3. et de Spectaculis, cap. 4.—*Ambros.* To. 4. de Sacram. lib. 1. c. 2.—*Basil. Mag.* To. 2. de Spir. Sancto, cap. 11.—Vid. *Brisson.* Comment. in lib. Dominico, &c. page 137. [u] 1 Pet. iii. 21. [x] Ephes. ii. 2. [y] 2 Cor. xii. 11. [z] John xv. 5. [a] 1 Cor. xv. 10. [b] Phil. iv. 13. [c] Rom vii. 20.

good, it is not we, but Christ that liveth in us [d]. So that in all respects we are not our own, but his that died for us.

Now this being a point of so great consequence, needful it is that we labour therein to try and secure ourselves, that we belong unto Christ. For which purpose we must note, that a man may belong unto Christ two manner of ways: First, By a mere external profession [e]. So all in the visible church that call themselves Christians, are his, and his Word and oracles theirs: in which respect they have many privileges, as the apostle showeth of the Jews. Yet notwithstanding such men, continuing unreformed in their inward man, are nearer unto cursing than others, and subject unto a sorer condemnation, for despising Christ in his Word and Spirit, with whom, in their baptism, they made so solemn a covenant. For God will not suffer his gospel to be cast away, but will cause it to prosper [f] unto some end or other, either to save those that believe; or to cumulate the damnation of those that disobey it. He will be more careful to cleanse his garner [g], and to purge his floor, than of other empty and barren places. A weed in the garden is in more danger of rooting out, than in the field. Such belong unto Christ no otherwise than ivy unto the tree, unto which it externally adheres. Secondly, A man may belong unto Christ by implantation into his body, which is done by faith. But here we are to note, that as some branches in a tree have a more faint and unprofitable fellowship with the root than others, as having no farther strength than to furnish themselves with leaves, but not with fruit; so, according unto the several virtues or kinds of faith, may the degrees of men's ingrafture into Christ be judged of. There is a dead [h], unoperative faith, which, like Adam after his fall, hath the nakedness thereof only covered with leaves, with mere formal and hypocritical conformities. And there is an unfeigned, lively, and effectual faith; which is available to those purposes for which faith was appointed, namely, to justify the person, to purify the heart [i], to quench temptations, to carry a man with wisdom and an unblamable conversation through this present world, to work by love, to grow and make a man abound in the service of the Lord. And this distinction our Saviour giveth us,

[d] Gal. ii. 20. [e] Isai. xxix. 13. [f] Isai. lv. 10, 11. [g] Luke iii. 17.
[h] James ii. 26. [i] 1 Tim. i. 5.

that "there are some branches in him which bear not fruit, and those he taketh away; and others which bear fruit, and those he purgeth that they may bring forth more[k]." Those only are the branches, which he desires to own.

And thus to belong unto Christ is that only which maketh us λαὸς περιούσιος, and εἰς περιποίησιν, 'A purchased, a peculiar people unto him.' And there are several ways of evidencing it. I will only name two or three, and most in the text. First, We must know that Christ is a morning star, a sun of righteousness; and so ever comes to the soul with self-evidencing properties. Unto him belongeth that royal prerogative, to write 'Teste Meipso' in the hearts of men, to be himself the witness to his own acts, purchases, and covenants. Therefore his Spirit came in tongues of fire, and in a mighty wind, all which have several ways of manifesting themselves, and stand not in need of any borrowing or foreign confirmations. If Christ then be in the heart, he will discover himself. His Spirit is the original of grace and strength, as concupiscence is of sin. It is a seed in the heart, which will spring up and show itself. And, therefore, as lust doth take the first advantage of the faint and imperfect stirrings of the reasonable soul in little infants, to evidence itself in pride, folly, stubbornness, and other childish sins; so the Spirit of grace in the heart cannot lie dead, but will work, and move, and, as a Spirit of burning, by the light, heat,—purging, comforting, inflaming, combating virtue which is in it, make the soul which was barren, and settled on the lees, and unacquainted with any such motions before, stand amazed at its own alteration, and say with Rebekah, "If it be so, why am I thus?" Externals may be imitated by art; but no man can paint the soul or the life, or the sense and motion of the creature. Now Christ and his Spirit are the internal forms, and active principles in a Christian man; "Christ liveth in us;—When Christ who is our life, shall appear," &c. Therefore impossible it is, that any hypocrite should counterfeit, and by consequence obscure those intimate and vital workings of his grace in the soul, whereby he evidenceth himself thereunto. It is true, a man that feareth the Lord, may walk in darkness, and be in such discomforts, as he shall see no light; and yet even in that condition, Christ doth not want properties to evidence

[k] John xv. 2.

himself, in tenderness of conscience, fear of sin, striving of spirit with God, closeness of heart, and constant recourse to him in his Word, and the like; only the soul is shut up and overclouded that it cannot discern him. The Spirit of Christ is a 'seal,' a 'witness,' an earnest[l], an handsel, a first-fruit of that fulness which is promised hereafter. It is Christ's own Spirit; and therefore fashioneth the hearts of those in whom it is, unto his heavenly image, to long for more comprehension of him, for more conformity unto him, for more intimacy and communion with him, for more grace, wisdom, and strength from him; it turneth the bent and course of the soul from that earthly and sensual end unto which it wrought it before; as a good branch, having been ingrafted into a wild stock, converteth the sap of a crab into pleasant fruit.

Again; If a man be one of Christ's people, then there hath a *day of power* passed over him, the sword of the Spirit hath entered into him; he hath been conquered by the rod of Christ's strength; he hath felt John's axe laid to the root of his conscience, and hath been persuaded by the terror of the Lord; for the coming of Christ is with shaking: the conscience hath felt a mighty operation in the Word, though to other men it hath passed over like empty breath; for the Word "worketh effectually in those that believe," and bringeth about the purposes for which it was sent. To those that are called, it is the power of God.[m]

Again; Where Christ comes, he comes with 'beauty and holiness:' those who lay in their blood[n] and pollutions, before, bare and naked, are made exceedingly beautiful, and renowned for their beauty, "perfect through the comeliness which he puts upon them[o]." He comes unto the soul with beauty and precious oil, and garments of praise,—that is, with comfort, joy, peace, healing, to present the church a holy church, without spot or wrinkle to his Father.

Lastly, Where Christ cometh, he cometh with the *womb of the morning*, with much light to acquaint the soul with his truth and promises; and with much fruitfulness, making the heart, which was barren before, to flow with rivers of living

[l] Ephes. i. 14. 1 John iv. 13. [m] 1 Cor. i. 22. [n] Ezek. xvi. 9, 14. [o] Isai. lxi. 3.

water[p], to bring forth fruit[q] more and more, and to abound in the works of the Lord. These are the particular evidences of our belonging to Christ in the text, and by these we must examine ourselves:—Do I find in my soul the new name of the Lord Jesus written, that I am not only in title, but in truth, a Christian? Do I find the secret nature and figure of Christ fashioned in me, swaying my heart to the love and obedience of his holy ways? Do I hear the voice, and feel the hand and judicature of his blessed Spirit within me, leading me in a new course, ordering mine inner man, sentencing and crucifying mine earthly members? Am I a serious and earnest enemy to my original lusts and closest corruptions? Do I feel the workings and kindlings of them in mine heart with much pain and mourning, with much humiliation for them, and deprecation against them? Is Christ my centre? Do I find in mine heart a willingness to be with him, as well here in his word, ways, promises, directions, comforts; yea, in his reproaches and persecutions, as hereafter in his glory? Is it the greatest business of my life, to make myself more like him, to walk as he also walketh, to be as he was in this world, to purify myself even as he is pure? Hath the terror of his wrath persuaded me, and shaken my conscience out of its carnal security, and made me look about for a refuge from the wrath to come,—and esteem more beautiful than the morning brightness, the feet of those who bring glad tidings of deliverance and peace? Hath his gospel an effectual seminal virtue within me, to new form my nature and life daily unto his heavenly image? Is it an ingrafted word which mingleth with my conscience, and hideth itself in my heart, actuating, determining, moderating, and overruling it to its own way? Am I cleansed from my filthiness, careful to keep myself chaste, comely, beautiful, a fit spouse for the fairest of ten thousand? Do I rejoice in his light, walking as a child of light, living as an heir of light, going on, like the sun, unto the perfect day, labouring to abound always in the work of the Lord? Then I may have good assurance that I belong unto Christ. And if so, that will be a seminary of much comfort to my soul.

[p] John vii. 38. xv. 2. Cant. iv. 2. [q] Isai. xxxii. 15. Rom. vii. 4.

For first, If we are Christ's, then he 'careth for us;' for propriety is the ground of care. "He that is a hireling," saith our Saviour,[r] "and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep," &c. "Because he is a hireling, he careth not for the sheep. But I am the good Shepherd, and know my sheep, and am known of mine;" therefore I am careful of them. He watcheth over us, he searcheth and seeketh us out in our stragglings, and feedeth us. This is the principal argument we have to believe, that God will look upon us for good, notwithstanding our manifold provocations, because he is pleased to own us, and to take us as his own peculiar people. Though the church be full of ruins, yet because it is his own house[s], he will repair it; though it be black as well as comely, yet because it is his own spouse, he will pity and cherish it[t]; though it bring forth wild grapes, and be indeed meet for no work, yet because it is his own vine[u], planted by his own right hand, and made strong for himself, he will be therefore careful to fence and prune it.[x] This is the only argument we have to prevail with God in prayer, that in Christ we call him 'Father;' we present ourselves before him as his 'own;' we make mention of no other Lord or name over us;[y] and therefore he cannot deny us the things which are good for us.

Secondly, If we are Christ's, then he will certainly 'purge us,' and make the members suitable to the head. "I swear unto thee, and entered into covenant with thee, saith the Lord, and thou becamest mine;" and immediately it follows, "Then washed I thee with water, yea, I thoroughly washed away thy blood from thee[z]."—"Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit[a]."—"He purifieth to himself a peculiar people.[b]" If we be his 'peculiar people,' and set apart for himself (as the prophet David[c] speaks), he will undoubtedly purify us, that we may be honourable vessels, sanctified and meet for the Master's use, and prepared unto every good work.[d] He will furnish us with all such supplies of the Spirit of grace,

[r] Joh. x. 12, 13, 14. Eze. xxxiv. 11, 15. [s] Heb. iii. 5, 6. [t] Ezek. xvi. 8. 9. xv. 5. [u] Psal. lxxx. 15. [x] Isai. lxiii. 8, 19. [y] Isai. xxvi. 13. [z] Ezek. xvi. 8, 9. [a] John xv. 2. [b] Tit. xxi. 14. [c] Psal. iv. 3. [d] 2 Tim. ii. 21.

as the condition of that place in his body requires, in the which he hath set us. Grace and glory will he give, and no good thing will he withhold from those who walk uprightly. Our propriety to Christ giveth us right unto all good things: "All is yours, and you are Christ's."

Thirdly, If we are Christ's, then he will spare us. This was the argument which the priest was to use between the porch and the altar[e]; "Spare thy people, O Lord, and give not thine heritage to reproach.—Then will the Lord be jealous for his land, and pity his people.[f]—They shall be mine, saith the Lord, in the day that I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.[g]"—Of my servant, to whom I give wages for the merit of his work, not out of love or grace, I expect a service proportionable to the pay he receives: but, in my child, I reward not the dignity of the work, but only the willingness, the loving and obedient disposition of the heart: and therefore I pass over those failings and weaknesses which discover themselves for want of skill or strength, and not of love, praising the endeavours, and pardoning the miscarriages. Thus doth the Lord deal with his children.

Fourthly, If we be Christ's, he will pray for us[h]; "I pray not for the world, but for them which thou hast given me, for they are thine; and all mine are thine, and thine are mine," &c. so that we shall be sure to have help in all times of need, because we know that the Father heareth his Son always[i]; and those things which, in much fear, weakness, and ignorance, we ask for ourselves, if it be according to God's will, and by the dictate and mouth of the Spirit in our heart, Christ himself in his intercession demandeth for us the same things. And this is the ground of that confidence which we have in him, that if we ask any thing according to his will, he heareth us, and we have the petitions that we desire of him. For as the world hateth us, because it hateth him first[k], so the Father loveth and heareth us, because he loveth and heareth him first.

Fifthly, If we be Christ's, then he will teach us, and commune with us, and reveal himself unto us, and lead us

[e] Joel ii. 17, 18. Exod. xxxii. 12. Num. xiv. 13. [f] Isai. lxiv. 9. [g] Mal. iii. 17. [h] John xvii. 9, 10. [i] John xi. 42. [k] 1 John v. 14.

with his voice. "He calleth his own sheep by name, and leadeth them, and putteth them forth, and goeth before them.[l]" Because Israel was his own people, therefore he showed them his words.[m] The law was theirs, and the oracles theirs. When he entereth into covenant with a people, that they become his; then he writeth his law in their hearts, and teacheth them. This is the prophet David's argument; "I am thy servant, give me understanding[n]:" Because I am thine in a special relation, therefore acquaint me with thee in an especial manner. "The earth is full of thy mercy[o]," there is much of thy goodness revealed to all the nations of the world, even to those that are not called by thy name: but as for me, whom thou hast made thine own by a nearer relation, let me have experience of a greater mercy,—"Teach me thy statutes."

Sixthly, If we be his, he will chastise us in mercy, and not in fury; though he leave us not altogether unpunished, yet he will punish us less[p] than our iniquities deserve; he will not deal with us as with others; "Though I make a full end of all nations whither I have driven thee, yet I will not make a full end of thee, but I will correct thee in measure[q]:" I will correct thee to cure,[r] but not to ruin thee.

The second thing, considered in the words, was the present condition of the people of Christ, which was to be 'military men,' to join with the armies of Christ against all his enemies. As he was, so must we be, in this world. No sooner was Christ consecrated by his solemn baptism unto the work of a mediator, but presently he was assaulted by the tempter: and no sooner doth any man give up his name to Christ, and break loose from that hellish power under which he was held, but presently Pharaoh and his hosts, Satan and his confederates, pursue him with deadly fury, and pour out floods of malice and rage against him. Hell and death are at truce with wicked men, there is a covenant and agreement betwixt them. Satan holdeth his possession in peace: but when a stronger than he cometh upon and overcometh him, there is, from that time, implacable venom

[l] John x. 3, 4. [m] Psal. cxlvii. 19. [n] Psal. cxix. 125. [o] Psal. cxix. 64. [p] Ezra ix. 13. [q] Jer. xxx. 10, 11. [r] Qui trucidat, non considerat quemadmodum laniat; qui curat, considerat quemadmodum secat. *Aug.*

and hostility against such a soul; the malice, power, policy, stratagems, and machinations of Satan; the lusts and vanities, the pleasures, honours, profits, persecutions, frowns, flatteries, snares of the wicked world; the affections, desires, inclinations, deceits of our own fleshly hearts, will ever ply the soul of a Christian, and force it to perpetual combats.

There is in Satan an everlasting enmity against the glory, mercy, and truth of God, against the power and mystery of the gospel of Christ. This malice of his exerciseth itself against all those that have given themselves to Christ, whose kingdom he mightily laboureth to demolish: by his power, persecuting it,—by his craftiness and wily insinuations, undermining it; by his vast knowledge and experience in palliating, altering, mixing, proportioning, and measuring his temptations and spiritual wickedness in such a manner, as that he may subvert the church of Christ, either in the purity thereof, by corrupting the doctrine of Christ with heresy, and his worship with idolatry and superstition; or in the unity thereof, by pestering it with schism and distraction; or in the liberty thereof, by bondage of conscience; or in the progress and enlargement thereof, endeavouring to blast and make fruitless the ministry of the gospel. And this malice of Satan is wonderfully set on and encouraged, both by the corruption of our nature, those armies of lusts and affections which swarm within us, entertaining, joining force, and cooperating with all his suggestions; disheartening, reclaiming, and pulling back the soul, when it offers to make any opposition; and also by the men, and materials of this evil world;—by the examples, the threats, the interests, the power, the intimacy, the wit, the tongues, the hands, the exprobrations, the persecutions, the insinuations and seductions of wicked men; by the profits, the pleasures, the preferments, the acceptation, credit and applause of the world.

By all which means, Satan most importunately pursueth one of these two ends, either to subvert the godly, by drawing them away from Christ to apostasy, formality, hypocrisy, spiritual pride, and the like; or else to discomfort them with diffidence, doubts, sight of sin, opposition of the times, vexation of spirit, and the like affections. And these oppositions of Satan meet with a Christian in every respect or consider-

ation, under which he may be conceived: consider him in his spiritual estate, in his several parts, in his temporal relations, in his actions or employments; and in all these, Satan is busy to overturn the kingdom of Christ in him. In his spiritual estate, if he be a weak Christian, he assaulteth him with perpetual doubts and fears touching his election, conversion, adoption, perseverance, Christian liberty, strength against corruptions, companies, temptations, persecutions, &c.: if he be a strong Christian, he laboureth to draw him unto self-confidence, spiritual pride, contempt of the weak, neglect of further proficiency, and the like. There is no natural part or faculty which is not aimed at likewise by the malice of Satan: for Christ when he comes, takes possession of the whole man, and therefore Satan sets himself against the whole man. Corporeal and sensitive faculties, tempted either to sinful representations, letting in and transmitting the provisions of lust unto the heart, by gazing and glutting themselves on the objects of the world: or to sinful executions; finishing and letting out those lusts, which have been conceived in the heart: the phantasy tempted by satanical injections and immutations, to be the forge of loose, vain, unprofitable, and unclean thoughts: the understanding to earthly wisdom, vanity, infidelity, prejudices, mispersuasions, fleshly reasonings, vain speculations, and curiosities, &c.: the will to stiffness, resistance, dislike of holy things, and pursuit of the world: the conscience to deadness, immobility, and a stupid benumbedness, to slavish terrors and evidences of Hell, to superstitious bondage, to carnal security, to desperate conclusions: the affections to independence, distraction, excess, precipitancy, &c.—In temporal conditions, there is no estate of health, wealth, honour, estimation, or the contraries unto these;—no relation of husband, father, magistrate, subject, &c.,—unto which Satan hath not such suitable suggestions, as, by the advantage of fleshly corruptions, may take from them occasion to draw a man from God. Lastly, In regard of our actions and employments, whether they be divine, such as respect God, as acts of piety, in reading, hearing, meditating, and studying his Word, in calling upon his name, and the like; or such as respect ourselves, as acts of temperance and sobriety, personal examinations, and more particular acquaintance with our own hearts;

or such as respect others, as acts of righteousness, charity, and edification; or whether they be actions natural, such as are requisite to the preservation of our being, as sleep and diet: or actions civil; in our callings or recreations;—in all these Satan laboureth, either to pervert us in the performance of them, or to divert us from it. There is then no condition, faculty, relation, or action of a Christian man, the which is not always under the eye and envy of a most raging, wise, and industrious enemy. And therefore, great reason there is, that Christians should be 'military men,' well instructed in the whole armour of God, that they may be able to stand against the wiles of the devil, and to quench all his fiery darts. It is our calling to wrestle against principalities and powers, and spiritual wickedness in high places, to resist the devil, to strive against sin, to mortify earthly members, to destroy the body of sin, to deny ourselves, to contradict the reasonings of the flesh, to check and control the stirrings of concupiscence, to resist and subdue the desires of our evil hearts, to withstand and answer the assaults of Satan, to outface the scorns, and despise the flatteries of the present world, in all things to endure hardness as the soldiers of Jesus Christ[s]. Our cause is righteous, our captain is wise and puissant, our service honourable, our victory certain, our reward massy and eternal; so that, in all respects, great encouragements we have to be volunteers in such war, the issue whereof is our enemy's perdition, our Master's honour, and our own salvation.

The third thing observed was, The thorough and universal resignation and devotedness of Christ's people unto him. "Thy people shall be *willing*," or a people of a great devotion, "in the day of thy power." From whence I shall gather two observations: First, They that belong unto Christ as his people, are most thoroughly and willingly subject unto his government, do consecrate, resign, and yield up their whole souls and bodies to serve in his wars against all his enemies. For the distinct understanding of which point we are to observe first, That by nature we are utterly unwilling to be subject unto Christ. The carnal mind is enmity against God[t], it is not subject to the law of God, neither in-

[s] 2 Tim. ii. 3. [t] Rom. viii. 7, 8, 10.

deed can be. For if Christ be over us, the body of sin must die; it once crucified him, and he will be revenged upon it. By nature we are willingly subject unto no law, but the law of our members; to no will, but the will of the flesh; full of contumacy, rebellion[a], and stoutness of spirit against the truth and beauty of the Word or ways of God. The love of corrupted nature is wholly set upon our own ways[x], as an untamed heifer[y], or a wild ass. Men wander[z], and go about[a], and weary themselves in their full compass and swing of lust[b], and will not be turned. And therefore it is, that they bid God depart from them[c], and desire not the knowledge of his ways; that they leave the paths of uprightness; that having crooked hearts[d] of their own, they labour likewise to pervert and make crooked the gospel of Christ[e], that they may from thence steal countenance to their sins, contrary to the holy affection of David[f], "make my way straight before me;" that they snuff and rage[g], and pull away the shoulder[h], and fall backward[i], and thrust away God from them[k]. And hence it is, that men are so apt to cavil, and foolishly to charge the ways of God; First, As grievous ways, too full of austerity, narrowness, and restraint. "I knew that thou wert an austere man[l];"—and "this is an hard saying, who can bear it[m]?"—"The land is not able to bear all his words[n]."—"There is a lion in the way[o];" a certain damage and unavoidable mischief will follow me, if I keep in it. Thus as Israel[p], when they heard of giants and sons of Anak, had no heart to Canaan, but cried, and whined, and rebelled, and mutinied, and in their heart turned back into Egypt,—that is, had more will to their own bondage than to God's promise; so when a natural man hears of walking in a narrow way with much exactness and circumspection, that come what bait of preferment, pleasure, profit, or advantage will, yet he must not turn to the right hand nor to the left, nor commit the least evil for the greatest good; that as the people in the wilderness were to go only where

[a] Mal. ii. 17. 1 Sam. xv. 23. [x] Eccles. viii. 11. Prov. xiv. 14. [y] Jer. ii. 24. viii. 6. Hos. iv. 16. [z] Jer. ii. 20. [a] Jer. xxxi. 22. [b] Isai. lvii. 10. [c] Job xxi. 14, [d] Deut. xxxii. 5. [e] Gal. i. 7. 2 Pet. iii. 16. [f] Psal. v. 8. [g] Mal. i. 13. [h] Neh. ix 29. [i] Acts vii. 51. [k] Acts vii. 39. [l] Matt. xxv. 24. [m] John vi. 60. [n] Amos vii. 10. [o] Prov. xxii. 13. [p] Num. xiii. 31. xiv. 1, 4. Neh. ix. 16, 17.

the cloud and pillar of God's presence led them, though he carried them through giants, terrors, and temptations; so a Christian must resolve to follow the Lamb whithersoever he goeth;—he then turneth back to his iniquities [q], and refuseth to hear the words of the Lord. Secondly, As unprofitable ways: for "who will show us any good [r]?" is the only language of carnal men. "What can the Almighty do for us [s]?" say the wicked in Job; "It is in vain to serve God; what profit have we that we have kept his ordinances [t]?" &c. If we must take our conscience along in all the businesses of our life, there will be no living in the world: notwithstanding the Lord saith, that his words "do good to those that walk uprightly [u];" that godliness hath the promises even of this life [x];" that "God will honour those that honour him [y]."—Thirdly, As unequal and unreasonable ways [z], as a strange [a], a mad, and a foolish strictness, rather the meteor of a speculative brain, than a thing of any real existence; rather 'votum' than 'veritas:' a wish or figment, than a solid truth. And from such prejudices as these, men grow to wrestle with the Spirit of Christ, to withstand his motions, to quench his suggestions, and to dispute against him. "This people are as they that strive with the priest [b];" such a bitter and unreconcilable enmity there is between the two seeds!

Secondly, We may observe, that notwithstanding this natural averseness, yet many, by the power of the Word, are wrought violently, and compulsorily, to tender some unwilling services to Christ, by the spirit of bondage, by the fear of wrath, by the evidences of the curse due to sin, and by the wakefulness of the conscience. "They have turned their back unto me and not their face [c]," saith the Lord:—that notes the disposition of their will. "But, in the time of their trouble, they will say, Arise and save us:"—that notes their compulsory and unnatural devotion. "They shall go with their flocks and their herds," that is, with their pretended sacrifices, and external ceremonies, "to seek the Lord; but they shall not find him, he hath withdrawn himself." As when the Lord sent lions amongst the Samaritans,

[q] Jer. xi. 10. [r] Psal. iv. 6. [s] Job xxii. 7. [t] Mal. iii. 14, 15. [u] Mic. ii. 7. [x] 1 Tim. iv. 8. [y] 1 Sam. ii. 30. [z] Ezek. xviii. 25. [a] 1 Pet. iv. 4. Isai. viii. 18. Zech. iii. 8. 1 Cor. i. 21. [b] Hos. iv. 4. [c] Jer. ii. 27. Hos. v. 5, 6. 2 Kings xvii. 25, 26.

then they sent to enquire after the manner of his worship, fearing him, but yet still serving their own gods. But this compulsory obedience doth not proceed from fear of sin[d] but a fear of Hell. And that plainly appears in the readiness of such men[e], to apprehend all advantages for enlarging themselves, and in making pretences to flinch away and steal from the Word of grace, in consulting with carnal reason, to silence the doubts, to untie the knots, and to break the bonds of the conscience asunder, and to turn into every diverticle which a corrupted heart can shape, in taking every occasion and pretext to put God off, and delay the payment of their service unto him. Thus Felix[f] when he was frightened with the discourse of St. Paul, put it off with pretence of some further convenient season; and the unwilling Jews[g], in the time of re-edifying the temple at Jerusalem, "This people say the time is not come, the time that the Lord's house should be built;"—in slighting the warnings, and distinguishing the words of the Scripture out of their spiritual and genuine purity, and so "belying the Lord, and saying, It is not he[h]."—"The word of the Lord," saith the prophet, "is to them a reproach, they have no delight in it;" that is, They esteem me when I preach thy words unto them, rather as a slanderer than as a prophet.—Wouldst thou then know the nature of thy devotion? Abstract all conceits of danger, all workings of the spirit of bondage, the fear of wrath, the pre-occupations of Hell, the estuations and sweatings of a troubled conscience; and if, all these being secluded, thou canst still afford to dedicate thyself to Christ[i], and be greedily ambitious of his image, that is an evident assurance of an upright heart.

Thirdly, We may observe that, by the power of the Word, there may yet be further wrought in natural men a certain

[d] Qui gehennas metuit, non peccare metuit, sed ardere: ille autem peccare metuit, qui peccatum ipsum, sicut gehennas, odit. *Aug.* Ep. 144.—In ipsa intus voluntate peccat, qui non voluntate sed timore non peccat. *Idem* con. 2. Ep. Pelag. l. 1. cap. 9. et lib. 2. cap. 9.—Non, sicut feram et timeo et odi, ita etiam patrem vereor quem timeo et amo. *Clem. Alex.* Strom. l. 2. [e] *Aug.* de Nat. et Grat. c. 57. cont. 2. ep. Pelag. lib. 3. c. 4. et Tom. 4. l. de Sp. et lit. c. ult. [f] Acts xxiv. 25. [g] Hag. i. 2. [h] Jer. v. 12, 13. vi. 10. [i] Nec si, per hypothesin, à Deo potestatem acceperit faciendi ea, quæ sunt prohibita citra ullam pœnam:—sed nec si persuasum habuerit, fore ut Deum lateant quæ gerit, in animum unquam inducet, ut aliquid agat præter rectam rationem. *Clem. Alex.* Strom. lib. 4.

velleity, a languid and incomplete will, bounded with secret reservations [k], exceptions, and conditions of its own, which maketh it, upon every new occasion, mutable and inconstant. When the hypocritical Jews came with such a solemn protestation unto the prophet Jeremiah, "The Lord be a true and faithful witness between us, if we do not according to all things for the which the Lord thy God shall send thee unto us [l]," &c. I suppose they then meant as they spake; and yet this appears in the end, to have been but a velleity and incomplete resolution, a zealous pang of that secret hypocrisy which, in the end, discovered itself, and brake forth into manifest contradiction. When Hazael answered the prophet, "Is thy servant a dog, that he should do thus and thus [m]?" he then meant no otherwise than he spake; upon the first representation of those bloody facts, he abhorred them as belluine and prodigious villanies: and yet this was but a velleity and fit of good-nature for the time, which did easily wear out with the alteration of occasions. When Judas asked Christ, "Master, is it I that shall betray thee?" (though a man can conceive no hypocrisy too black to come out of the Hell of Judas' heart,) yet possible, and, peradventure, probable it may be, that hearing at that time, and believing that woful judgement pronounced by Christ against his betrayer, "It had been good for that man if he had never been born [n],"—he might then, upon the pang and surprisal of so fearful a doom, secretly and suddenly relent, and resolve to forsake his purpose of treason: which yet, when that storm was over, and his covetous heart was tempted with a bribe, did fearfully return and gather strength again. When the people returned and enquired early, and remembered God their maker, they were in good earnest for the time; and yet that was a velleity, and ungrounded devotion; their heart was not right towards him, neither were they steadfast in his covenant. When Saul [o], out of the force of natural ingenuity, did, upon the evidence of David's integrity, who slew him not when the Lord had delivered him into his hands,—relent for the time and weep, and acknowledge his righteousness above his own, he spake all this in earnest, as he thought, and yet we find, that he afterwards returned to pursue him again, and was

[k] Vid. *Aqu.* p. 3. q. 21. Art. 4. c. Semisauciam hac atque hac versare et jactare voluntatem, &c. *Aug.* Conf. l. 8. cap. 8. [l] Jer. xlii. 3, 5, 6, 20. xliii. 2. [m] 2 Kings viii. 13. [n] Matt. xxvi. 5. [o] 1 Sam. xxiv. 16, 19.

once more, by the experience of David's innocency, reduced unto the same acknowledgment. The people, in one place, would have made Christ a king, so much did they seem to honour him; and yet, at another time, when their over-pliable and unresolved affections were wrought upon by the subtile Pharisees, they criedagainst him, as against a slave, "Crucify him, crucify him." So may it be in the general services of God; men may have wishings and wouldings, and good liking of the truth, and some faint and floating resolutions to pursue it,—which yet having no firm root, nor proceeding from the whole bent of the heart, from a thorough mortification of sin and evidence of grace, but from such weak and wavering principles, as may be perturbed by every new temptation,—like letters written in sand, they vanish away like a morning dew, and leave the heart as hard and scorched as it was before. The young man (whom, for his ingenuity and forwardness, Christ loved) caine in a sad and serious manner to learn of Christ the way to Heaven: and yet we find there were secret reservations, which he had not discerned in himself; upon discovery whereof by Christ he was discouraged and made repent of his resolution [p]. The apostle speaketh of "a repentance not to be repented of [q]," which hath firm, solid, and permanent reasons to support it: therein secretly intimating that there is likewise a repentance, which, rising out of an incomplete will, and admitting certain secret and undiscerned reservations, doth, upon the appearance of them, flag and fall away, and leave the unfaithful heart to repent of its repentance. St. James tells us, that "a double-minded man is unstable in all his ways [r]," never uniform nor constant to any rules. Now this division of the mind stands thus:—The heart, on the one side, is taken up with the pleasures of sin for the present; and, on the other, with the desires of salvation for the future: and now according as the workings and representations of the one or other, are at the time more fresh and predominant, in like manner is sin, for that time, either cherished or suppressed. Many men at a good sermon, when the matter is fresh and newly presented, while they are looking on their face in the glass; or in any extremity of sickness, when the provisions of lust do not

[p] Mark x. 21, 22. [q] 2 Cor. vii. 10. [r] James i. 8.

relish for the present, when they have none but thoughts of salvation to depend upon, are very resolute to make promises, vows, and professions of better living: but when the pleasures of sin grow strong to present themselves again, they return, like a man recovered of an ague, with more stomach and greediness to their lusts again:—as water which hath been stopped for awhile, rusheth with the more violence, when its passages are opened. A double heart is like the bowls of a scale; according as more weight is put into one or other, so are they indifferently overruled unto either motion, up or down. When I see a vapour ascend out of the earth into the air, why should I not think that it will never leave rising, till it get up to Heaven? and yet because the motion is not natural, but caused either by expulsion from a heat within, or by attraction from a heat without, when the cause of that ascent is abated, and the matter gathers together into a thicker consistence, it grows heavy and falls down again. Even such is the affection of those faint and unresolved desires of men, who, like Agrippa, are but 'half-persuaded' to believe in Christ.

But now lastly, We must observe, that in the day of Christ's power, when he, by his Word and Spirit, worketh effectually in the hearts of men, they are then made "free-will offerings," totally willing to obey and serve him in all conditions. The heart of every one stirreth him up, and his Spirit maketh him willing for the work and service of the Lord[s]. They 'yield themselves' unto the Lord, and their members as weapons of righteousness unto him[t]. They 'offer and present themselves' to God as a living sacrifice; and therefore they are called προσφορὰ, 'an oblation,' sanctified by the Holy Ghost[u]. Therefore they are said to 'come unto Christ,' by the virtue of his Father's teaching[x]. To 'run' unto him[y]; to 'gather themselves' under him as a common head, and to 'flow or flock together' with much mutual encouragement unto the mountain of the Lord[z]; to 'wait upon him' in his law[a]; to 'enter into a sure covenant,' and to write and seal it[b]; in one word, 'To serve him with a perfect heart, and with a willing mind[c]:'—when

[s] Exod. xxxv. 21. [t] 2 Chron. xxx. 8. Rom. vi. 19. [u] Rom. xii. 1. xv. 16. [x] John vi. 45. [y] Isai. lv. 5. [z] Hos. i. 11. Isai. ii. 2, 3. [a] Isai. xlii. 4. [b] Neh. ix. 38. [c] 1 Chron. xxviii. 9.

the heart is perfect, undivided, and goeth all together, the mind will be willing to serve the Lord.

This willingness of Christ's people showeth itself in two things: First, In begetting most cordial and constant enmity against all the enemies of Christ, never holding any league or intelligence with them, but being always ready to answer the Lord as David did Saul, "Thy servant will go and fight with this Philistine."—He that is a voluntary in Christ's armies, is not disheartened with the potency, policy, malice, subtilty, or prevailing faction of any of his adversaries. He is contented to deny himself; to renounce the friendship of the world; to bid defiance to the allurements of Satan; to smile upon the face of danger; to hate father and mother, and land and life; to be cruel to himself, and regardless of others, for his Master's service. Through honour and dishonour, through evil report and good report, through a sea and a wilderness, through the hottest services, and strongest oppositions, will he follow the Lamb, whithersoever he goeth: though he receive the Word 'in much affliction,' yet he will receive it 'with joy' too. Secondly, In begetting most loving, constant, and dear affections to the mercy, grace, glory, and ways of God, an universal conformity unto Christ our head, who was contented to take upon him the form of a servant, to have his ear bored, and his will subjected unto the will of his Father. "I delight to do thy will, O my God; yea, thy law is within my heart.[d]" And as he was, so are all his, in this world,—of the same mind, judgement, spirit, conversation, and therefore of the same will too.

Now this dear and melting affection of the heart toward Christ and his ways, whereby the soul longeth after him, and hasteth unto him, is wrought by several principles: First, By the conviction of our natural estate, and a thorough humiliation for the same. Pride is ever the principle of disobedience. They were the 'proud' men, who said unto Jeremiah, "Thou speakest falsely; the Lord hath not sent thee[e]." And they were the proud men, who hardened their necks, and withdrew the shoulder, and would not hear, and refused to obey, (Nehem. ix. 16, 17, 29.) A man must be

[d] Psal. xl. 8. [e] Jer. xliii. 2.

first brought to deny himself, before he will be willing to follow Christ, and to lug a cross after him. A man must first humble himself, before he will walk with God.[f] The poor only receive the gospel. The hungry only find sweetness in bitter things. Extremities will make any man not only willing, but thankful, to take any course wherein he may recover himself and subsist again; when the soul finds itself in darkness, and hath no light, and begins to consider whither darkness leads it; that it is even now in the mouth of Hell, under the paw of the roaring lion, under the guilt of sin, the curse of the law, and the hatred and wrath of God;—it cannot choose, but most willingly pursue any probability, and, with most enlarged affections, meet any tender of deliverance. Suppose we that a prince should cause some bloody malefactor to be brought forth, should set before his eyes all the racks and tortures which the wit of man can invent to punish prodigious offenders withal, and should cause him to taste some of those extremities; and then, in the midst of his howling and anguish, should not only reach out a hand of mercy to deliver him, but should further promise him, upon his submission, to advance him like Joseph from the iron which enters into his soul, unto public honour and service in the state;—would not the heart of such a man be melted into thankfulness, and with all submission resign itself unto the mercy and service of so gracious a prince? Now the Lord doth not only deal thus with sinners; doth not only cause them, by the report of his Word, and by the experience of their own guilty hearts, to feel the weight, fruitlessness, and shame of sin, and the first-fruits of that eternal vengeance which is thereunto due;—nor only set forth Christ before them as a rock of redemption, reaching out a hand to save, and offering great and precious promises of an exceeding, eternal, abundant weight of glory;—but besides all this, doth inwardly touch the heart by the finger of his Spirit, framing it to a spiritual and divine conformity unto Christ. How can the soul of such a man in these present extremities of horror, which yet are but the pledges of infinite more which must ensue; and in the evidence of so wonderful and sweet promises, the seals of

[f] Micah vi. 8.

the eternal favour and fellowship of God, choose but, with much importunity of affection, to lay hold on so great a hope which is set before it, and, with all readiness and ambition of so high a service, yield up itself into the hands of so gracious a Lord, to be by him ordered and overruled unto any obedience?

Secondly, This willingness of Christ's people is wrought by a spiritual illumination of the mind. And therefore the conversion of sinners is called a 'conviction,' because it is ever wrought in us 'secundum modum judicii,' as we are reasonable and intelligent creatures. I take it (under favour and submission to better judgements) for a firm truth, that if the mind of man were once, thoroughly and in a spiritual manner (as it becometh such objects, as are altogether spiritual), possessed of the adequate goodness and truth which is in grace and glory,—the heart could not utterly reject them; for human liberty is not a brutish, but a reasonable thing: it consisteth not in contumacy or headstrongness, but in such a manner of working, as is apt to be regulated, varied, or suspended by the dictates of right reason. The only cause why men are not willing to submit unto Christ, is, because they are not, thoroughly and in a manner suitable to the spiritual excellency of the things, enlightened in their mind. The apostle often maketh mention of 'fulfilling[g]' and 'making full proof of our ministry[h],' and of 'preaching the gospel fully[i],' namely, with 'the evidence of the Spirit and of power,' and with such 'a manifestation of the truth, as doth commend itself unto the conscience of a man.'—"The word of God," saith the apostle[k], "is not yea and nay," that is, a thing which may be admitted or denied at pleasure, but such a word as hath no inevidence in itself, nor leaveth any uncertainty or hesitancy in a mind fitted to receive it. And as we may thus distinguish of preaching, that there is an imperfect and a full preaching; so may we distinguish of understanding the things preached: in some, it is full,—and in others, superficial. For there is a twofold illumination[l] of the mind, the one theoretical and merely notional, consisting in knowledge; the other practical, ex-

[g] Col. iv. 17. Acts xiv. 26. [h] 2 Tim. iv. 5. [i] Rom. xv. 19. [k] 2 Cor. i. 18. [l] Luke xxiv. 32.

perimental, and spiritual, consisting in the irradiation of the soul by the light of God's countenance, in such an apprehension of the truth, as maketh the heart to burn thereby, "when we know things as we ought to know them [m];" that is, when the manner and life of our knowledge is answerable to the nature and excellency of the things known, when the eye is spiritually opened to believe and seriously conclude, that the things spoken are of most precious and everlasting consequence to the soul, as things that concern our peace with God. This is the learning of Christ,—the teaching of the Father,—the knowing of the things which pass knowledge,—the setting to the seal of our own hearts that God is true,—the evidence of spiritual things not to the brain but to the conscience. In one word, this is that which the apostle calleth a 'spiritual demonstration.' And surely, in this case, the heart is never overruled contrary to the full, spiritual, and infallible evidence of divine truths unto a practical judgement. Therefore the apostle saith, that "Eve, being deceived, was in the transgression [n];" and there is frequent mention made of the 'deceitfulness of sin,' to note, that sin got into the world by error and seduction. For certainly the will is ὄρεξις μετὰ λόγου, a 'rational appetite,' and therefore (as I conceive) doth not stir from such a good as is fully and spiritually represented thereunto, as the most universal, adequate, and unquestionable object of the desires and capacities of a human soul. For the freedom and willing consent of the heart is not lawless, or without rules to moderate it; but it is therefore said to be free, because whether, out of a true judgement, it move one way,—or out of a false, another,—yet in both it moves naturally, 'secundum modum sibi competentem,' in a manner suitable to its own condition.

If it be objected, that the heart, being unregenerate, is utterly averse unto any good, and therefore it is not likely to be made willing by the illumination of the mind;—To this I answer, That it is true, the will must not only be moved, but also renewed and changed [o], before it can yield to Christ. But withal, that God doth never so fully and

[m] 1 Cor. viii. 2. [n] 1 Tim. 2. 14. [o] Oportet non tantum moveri, sed etiam novam fieri. *Prosper.*

spiritually convince the judgement, in that manner of which I have spoken, without a special work of grace thereupon, opening the eye, and removing all natural ignorance, prejudice, hesitancy, inadvertency, mispersuasion, or any other distemper of the mind, which might hinder the evidence of spiritual truth. By which means he also frameth and fashioneth the will to accept, embrace, and love those good things, of which the mind is thus prepossessed.

Thirdly, This willingness of Christ's people is wrought by the communion and aspiration of the Spirit of grace, which is a free spirit, [p] a spirit of love [q], and a spirit of liberty [r]; a spirit which is in every faculty of man as the soul and principle of its Christianity, or heavenly being and working. And therefore it makes every faculty, 'secundum modum sibi proprium,' to work unto spiritual ends and objects. As the soul in the eye causeth that to see,—and in the ear, to hear,—and in the tongue, to speak; so the Spirit of grace in the mind causeth it rightly to understand, and in the will causeth it freely to desire heavenly things; and in every faculty causeth it to move towards Christ, in such a way and manner of working, as is suitable to its nature.

Fourthly, This willingness of Christ's people ariseth from the apprehensions of God's dear love, bowels of mercy, and riches of most unsearchable grace revealed, in the face of Jesus Christ, to every broken and penitent spirit. Love is naturally, when it is once apprehended, an attractive of love. And therefore it is that the apostle saith, "Faith worketh by love;" that is, by faith, first, the heart is persuaded and affected with God's love unto us in Christ. "I live by the faith of the Son of God, who loved me, and gave himself for me [s]." Being thus persuaded of his love to us, the heart is framed to love him again: for who can be persuaded of so great a benefit as the remission of sins, and not be most deeply inflamed with the love of him, by whom they are remitted [t]? And lastly, by this reciprocal love of the heart to Christ, "faith becometh effectual" to work obedience and conformity to his will. "Love is the fulfilling of the law;" he that loves God, would, with all joyfulness,

[p] Psal. li. 12. [q] 2 Tim. i. 7. [r] 2 Cor. iii. 17. [s] Gal. ii. 20. Eph. iii. 17, 18. [t] 1 John iv. 19. Luke vii. 47.

fulfil every jot of God's law, if it were possible: "This is the love of God," saith the apostle, "that we keep his commandments; and his commandments are not grievous." True love overcomes all difficulties; is not apt to pretend occasions for neglecting any service of God, nor to conceive any prejudices against it, but puts an edge and alacrity upon the spirit of a man. He can no more be said to love Christ, who doth not willingly undergo his yoke, than that woman to love her husband, who is ever grieved at his presence, and delighteth more in the society of strangers.

Fifthly, This willingness of Christ's people ariseth from the beauty and preciousness of those ample promises, which, by the love of Christ, are made unto us. It is said of Moses, that he did "choose" (and that is the greatest act of willingness) "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and the ground of this willingness was, "he had a respect unto the recompense of the reward[u]." So Christ endured the cross, and despised the shame; that is, the shame (which would much have staggered and disheartened an unresolved man) was no prejudice or discouragement unto him, to abate any of his most willing obedience; and the motive was, "for the joy that was set before him[x]." And St. Paul professeth of himself, that he "pressed forward;" he was not only willing, but importunate and contentious, to put forth all his spirits, and, like riders in a race, to rouse up himself in a holy fervour and emulation; and all this was "for the price of the high calling of God in Christ Jesus," which was, as it were, before his face in the promises thereof[y]. So the apostle assureth us, that a Christian's hope to be like unto Christ hereafter, will cause him "to purify himself even as he is pure[z]." When a man shall sit down and recount with David, what God hath done for him already; "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?" And what God hath farther promised to do for him more,—"Thou hast also spoken of thy servant's house for a great while to come:" of a child of wrath, thou hast called me to an inheritance of the saints in light, and into the fellowship of more glory than can be

[u] Heb. xi. 25, 26. [x] Heb. xii. 2. [y] Phil. iii. 14. [z] John iii. 3.

shadowed forth by all the lights of Heaven, though every star were turned into a sun;—I say, when the soul shall thus recount the goodness of God, how can it be but wonderfully enlarged with thoughts of thankfulness, and grieved at the slow and narrow abilities of the other parts to answer the urgent and wide desires of a willing soul?

Sixthly, This willingness of Christ's people ariseth from the experience of that peace, comfort, liberty, triumph, and security, which accompanieth the Spirit and the service of Christ. Nothing makes a man more fearful of wars, than the dangers and hazards which are incident thereunto. But if a man can serve under such a prince, whose employments are not only honourable but safe; if he, who is able and faithful to make good his words, promise us, that none either of the stratagems or forces of the enemy shall do us hurt, but that they shall fly before us, whilst we resist them; who would not be a voluntary in such services, as are not liable to the casualties and vicissitudes, which usually attend other wars, wherein he might fight with safety, and come off with honour?—David had experience of God's power in delivering him from the lion and the bear; and was well assured, that God, who was careful of sheep, would be more pitiful to his people Israel; and that made him with much willingness ready to encounter Goliah, whose assurance was only in himself, and not in God. When a man shall consider what God *might have done* with him,—he might have sent him from the womb to Hell; deprived him of the means of grace; left him to the rebellion and hardness of his evil heart, and to the rage of Satan; burnt his bones, and dried up his bowels with the view of that wrath which is due to sin:—And what he *hath done* with him;—he hath called him to the knowledge of his will, refreshed him with the light of his countenance, heard his prayers, given an issue to his temptations, and a reviving out of bondage, fastened him as a nail in his holy place, given him his favour which is better than life, and spoken of his servant for a long time to come;—O how readily will the spirit of such a man conclude, "Lord, according to thine own heart, hast thou done all this unto me, and I have found so much sweetness in thy service above all mine own thoughts or expectations, that

now, O Lord, my heart is prepared, my heart is prepared, I will sing and rejoice in thy service."

Lastly, This willingness of Christ's people ariseth from that excellent beauty and attractive virtue, which is in holiness. "Thy law is pure; therefore thy servant loveth it."—And therefore we find Christ and his church do kindle the coals of love, and stir up those flames of mutual dearness towards one another; do cherish those longing, languishing, and ravishing affections, and suspirings of hearts, by the frequent contemplations of each other's beauty. "Behold, thou art fair, my love; behold, thou art fair; thou hast dove's eyes. Behold, thou art fair, my beloved, yea pleasant," &c.[a]. These are the principles of that great devotion and willingness, which is in the people of Christ unto his service.

And hereby we may make trial of the truth of that profession, subjection, and obedience, which we all pretend to the gospel of Christ. It is then only sound, when it proceeds from a willing and devoted heart, from purpose, fervour, and earnestness of spirit[b]. For as God, in mercy, accounts the will for the deed; because where there is a willing mind, there will certainly be all answerable endeavours to execute that will, and reduce it into an act; so he esteems the deed nothing without the will[c]. Cain and Abel did both sacrifice; it was the heart, which made the difference between them. Let the outward conversation be what it will, yet 'if a man regard iniquity in his heart,' God will not hear him. "Gravius est diligere peccatum quam facere:" It is a worse token (saith Gregory) of an evil man to love sin, than to commit; for it may be committed out of temptation and infirmity, and so may be either in part the

[a] Cant. i. 15, 16. [b] Acts xi. 23. Rom. xii. 11. Gal. iv. 18. [c] Qui perspicit apud te paratam fuisse virtutem, reddet pro virtute mercedem. Nunquid Cain cum Deo munus offerret, jam peremerat fratrem? Et tamen parricidium mente conceptum Deus providus ante damnavit; ut illic cogitatio prava, et perniciosa conceptio Deo providente prospecta est: ita et in Dei servis, apud quos confessio cogitatur et martyrium mente concipitur, animus ad bonum deditus, Deo judice coronatur. Aliud est martyrio animum deesse, aliud animo defuisse martyrium—nec enim sanguinem vestrum quærit Deus, sed fidem. *Cypr.* de mortal.—Neque enim in sacrificiis quæ Abel et Cain primi obtulerunt, munera eorum Deus, sed corda intuebatur, ut ille placeret in munere qui placebat in corde. *Idem* de Orat. Domini.

sin of another that tempteth us, or at least not the sin of our whole selves, but of those remainders of corruption which dwell within us. But our love is all our own;—Satan can but offer a temptation, the heart itself must love it: and love is strong as death, it worketh by the strength of the whole man; and therefore ever such as the will is, which is the seat of love, such is the service too. And the reason is:

First, Because the will is the first mover, and the master-wheel in spiritual work, that which regulateth all the rest, and keepeth them right and constant; that which holdeth together all the faculties of the soul and body in the execution of God's will. In which sense, among others I understand that of the apostle, that "love is the bond of perfection;" because when love resideth in the heart, it will put together every faculty to do that work of God perfectly, which it goes about. And therefore by a like expression it is called, "The fulfilling of the law;" because love aims still at the highest and at the best, in that thing which it loves;—it is ever an enemy to defects. He that loves learning, will never stop, and say, "I have enough;"—in this likewise, love is as death. And he that loves grace, will be still ambitious to abound in the work of the Lord, and to press forward unto perfection; to make up that which is wanting to his faith; to be sanctified throughout; to bring forth more fruit; to walk in all pleasing; to be holy, and unblamable, and unreprovable, without spot or wrinkle. It is an absurd thing in religion to dote upon mediocrities of grace: "in eo non potest esse nimium, quod esse maximum debet;"—He that, with all the exactness and rigour of his heart, can never gather together all grace, can surely never have too much. In false religions, no man is so much magnified as he that is strictest: that Papist which is most cruel to his flesh, most assiduous at his beads, most canonical in his hours, macerated with superstitious penance, most frequently prostrated before his idols, is, of all other, most admired for the greatest saint. O why should not a holy strictness be as much honoured as a superstitious? Why should not exactness, purity, and a contending unto perfection, be as much pursued in a true as in a false religion? Why should not every man strive to be filled with grace, since he can never have enough till he have it all, till he is

brimful? He that truly loves wealth, would be the richest; and he that loves honour, would be the highest of any other: certainly grace is in itself more lovely than any of these things. Why then should not every man strive to be most unlike the evil world, and to be more excellent than his neighbour; to be holy as God is holy, to be as Christ himself was in this world, to grow up in unity of faith, and in the knowledge of him, unto a perfect man? Certainly if a man once set his will and his heart upon grace, he will never rest in mediocrities; he will labour to abound more and more; he will never think himself to have apprehended; but forgetting the things which are behind, he will reach forth to those things which are before him;—for all the desires of the heart are strong, and will overrule any other natural desire. The grief of David's heart made him forget to eat his bread. The desire of Christ's heart to convert the Samaritan woman, made him careless of his own hunger: "It is my meat to do the will of him that sent me, and to finish his work."—A true heart will go on to finish the work which it hath begun. "The wicked sleep not," saith Solomon, "except they have done mischief;" and the enemies of St. Paul, provided to stop the clamours and demands of an empty stomach, with a solemn vow that they would neither eat nor drink, till they had slain Paul. Lust never gives over, till it finish sin; and therefore the love of Christ should never give over, till it finish grace.

Secondly, Because God is more honoured in the obedience of the will, than of the outward man. Human restraints may rule this, but nothing but grace can rule the other; for herein we acknowledge God to be the searcher of hearts, the discerner of secret thoughts, the judge and Lord over our consciences. "Whatsoever ye do," saith the apostle, "do it heartily, as to the Lord, and not to men:"—noting unto us that a man doth never respect the Lord in any service which cometh not willingly, and from the inner man. Now he worketh in vain, and loseth all that he hath wrought, who doth not work for him who is the master of the business he goes about, and who only doth reward it. Therefore saith the apostle, "Do it heartily as to the Lord, knowing that of the Lord you shall receive the reward of the inheritance; for ye serve the Lord Christ." He only is the pay-

master of such kind of work; and therefore do it only as to him, so that he may approve and reward it.

Before I leave this point touching the willingness of Christ's people, here is a great case, and of frequent occurrence, to be resolved,—Whether those who are truly of Christ's people, may not have fears, torments, uncomfortableness, weariness, unwillingness in the ways of God. St. John, in general, states the case; "There is no fear in love; but perfect love casteth out fear, because fear hath torment[d];" so that it seems where there is torment and weariness, there is no love. For the clearing of this case, I shall set down some few positions:—

First, In general, where there is true obedience, there is ever a willing and a free spirit, in this degree at the least, a most deep desire of the heart, and serious endeavour of the spirit of a man to walk in all well-pleasing towards God: a longing for such fulness of grace, and enlargement of soul, as may make a man fit to run the way of God's commandments.

Secondly, Where there is this will, yet there may, upon other reasons, be such a fear as hath pain and torment in it, and that in two respects: First, There may be a fear of God's wrath; the soul of a righteous man may be surprised with some glimpses and apprehensions of his most heavy displeasure; he may conceive himself set up as "God's mark to shoot at[e]," that "the poisoned arrows and terrors of the wrath of God do stick fast upon him[f]," that "his transgressions are sealed up and reserved against him[g]." The hot displeasure of the Lord may even "vex his bones and make his soul sore within him[h]." He may conceive himself "forgotten and cast out by God," surprised with fearfulness, trembling, and the horror of death.[i] Christ may withdraw himself and be gone, in regard of any comfortable and sensible fruition of his fellowship; and, in that case the soul may fail, and seek him, but not find him; and call upon him, but receive no answer[k]. A man may fear the Lord, and yet be in darkness and have no light.[l]

Secondly, There may be a great fear, even of performing spiritual duties. A broken and dejected man may tremble in God's service, and upon a deep apprehension of his own

[d] 1 John iv. 18. [e] Job vii. 20. [f] Job. vi. 4. [g] Job. xiv. 17.
[h] Psal. vi. 1, 2, 3. [i] Psal. xiii. 1. lv. 4, 5. [k] Cant. v. 6. [l] Isai. l. 10.

unworthiness, and erroneous applying of that sad expostulation of God with wicked men, "What hast thou to do to take my covenant in thy mouth [m]?" And, "What hath my beloved to do in mine house, seeing she hath wrought lewdness with many?"[n] He may be startled, and not dare adventure upon such holy and sacred things, without much reluctancy and shame of spirit. "O my God," saith Ezra, "I am ashamed and blush to lift up my face to thee my God: for our iniquities are increased over our heads."[o] Thus it is said of the poor woman who, upon the touch of Christ's garment, had been healed of her bloody issue, that "she came fearing and trembling, and fell down" before Christ, and told him the truth [p]; but yet great difference there is between this fear of the saints and of the wicked. The fear of the wicked ariseth out of the evidences of the guilt of sin; but the fear of the saints, from a tender apprehension of the majesty of God, and his most pure eyes, which cannot endure to behold uncleanness (which made Moses himself to tremble [q]), and out of a deep sense of their own unworthiness to meddle with holy things. And such a fear as this may bring much uncomfortableness and distraction of spirit; but never at all any dislike or hatred of God, or any stomachful disobedience against him. For as the fear of the soul deters, so the necessity of the precept drives him to an endeavour of obedience and well-pleasing. Slavish fear forceth a man to do the duty some way or other, without any eye or respect unto the manner of doing it: but this other, which is indeed a filial, but yet withal, an uncomfortable fear, rather dissuades from the duty itself,—the heart being so vile, and unfit to perform so precious a duty, in so holy a manner as becomes it.

Thirdly, As the saints may have fear and uncomfortableness (which are contrary to a free spirit), so they may have a weariness and some kind of unwillingness in God's service. Their spirits, like the hands of Moses in the mount, may faint and hang down, may be damped with carnal affections, or tired with the difficulty of the work, or plucked back by the importunity of temptations; so that though they begin in the Spirit, yet they may be bewitched and transported

[m] Psal. l. 16. [n] Jer. xi. 15. [o] Ezra ix. 6. [p] Mark v. 33. [q] Acts vii. 32.

from a thorough obedience to the truth.[r] A deadness, heaviness, insensibility, inactiveness, confusedness of heart, unpreparedness of affections, insinuation of worldly lusts and earthly cares, may distract the hearts, and abate the cheerfulness of the best of us. And hence come those frequent exhortations to stir up ourselves, to prepare our hearts to seek the Lord, to whet the law upon our children, to exhort one another, lest the deceitfulness of sin harden us,—to be strong in the grace of Christ, not to faint or be weary of well doing,—and the like. All which, and sundry like, intimate a sluggishness of disposition, and natural bearing-back of the will from God's service.

Fourthly, The proportion of this discomfort and weariness ariseth from these grounds: First, From the strength of those corruptions, which remain within us: for ever so much fleshliness as the heart retains, so much bias a man hath to turn him from God and his ways, so much clog and incumbrance in holy duties. And this remainder of flesh is in the will as well as in any other faculty, to indispose it unto spiritual actions. As it is in our members, that we cannot do the things which we would[s]; so, in proportion, it is in our wills, that we cannot with all our strength desire the things which we should. And therefore David praiseth God for this especial grace, "Who am I, and what is my people, that we should be able 'to offer so willingly after this sort?' for all things come of thee, and of thine own have we given thee[t]."

Secondly, From the dulness or sleepiness of grace in the heart, which, without daily reviving, husbanding, and handling, will be apt to contract a rust, and to be overgrown with that bitter root of corruption within. As a bowl will not move without many rubs and stops in a place overgrown with grass, so the will cannot move with readiness towards God, when the graces which should actuate it, are grown dull and heavy. A rusty key will not easily open the lock unto which it was first fitted; nor a negligent grace easily open or enlarge the heart.

Thirdly, From the violent importunity and immodesty of some strong temptations, and unexpellible suggestions, which, frequently presenting themselves to the spirit, do

[r] Gal. iii. 1, 3. [s] Gal. v. 17. [t] 1 Chro. xxix. 14.

there beget jealousies to disquiet the peace of the heart. For Satan's first end is to rob us of grace; for which purpose he hearteneth our lusts against us:—but his second is to rob us of comfort, and to toss us up and down between our own fears and suspicions: for unwearied and violent contradictions are apt to beget weariness in the best. "Consider him that endured such contradiction of sinners against himself," saith the apostle, "lest ye be wearied and faint in your minds."[u]

Fourthly, From the present weight of some heavy fresh sin, which will utterly indispose the heart unto good. As we see how long security did surprise David, after his murder and adultery. Thus, as Jonah, after his flight from God, fell asleep in the ship; so stupidity, and unaptness to work is ever the child of any notable and revolting sin. When the conscience lieth bleeding under any fresh sin, it hath first a hard task to go through, in a more bitter renewing the tears of repentance. And hard works have, for the most part, some fears and reluctances in the performing of them. Secondly, It hath not such boldness and assurance to be welcome to God. It comes with shame, horror, blushing, and want of peace, and so cannot but find the greater conflict in itself. Thirdly, Sin diswonts a man from God, carries him to thickets and bushes. The soul loves not to be deprehended by God in the company of Satan or any sinful lust. That child cannot but feel some strugglings of shame and unwillingness to come unto his father, who is sure when he comes, to be upbraided with the companions which he more delights in.

Fifthly, From the proportion of the desertions of the Spirit: for the Spirit of God bloweth where and how he listeth; and it is he that worketh our wills unto obedience. If he be grieved and made retire, (for he is of a delicate and jealous disposition,) if he turn his wind from our sails, alas, how slow and sluggish will our motion be! How poor our progress! Upon these and several other the like grounds, may the best of us be possessed with fears, discomforts, and unwillingness in God's service. But yet,

Sixthly, None of all this takes off the will 'à toto,' though

[u] Heb. xii. 3.

it do 'à tanto,' but that the faithful, in their great heaviness and unfitness of spirit, have yet a stronger bias towards God, than any wicked man when he is at best: for it is true of them in their lowest condition, that they desire to fear God's name [x]; that the desire of their soul is towards the remembrance of him [y]; that they are seriously displeased with the distempers and uncomfortableness of their spirit [z]; that they long to be enlarged, that they may run the ways of God's commandments [a]; that they set their affection unto God and his service [b]; that they prepare their heart to seek the Lord God [b]; that they strive, groan, wrestle, and are unquiet in their dumps and dulness, earnestly contending for joy and freedom of spirit [d]: in one word, that they dare not omit those duties, which yet they have no readiness and disposedness of heart to perform; but when they cannot do them in alacrity, yet they do them in obedience, and serve the Lord when he hideth his face from them. "I said, I am cast out of thy sight, yet I will look again towards thy holy temple [e]." "He that feareth the Lord, will obey his voice, though he walk in darkness, and have no light [f]." So then the faithful have still thus much ground of comfort, that God hath their wills always devoted and resigned unto him; though thus much likewise they have to humble them too, the daily experience of a backsliding and tired spirit in his service; and should therefore be exhorted to stir up the Spirit of grace in themselves, to keep fresh and frequent their communion with Christ. The more acquaintance and experience the heart hath of him, the more abundantly it will delight in him, and make haste unto him, that it may, with St. Paul, apprehend him in fruition, by whom it is already apprehended, and carried up unto heavenly places in assurance and representation. As long as we are here, there will be something lacking to our faith, some mixture of unbelief and distrust with it [g]. Corruptions, temptations, afflictions, trials, will be apt to beget some fears, discomforts, weariness, and indisposedness towards God's service. The sense whereof should make us long after our home, and, with the apostle, groan, and wait for the adoption, even the redemption of our bodies, for the manifestation of the sons of God (for "though we are now

[x] Neh. i. 11. [y] Isai. xxvi. 8. [z] Psalm xlii. 5. [a] Psalm cxix. 32. [b] 1 Chron xxix. 3. [c] 2 Chron. xxx. 19. [d] Psalm li. 8, 11, 12. [e] Jonah ii. 4. [f] Isai. l. 10. [g] 1 Thes. iii. 10. Mark ix. 24.

sons, yet it doth not appear what we shall be [h]);" should make us pray for the accomplishment of his promises, for the hastening of his kingdom, where we shall be changed into a universal spiritualness, or purity of nature;—where those relics of corruption, those strugglings of the law of the members against the law of the mind shall be ended; those languishings, decays, ebbs and blemishes of grace shall be removed; where all deficiencies of grace shall be made up, and that measure and first-fruits of the Spirit which we here receive, shall be crowned with fulness, and everlasting perfection. Here we are like the stones and other materials of Solomon's temple, but in the act of fitting and preparation: no marvel if we be here crooked, knotty, uneven, and therefore subject to the hammer, under blows and buffets. But when we shall be carried to the heavenly building which is above, and there laid in, there shall be nothing but smoothness and glory upon us, no noise of hammers, or axes, no dispensation of word or sacraments, no application of censures and severity; but every man shall be filled with the fulness of God, Faith turned into sight, Hope turned into fruition, and Love everlastingly ravished with the presence of God, with the face of Jesus Christ, with the fulness of the holy Spirit, and with the communion and society of all the saints.—And so much for the first observation out of the third particular concerning the *willingness* of Christ's people.

There was farther therein observed the principle of this willingness, "*In the day of thy power*, or of thine armies;" that is, When thou shalt send abroad apostles, and prophets, and evangelists, and doctors, and teachers, for evidencing the Word and Spirit unto the consciences of men. Whence we may secondly observe, That the "heart of Christ's people is made willing to obey him by an act of power," or by the strength of the Word and Spirit. It is not barely enticed, but it is conquered by the gospel of Christ [i]; and yet this is not a compulsory conquest (which is utterly contrary to the nature of a reasonable will, which would cease to be itself, if it could be compelled), but it is an effectual conquest. The will (as all other faculties) is dead naturally in trespasses and sins: and a dead man is not raised to life again by any

[h] 1 John. iii. 2. [i] 2 Cor. x. 4, 5.

enticements, nor yet compelled unto a condition of such exact complacency and suitableness to nature by any act of violence. So then a man is made willingly subject unto Christ, neither by mere moral persuasions, nor by any violent impulsions; but by a power in itself, supernatural, spiritual, or divine, and, in its manner of working, sweetly tempered to the disposition of the will, which is never, by grace, destroyed, but perfected. Therefore the apostle saith, that "It is God who worketh in us to will and to do[k]." First, he frameth our will according to his own (as David was said to be 'a man after God's own heart'); and secondly, by that will, and the imperate acts thereof, thus sanctified and still assisted by the Spirit of grace, he setteth the other powers of nature on work in farther obedience unto his will. And therefore the prophet David praiseth God, that had enabled him and his people to 'offer willingly' unto the service of God's house, and prayeth him that he would ever keep that willing disposition in the imaginations and thoughts of the hearts of his people[l]. Therefore, the apostle saith, that "Our faith standeth not in the wisdom of men, but in the power of God[m]." Therefore likewise it is called "The faith of the operation of God who raised Christ from the dead[n]."

For the more distinct opening and evidencing this point, how Christ's people are made willing by his power, I will only lay together some brief positions, which I conceive to be thereunto pertinent,—and proceed to that which is more plain and profitable. First, Let us consider the nature of the will, which is to be a free agent or mover, to have, 'ex se' and within itself, an indifferency and undeterminateness unto several things; so that when it moves or not moves, when it moves one way or other, in none of these it suffers violence, but works according to the condition of its own nature.

Secondly, We may note that this indifferency is twofold, either habitual, belonging to the constitution of the will, which is nothing else but an original aptitude, or intrinsecal non-repugnancy in the will, to move unto contrary extremes, to work; or to suspend its own working; or else actual, which is in the exercise of the former, as objects present themselves;—and this is twofold; either a freedom to good or evil, or a freedom to will or not to will.

[k] Phil. ii. 13. [l] 1 Chron. xxxi. 14, 18. [m] 1 Cor. iv. 5 [n] Col. ii. 12.

Thirdly, Notwithstanding the will be in this manner free, yet it may have its freedom in both regards so determined, as that, in such or such a condition, it cannot do what it should, or forbear what it should, or cannot do what it should not, nor forbear what it should not. Man fallen, without the grace of God, is free only unto evil; and Christ, in the time of his obedience, was free wholly unto good. Man free to evil,—but yet so, as that he only doth it voluntarily; he cannot voluntarily leave it undone. Christ free only to good,—yet so, as that he doth it most freely, but could not freely omit the doing of it.

Fourthly, The will worketh not in this condition of things unto moral objects without some other concurrent principles, which sway and determine it several ways: so that the will is 'principium quod,' the faculty which moves; and the other, 'principium quo,' the quality or virtue by which it moves. And these qualities are, in natural men, the flesh or the original concupiscence of our nature, which maketh the motions of the will to be θελήματα σαρκὸς, the will of the flesh; and, in the regenerate, the grace and Spirit of Christ, so far forth as they are regenerate.

Fifthly, As the will is ever carried either by the flesh or the spirit to its objects, so neither to the one nor the other, without the preceding conduct and direction of the practical judgement, whether by grace illightened to judge aright, or by corrupt affections bribed and blinded to misguide the will; for the will, being a rational appetite, never moveth but 'per modum judicii,' upon apprehension of some goodness and convenience in the thing, whereunto it moves.

Sixthly, The judgement is never thoroughly illightened to understand spiritual things in that immediate and ample beauty and goodness which is in them, but only by the Spirit of Christ,—which makes a man to have the self-same mind, judgement, opinion, and apprehension of heavenly things which he had:—so that Christ and a Christian do τὸ αὐτὸ φρονεῖν "think the same thing," as the apostle speaks [o]. By which the Spirit of grace, working first upon the judgement to rectify that, and to convince it of the evidence and necessity of that most universal and adequate good which it presenteth,

[o] Phil. ii. 5.

the whole nature is proportionably renewed, and Christ formed as well in the will and affections, as in the understanding: as the body in the womb is not shaped by piecemeal, one part after another, but altogether by proportionable degrees and progresses of perfection. So that at the same time when the Spirit of grace, by an act of heavenly illumination, is present with the judgement of reason to evidence, not the truth only, but the excellency of the knowledge of Christ thereunto,—it is likewise present by an act of heavenly persuasion, and most intimate allurement unto the will and affections, sweetly accommodating its working unto the exigence and condition of the faculties, that they likewise may, with such liberty and complacency, as becomes both their own nature, and the quality of the obedience required, apply themselves to the desire and prosecution of those excellent things, which are with so spiritual an evidence set forth unto them in the ministry of the Word. As by the same soul the eye seeth, and the ear heareth, and the hand worketh; so when Christ by his Spirit is formed in us (for the Spirit of Christ is the 'actus primus,' or soul of a Christian man, that which animateth him unto a heavenly being and working),[p] every power of the soul and body is, in some proportionable measure, enabled to work 'suo modo,' in such a manner, as is convenient and proper to the quality of its nature, to the right apprehension and voluntary prosecution of spiritual things. The same Spirit which, by the word of grace, doth fully convince the judgement, and let the light of the knowledge of the glory of God shine upon the mind, doth, by the same word of grace, proportionably excite, and assist the will to affect it; that as the understanding is elevated to the spiritual perception, so the will likewise is enabled to the spiritual love of heavenly things.

By all which we may observe, that this working of the Spirit of grace, whereby we become voluntaries in Christ's service, and whereby he worketh in us, both to will and to do those things which, of ourselves, we were not obedient unto, neither indeed could be,—is both a sweet and powerful work; as in the raising of a man from the dead (to which, in the Scriptures, the renewing of a sinner is fre-

[p] Rom. viii. 9, 10, 11. 1 Cor. vi. 17.

quently compared) there is a work of great power,—which yet, being admirably suitable to the integrity of the creature, must needs bring an exact complacency and *delight* with it. We may frequently in holy Scripture observe, that of the same effect several things may be affirmed, by reason of its connexion unto several causes, and of the several casualties of manners or concurrence, with which those several causes have contributed any influence unto it. As the obedience of Christ was, of all other, the most free and voluntary service of his Father, if we consider it with respect unto his most holy, and therefore most undistracted and unhindered will (for if it were not voluntary, it were no obedience): and yet notwithstanding, it was most certain and infallible, if we consider it with respect to the sanctity of his nature, to the unmeasurableness of his unction, to the plenitude of his unseducible and unerring Spirit, to the mystery of his hypostatical union, and the communication of properties between his natures, whereby whatever action was done by him, might justly be called the action of God, in which regard it was impossible for him to sin;—in like manner, the passive obedience of Christ was most free and voluntary, as it respected his own will: for he troubled himself, he humbled and emptied himself, he laid down his own life, he became obedient unto death, even the death of the cross; and yet, thus it was written, and thus it behoved, or was necessary for Christ to suffer, if we respect the predeterminate counsel and purpose of God, who had so ordained [q]. God would not suffer a bone of Christ to be broken, and yet he did not disable the soldiers from doing it; for they had still as much strength and liberty to have broken his, as the others who were crucified with him: but that which, in regard of the truth and prediction of holy Scriptures, was most certainly to be fulfilled, in regard of the second causes by whom it was fulfilled, was most free and voluntary. We find what a chain of mere casualties and contingencies (if we look only upon second causes) did concur, in the offence of Vashti, in the promotion of Esther, in the treason of the two chamberlains, in the wakefulness of the king, in the opening of the chronicles, in the accept-

[q] Acts iv. 28.

ance of Esther's request, and in the favour of the king unto her, and all this ordered by the immutable and efficacious providence of God (which moderates and guides causes and effects of all sorts to his own fore-appointed ends) for the deliverance of his people from that intended slaughter determined against them, the execution whereof would evidently have avoided that great promise of their returning out of captivity after seventy years: with relation unto which promise their deliverance at this time was, in regard of God's truth and purpose, necessary, though in regard of second causes, brought about by a cumulation of contingencies. In like manner, when the hearts of men do voluntarily dedicate and submit themselves to the kingdom of Christ, if we look upon it with relation unto the Spirit of grace, which is the 'principium quo,' the formal virtue, whereby it is wrought,—so it is an effect of power, and, as it were, an act of conquest; and yet look upon it with relation to the heart itself, which is 'principium quod,' the material efficient cause thereof; and so it is a most free, sweet, connatural action, exactly tempered to the exigency of the second cause, and proceeding therefrom with most exact delight, answerable to the measure of the grace of illumination, or spiritual evidence in the mind; whereby our natural blindness, prejudices, and mispersuasions may be removed;—and to the measure of the grace of excitation, assistance, and co-operation in the heart, whereby the natural frowardness and reluctancy thereof may be subdued.

In one word, there are but three things, requisite to make up a free and voluntary action. First, It must be 'cum judicio rationis,' with a preceding judgement. Secondly, It must be 'cum indifferentia;' there must be an internal indeterminateness and equal disposition of itself unto several extremes. Thirdly, It must be 'cum dominio actus;' the will must have the power of her own work. And all these three do sweetly consist with the point of the text, That the heart is made willing to obey Christ by an act of power.

For, First, this power we speak of, is only the power of the Word and Spirit, both which do always work in the ordinary course of God's proceeding by them with men, 'secundum judicium,' by way of judgement and conviction, by a way of

teaching and demonstration, which is suitable to a rational faculty.

Secondly, Which way soever the will is, by the Spirit of grace, directed and persuaded to move, it still retains an habitual or internal habitude unto the extremes; so that if it should have moved towards them, that motion would have been as natural and suitable to its condition, as this which it followeth: for the determination of the act, is no extinguishment of the liberty thereunto.

Thirdly, When the Spirit, by power of the word of grace, doth work the will in us, yet still the will hath the dominion of its own act; that is, it is not servilely or compulsorily thereunto overswayed, but worketh 'ex motu proprio,' by a self-motion, unto which it is quickened and actuated by the sweetness of divine grace, as the seed of that action; according to that excellent known speech of St. Austin, "Certum est nos velle cum volumus, sed Deus facit ut velimus." Thus we see how the subjection of Christ's people unto his kingdom, is a voluntary act in regard of man's will, and an act of power in regard of God's spirit, inwardly illightening the mind with the spiritual evidence, not only of the truth, but the excellency and superlative goodness of the gospel of Christ; and inwardly touching the heart, and framing it to a lovely conformity and obedience thereunto.

The ground of this point, why there is an act of power required to conquer the wills of sinners unto Christ, is that notable enmity, stoutness, reluctancy, rebellion, weariness, averseness; in one word, fleshliness which possesseth the wills of men by nature: such forwardness unto evil, so much frowardness against good, such a spring and bias from private ends and worldly objects, such fears without, such fightings within, such allurements on the right hand, such frowns and affrightments on the left; such depths of Satan, such hellish and unsearchable plots of principalities and powers, to keep fast and faithful to themselves, this chief mistress of the soul of man; such sly and soaking, such furious and fiery temptations, to flatter or to fright it away from Christ; such strong prejudices, such deep reasonings, such high imaginations, such scornful and mean conceits of the purity and power of the ways of Christ, such deceitfulness of heart, such mispersuasions and presumptions of our

present peace, or, at least, of the easiness of our future reformation, such strong surmises of carnal hopes which will be prevented, or worldly dangers incurred, or private ends disappointed; such lusts to be denied, such members to be hewed off, such friends to be forsaken, such passions to be subdued; such certain persecutions from the world, such endless solicitations of Satan, such irreconcilable contentions with the flesh; in the midst of all these pull-backs, how can we think the will should escape and break through, if God did not send his Spirit, as once the angel unto Lot[r], to lay hands upon it, while it lingers and hankers after its wonted course, to use a merciful conquest over it, and, as the Scriptures express it, to lead[s] it, to draw[t] it, to take it by the arm[u], to carry it in his bosom[x], to bear it as an eagle her young ones[y] on her wings; nay, by the terrors of the Lord, and the power of his Word and wrath, to pull and snatch it as a brand out of the fire[z]? Certainly, there is so much extreme perverseness, so much hellishness, and devilish antipathy to God and his service, in the heart, by nature, that if it were left to its own stubbornness to kick and rebel, and fall back and harden itself, and were not set upon by the grace of Christ, no man living would turn unto him, or make use of his blood. By the same reason that any one man perisheth, every man would too,—because in all, there is as fundamental and original enmity to the ways of grace, as there is in any.

The consideration whereof may justly humble us, in our reflection upon ourselves, whom neither the promises of Heaven can allure, nor the blood and passion of Christ persuade, nor the flames of Hell affright from our sins, till the Lord, by the sweet and gracious power of his holy Spirit, subdue and conquer the soul unto himself. If a man should rise from the dead, and truly relate unto the conscience, the woful and everlasting horrors of Hell; if a man's natural capacity were made as wide to apprehend the wrath, fury, and vengeance of a provoked God, the foulness, guilt, and venom of a soul, fuller of sins than the Heaven of stars, as the most intelligent devils of Hell do conceive them; if an archangel or seraphim should be sent from Heaven to reveal unto the

[r] Gen. xix. 16. [s] Rom. viii. 14. [t] John vi. 44. [u] Hosea xi. 3.
[x] Isai. xl. 11. [y] Deut. i. 31. xxxii. 11. [z] Jude ver. 23.

soul of a natural man, the infinite glory of God's presence, the full pleasures of his right hand, the admirable beauty of his ways, the intimate conformity and resemblance between his divine nature in himself, and the image of his holiness in the creature, the unsearchable and bottomless love of Christ in his incarnation and sufferings, the endless incomprehensible virtue and preciousness of his blood and prayers;—yet so desperately evil is the heart of man, that if, after all this, God should not afford the blessed operation and concurrence of his own gracious Spirit, the revelation of his own arm and power upon the soul, to set on those instrumental causes,—it would be invincible by any evidence, which all the cries and flames of Hell, which all the armies and hosts of Heaven, were able to beget. There is no might or power, able to snatch a man out of the hands of his sin, but only God's spirit. Notable are the expressions which the Holy Ghost everywhere useth to set forth this wretched condition of the heart by nature: Wilfulness and self-willedness; "We will not hearken, we will not have this man to reign over us[a];"—θελήματα, many *wills* in one: Rebellion and stubbornness[b], stoutness of heart[c], contestation with God[d], and gainsaying his Word; impudence, stiffness, and hard heartedness[e], mischievous profoundness, and deep reasonings against the law of God[f]; pertinacy, resolvedness, and abiding in mischief[g]; they hold fast deceit, obstinacy, and self-obduration, "They have hardened their necks, that they might not hear[h]:" Impotency, immovableness, and undocileness,—"their heart is uncircumcised, they cannot hear, there is none that understandeth or seeketh after God[i]:" scorn and slighting of the messages of the Lord; "Where is his Word? Where is the promise of his coming[k]?"—Incredulity and belying the Lord in his Word, saying, it is not he: "Who hath believed our report, and to whom is the arm of the Lord revealed[l]?"—Wrestling, resisting, and fighting with the Word, rejecting the counsel of God, vexing and striving with his holy Spirit; "Ye have always resisted the

[a] Gen. xlix. 6. Jer. vi. 17. xliv. 16. Luke xix. 27. Ephes. ii. 3. [b] 1 Sam. xv. 13. [c] Mal. iii. 13. [d] Rom. ix. 19. x. 21. [e] Ezek. ii. 3, 4. [f] Hos. v. 2. 2 Cor. x. 5. [g] Jer. vii. 27. viii. 5, 6. xviii. 18. [h] Jer. xix. 15. Zech. vii. 11. [i] Jer. vi. 10. Rom. iii. 11. 2 Thes. iii. 2. Isai. i. 3. [k] Jer. xvii. 15. 2 Chr. xxx. 10. 2 Pet. iii. 4. [l] Isai. liii. 1. Jer. v. 12.

Holy Ghost [m]:"—Rage and fierceness of disordered affections, despising of goodness, traitorous, heady, and high-minded thoughts [n]: Brutishness of immoderate lust [o], the untamed madness of an enraged beast, without restraint of reason or moderation: In one word, a Hell and gulf of unsearchable mischief [p], which is never satisfied. It is impossible that any reasonable man, duly considering all these difficulties, should conceive such a heart as this, to be overcome with mere moral persuasions, or by any thing less than the mighty power of God's own grace. To him, therefore, we should willingly acknowledge all our conversion and salvation. So extremely impotent are we, O Lord, unto any good, so utterly unprofitable, and unmeet for our master's use, and yet so strongly hurried by the impulsion of our own lust towards Hell, that no precipice, nor danger, no hope, nor reward, no man or angel is able to stop us, without thine own immediate power; and therefore "Not unto us, O Lord, not unto us, but unto thy name" only be attributed the glory of our conversion.

Again, By this consideration we should be provoked to stir up and call together all our strength in the Lord's service, to recover our mispent time, to use the more contention and violence for the kingdom of Heaven, when we consider how abundant we have been in the works of sin, in the pursuing of vast desires which had neither end nor hope in them. O how happy a thing would it be, if men could serve God with the same proportion, and vigour, and willingness of mind, as they served Satan and themselves before! I was never tired in that way; I went on indefatigably towards Hell, like a swift dromedary, or an untamed heifer; I pursued those evil desires, which had vanity for their object, and misery for their end, no fruit but shame, and no wages but death. But, in the service of Christ, I have a price before me, an abiding city, an enduring substance, an immarcescible crown to fix the highest of my thoughts upon. I have the promises of Christ to strengthen me, his angels to guard, his Spirit to lead, his Word to illighten, me. In one word, I have a soul to save, and a God to honour. And why should

[m] Gen. vi. 3. Luke vii. 30. Isai. lxiii. 10. Acts vii. 51. [n] 2 Tim. iii. 2, 3, 4. Rom. i. 29, 31. [o] Jer. ii. 24. viii. 6. Hos. viii. 9. [p] Jer. xvii. 9. Habak. ii. 5.

not I apply my power, to serve him who did reach forth his own power to convert me? A long way I have to go, and I must do it in a span of time; so many temptations to overcome, so many corruptions to shake off, so many promises to believe, so many precepts to obey, so many mysteries to study, so many works to finish, and so little time for all: my weaknesses on one side, my businesses on another, mine enemies and my sins round about me take away so much, that I have scarce any left to give to God. And yet, alas! if I could serve God on earth, as he is served in Heaven; if I had the strength of angels and glorified saints, to do his will; it would come infinitely short of that good will of God in my redemption, or of his power in my conversion. If God should have said to all the angels in Heaven, "There is such a poor wretch posting with full strength towards Hell, go stand in his way and drive him back again,"—all those glorious armies would have been too few to block up the passage between sin and Hell, without the concurrence of God's own spirit and power; they could have returned none other answer but this, "We have done all we can to persuade and turn him, but he will not be turned." If then the Lord did put to his own power to save me, great reason there is that I should set my weak and impotent faculties to honour him; especially since he hath been pleased both to mingle with his service great joy, liberty, and tranquillity here, and also to set before it a full, a sure, and a great reward, for my further animation and encouragement thereunto.

The fourth thing, observed in this verse, was the attire, wherein Christ's people should attend upon his service, "*in the beauties of holiness.*" These words refer to those before; and that either to the word "*people*" or to the word "*willing.*" If to "*people,*" then they are a further description of Christ's subjects or soldiers; they shall be all like servants in princes' courts, beautifully arrayed, like the priests of the law that had garments of beauty and glory;—and so Schindler expounds it, 'in societate sacerdotum.' If to the word "*willing,*" then it notes the ground and inducement of their great devotion and subjection unto Christ's kingdom, that, as the people came up in troops to the Lord's house, which was the beauty of his holiness, or, as men do flock together to the sight of some honourable and stately solemnity; so Christ's

people should, by the beauty of his banners, be allured to gather unto him, and fly in multitudes as doves unto their windows. Which way soever we understand the words, we may from them observe,—First, That holiness is a glorious and a beautiful thing. The holy oil [q] with which all the vessels of the sanctuary were to be consecrated, was a type of that Spirit which sanctifieth us, and maketh us kings and priests unto God; and it was to be compounded of the purest and most delicate ingredients, which the art of the apothecary could put together. Therefore our Saviour still calleth his spouse "the fairest of women [r],"—to note, that no other beauty in the world is to be compared with holiness. Therefore our faith and holiness is called "a wedding garment [s]," at which solemnity men use, above all other, to adorn themselves with their costliest and most beautiful attire. Therefore we are said to "put on the Lord Jesus [t]," and to "put on bowels of mercy, and humbleness of mind, and meekness [u]," &c.; and therefore likewise the church is compared to a bride [x], decked in her choicest ornaments and jewels [y], broidered work, silk, fine linen, bracelets, chains, jewels, crowns, gold, silver, perfect comeliness, garments of salvation, and of praise, robes of righteousness [z], &c. And Christ the husband of this spouse [a], "the chiefest and most amiable of ten thousand," even "altogether lovely [b];" the "desire of all nations [c]," and the allurement of all hearts that can look upon him. And Jerusalem [d], the palace of this glorious couple, described by the most precious stones, and desirable things which can be thought on: jasper the wall, gold the pavement, pearl the gates, precious stones the foundation, and the Lord the light thereof. Of ourselves, by reason of sin, we are full of filthiness and deformity in flesh and spirit [e], clothed with filthy garments [f], and overspread, from the head to the foot, with blains and putrefaction [g]. It is only the holy Word of God, which maketh us clean from our filthiness, and from our pollutions. "By the washing of water through the Word, Christ sanctifieth us,

[q] Exod. xxx. 23. [r] Cant. iv. 12. [s] Matt. xxii. 12. [t] Rom. xiii. 14. [u] Col. iii. 12. [x] Psal. xlv. 13, 14. [y] Jer. ii. 32. [z] Isai. lxi. 10. [a] Ezek. xvi. 8. 14. [b] Cant. v. 10. 16. [c] Hag. ii. 7. [d] Psal. lxxxiv. 1. lxxxvii. 3. Rev. xxi. 18, 23. [e] 2 Cor. vii. 1. [f] Zech. iii. 3. 4. [g] Isai. i. 5, 6. John xv. 3. xvii. 17.

that he may present unto himself ἔνδοξον ἐκκλησίαν, a glorious church without spot or wrinkle, that it might be holy and without blemish [h]." And therefore the apostle St. Peter exhorteth Christian women to adorn the inner man of the heart with the ornament of a meek and quiet spirit, which is in the sight of God (whose pure eye they ought rather to please, than the wanton eye of man) of great price [i]. And the truth hereof may be proved, even from the practice of hypocrites themselves: for no man will counterfeit villanies, and make a show of the vices, which indeed he hath not, except he be desperately thereunto swayed by a humour of pleasing his wicked companions. And therefore St. Austin complaineth of it as a prodigious corruption of his nature, that he did sometimes belie himself to his wicked associates, and boasted of the wickedness which he durst not practise. No woman will paint herself with dung; or spread ink upon her face. It must be beautiful in itself, which any man will ordinarily counterfeit: so that holiness hath the prerogative of an enemy's suffrage, which is one of the strongest evidences, to testify the beauty and excellency thereof.

This point will more distinctly appear, if we consider either the author, nature, properties, or operations of this holiness. First, The author is God himself by his Spirit. "The very God of peace sanctify you wholly," saith the apostle [k], and "the God of peace make you perfect to do his will [l]." Therefore the Spirit is called 'a Spirit of holiness;' by the power whereof Christ, rising from the dead, was "declared to be the Son of God [m]," — to note, the answerableness between raising from the dead, or giving life where there was none before, and the sanctification of a sinner. Therefore the apostle calleth it, the 'renewing of the Holy Ghost [n], and the forming of Christ in us [o], the quickening [p], and creating us to good works.' By all which we may note, that what beauty the creation brought upon that empty and unshaped chaos, when it was distributed into this orderly frame, which we now admire; or what beauty the reunion of a living soul unto a dead and ghastly body doth restore unto it; the same beauty doth holiness bring unto the soul of a man,

[h] Ephes. v. 27. [i] 1 Pet. iii. 3, 4. [k] 1 Thes. v. 23. [l] Heb. xiii. 20, 21.
[m] Rom. i. 4. [n] Tit. iii. 5. [o] Gal. iv. 19. [p] Ephes. ii. 5, 10.

which was filthy before. But yet further we must note, that God did not make man, as other ordinary creatures, for some low and inferior use, (and yet Solomon saith, that "they were made all beautiful in their time") but there was a pause, a consultation, a more than common wisdom, power, and mercy revealed in the workmanship of man. For God made man for his own more peculiar delight, company, and communion; one whom he would enter into a more intimate league and covenant withal; "The Lord hath set apart the man, that is godly, for himself [q];—This people have I formed for myself, they shall show forth my praise [r]:" I will magnify the beauty of my glorious virtues in those, whom I have sanctified for myself.—Thus we find what perfect comeliness the Lord hath bestowed upon his people, when he entered into covenant with them, and made them his own; one of which was always to lean on his bosom, and to stand in his own presence [s]. The church is the Lord's own house [t], a temple [u] in the which he will dwell and walk: it is his throne in which he sitteth as our 'prince and law-giver.' And, in this regard, it must needs be extraordinary beautiful; "for the Lord will beautify the place of his sanctuary, and will make the place of his feet glorious [x]." Now then, if "by holiness we are made God's building [z]," and that not as the rest of the world is for his creatures to inhabit, but as 'a temple' for himself to dwell in, as a gallery [a] for himself to walk and refresh himself in; certainly, holiness, which is the ornament and engraving of this temple, must needs be a glorious thing; for there is much glory and wisdom in all God's works.

Secondly, If we consider the nature of holiness, it must needs be very beautiful. In general, it consists in a relation of conformity, as all goodness, save that of God doth; for no creature is so absolute, as to have its being from itself, and therefore its goodness cannot consist in any thing which hath its original in itself. It is the rule and end which denominateth the goodness of any created thing: that therefore which ought not to work for its own end, ought not to work by its own rule; for he who is lord of an end, must needs be lord of the means and directions which lead unto that end.

[q] Psalm iv. 3. [r] Isai. xliii. 21. [s] Ezek. xvi. 8, 14. [t] 1 Tim. iii. 15. [u] 2 Cor. vi. 16. [x] Jer. iii. 13. [y] Isai. lx. 13. [z] 1 Cor. iii. 9. [a] Cant. vii. 5.

And this is indeed the ground of all sin, when men make themselves, their own will, wit, reason, or resolutions, to be the spring and fountain of all their actions. Therefore sin is called our 'own ways,' and the lusts of our own hearts, and our own counsels; because it is absolutely from ourselves, and hath no constituted rule to moderate and direct it. Impossible it is for any creature, as it comes out of God's hands, to be without a law, or to be an original law unto itself: for as he who hath none over him, cannot possibly be subject unto any law, inasmuch as the law is but the declaration of a superior's will, what he requires to be done, and what he threateneth on default thereof to inflict; so he that is under the wisdom and ends of another, must needs likewise be subject to the laws which his will prescribes for advancing and compassing his own ends; who if he be, in his own nature and ends, most holy, must needs be holy in the laws which he enacts. By all which we may observe, that holiness consisteth in conformity; so that according to the excellency of the pattern, whereunto it refers, so is the measure of its beauty to be conjectured. And the pattern of our holiness is God himself; "Be ye holy, as your Father which is in Heaven, is holy." Other creatures have some prints and paths of God in them, and so are all beautiful in their time; but man had the image of God created in him: his will was set up in our heart as a law of nature, most pure, right, holy, good, wise and perfect, and that law did bear the same relation to man's life, as his soul doth unto his members, to animate, form, and organize every motion of the heart, every word of the mouth, every action of the soul and body, according unto the will of God. When, after this, man threw away his image, and God was pleased in mercy again to renew holiness in him, he did it again by another pattern, or rather the same, exhibited in another manner. He made him then conformable to the image of his Son [b], the heavenly Adam [c],—who is himself the image of the invisible God, the express character of his Father's brightness, a sun of righteousness, a morning star, the light of the world, the fairest of ten thousand. So that compare holiness with the first original draught thereof in Paradise, the nature of Adam, as it came

[b] Rom. viii. 29. [c] 1 Cor. xv. 49.

new out of God's fashioning, or that with the law of God written in his heart, or that with the holiness of God, of which it was a ray shining into the soul, or that image of God with itself in Christ the second Adam; and, every way, holiness in its nature consists in a conformity and commensuration to the most beautiful things.

Thirdly, If we consider some of the chief properties of holiness, we shall find it, in that regard likewise, very beautiful. First, Rectitude and uprightness, sincerity and simplicity of heart: "God made man upright, but they have found out many inventions [d];" that is, have sought up and down, through many turnings and by-ways, to satisfy crooked affections. It was David's prayer, "Make thy way straight before my face [e];" and it is the apostle's instruction, "Make straight paths for your feet, lest that which is lame, be turned out of the way [f]." True holiness is a plain and an even thing, without falsehood, guile, perverseness of spirit, deceitfulness of heart, or starting aside. It hath one end, one rule, one way, one heart; whereas hypocrites are, in the Scripture, called "double-minded men [g]," because they pretend to God, and follow the world:—And "crooked men [h]," like the swelling of a wall [i], whose parts are not perpendicular, nor level to their foundation. Now rectitude, sincerity, and singleness of heart, is ever, both in the eyes of God and man, a beautiful thing.

Secondly, Harmony and uniformity within itself. The philosopher saith of a just man, that "he is like a die,"—which is every way even and like itself; turn it how you will, it falls upon an equal bottom. And so holiness keeps the heart like itself in all conditions. As a watch, though altogether it may be tossed up and down with the agitation of him that carrieth it about him; yet that motion doth no way perturb the frame, or disorder the workings of the spring and wheels within: so though the man may be many ways tempted and disquieted, yet the frame of his heart, the order of his affections, the government of the spirit within him, is not thereby stopped, but holdeth on in the same tenor. We know, in the body, if any part do exceed the due pro-

[d] Eccles. vii. 29. Jer. xxxi. 22. Isai. lvii. 10. [e] Psal. v. 8. [f] Heb. xii. 13. [g] Jam. i. 8. [h] Deut. xxxii. 5. [i] Isai. xxx. 12, 13.

portion, it destroys the beauty and acceptableness of the rest. Symmetry and fitness of the parts unto one another, is that which commends a body. Now holiness consisteth in this proportion; there is in it an ἀκρίβεια, 'an exactness' of obedience, an equal respect unto all God's commandments, a hatred of every false way, a universal work upon the whole spirit, soul and body,—a supply made unto every joint,—a measure dispensed unto every part; not a grace due unto Christian integrity, which is not, in some proportion, fashioned in a man. Christ hath no monsters begotten by his spiritual seed: for monsters are ever caused, either by an excess, or by a defect of seed: in one case, nature, being over-charged, is forced to labour that which remains, and will not be laid aside, into some superfluous members; and, in the other, for want of materials to leave her work unfinished, and destitute of some necessary parts. But now first, we are to note, that a man can have no superfluity of grace; we can never have too much of that, the fulness whereof we should labour to get: and for the other danger, we know Christ hath a residue of spirit to supply any defect, and to make up whatsoever is away for the fashioning of Christ in us: so then holiness fashioneth the whole man. He that leaves any one faculty of his soul neglected, or any one part of the service or law of God disobeyed (I speak of a total and constant neglect), is undoubtedly a hypocrite, and disobeys all.[k] As David with a little stone slew Goliah, because his forehead was open; so can our enemy easily deal with us, if he observe any faculty naked and neglected. The actual and *total* breach of any one commandment, (*total* I mean, when the whole heart doth it, though haply it execute not all the obliquity which the compass of the sin admits) is an implicit, habitual, interpretative, and conditional breach of all; his soul stands alike disaffected to the holiness of every commandment; and he would undoubtedly adventure on the breach of this, if such exigencies and conditions as misguided him in the other, should thereunto as strongly induce him. He that hath done any one of these abominations, hath done all these abominations in God's account.[l] There being then in a Christian man a suitable

[k] James ii. 10, 11. [l] Ezek. xviii. 10, 13.

life and vigour of holiness in every part, and a mutual conspiring of them all in the same ways and ends, there must needs likewise be therein an excellent beauty.

Thirdly, Growth and farther progress in these proportions: for it is not only uprightness and symmetry of parts, which causeth perfect beauty and comeliness, but stature likewise. Now holiness is a thriving and growing thing. The Spirit is seed, and the Word is rain, and the Father is a husbandman, and therefore the life of Christ is an abounding life.[m] The rivers of the Spirit of grace spring up into eternity.[n] As Christ hath no monsters, so neither hath he any dwarfs in his mystical body; but all his grow up unto the pitch of perfection, which it becometh them to have in him, even "unto the measure of the stature of the fulness of Christ.[o]" The meaning of the apostle is, that Christ is not always an infant in us as when he is first formed; but that he doth 'grandescere in sanctis,' as Musculus well expresseth it, that he groweth up still unto the stature of a man: for wheresoever there is faith and holiness, there is ever ingenerated an appetite for augmentation; faith is of a growing, and charity of an abounding nature[p]. By the Word of truth[q], as by incorruptible seed[r] we were begotten; and, by the same Word, as by the sap and milk, are we nourished, and grow up thereby[s]. This affection holiness ever works, as it did in the disciples; "Lord, increase our faith[t];" and in David, "Strengthen, O God, that which thou hast wrought for us[u]."

Fourthly, Besides the rectitude, harmony, and maturity, which is in holiness, there is another property; which maketh the beauty thereof surpass all other beauty, and that is, indeficiency. The measure of Christ must be the rule of our growth; but Christ never was overtaken by old age or times of declining, he never saw corruption: so we must proceed from strength to strength, like the sun to the perfect day; but there is no sinking or setting of holiness in the heart. They that are planted in God's house, do still bring forth fruit in their old age[x], and are even then fat and

[m] Joh. x. 10. [n] Joh. iv. 14. [o] Eph. iv. 12, 13. [p] 2 Thes. i. 3.
[q] Jam. i. 18, 21. [r] 1 Peter i. 23. [s] 1 Peter ii. 2. [t] Luke xvii. 5.
[u] Psal. lxviii. 28. [x] Psal. xcii. 14.

flourishing. "As our outward man decayeth, so our inward man groweth day by day." Our holiness is a branch of the life of Christ in us, which doth never of itself run *into* death, and therefore is not 'apta nata' of itself to decay: for that is nothing but an earnest, inchoation, and assurance of death. "That which waxeth old," saith the apostle, "is ready to vanish away.[y]"

Fifthly and lastly, If we consider the operations of holiness, that likewise will evidence the beauty thereof; for it hath none but gracious and honourable effects. It filleth the soul with joy, comfort, and peace. All joy[z], unspeakable, and glorious joy, peace[a], quietness, assurance, songs, and everlasting joy. It maketh the blind see[b], the deaf hear, the lame leap, the dumb sing, the wilderness and parched ground to become springs of water. It entertaineth the soul with feasts of fatted things, and of refined wines[c], and carrieth it into the banqueting house[d] unto apples and flagons. It giveth the soul a dear communion with God in Christ, a sight of him, an access unto him, a boldness in his presence, an admission into most holy delights and intimate conferences with him in his bed-chamber[e], and in his galleries of love.[f] In one word, it gathers the admiration of men, it secures the protection of angels, and (which is argument of more beauty than all the creatures in the world have besides), it attracteth the eye and heart[g], the longings and ravishments, the tender compassions and everlasting delights, of the Lord Jesus.

I have insisted on these properties of holiness, which denote inward beauty, because all the graces of the Spirit do beautify inherently. But the word properly signifying 'decus' or 'ornatum,' 'outward adorning,'—by a metaphor of rich apparel, expressing the internal excellency of the soul,—notes unto us two things more:—

First, That the people of Christ are not only sanctified within, but have interest in that unspotted holiness of Christ, wherewith they are clothed as with an ornament. So the priests of God are said to be 'clothed with righte-

[y] Heb. viii. 13. [z] Rom. xv. 13. 1 Peter i. 8. [a] Isai. xxxii. 17.
[b] Isai. xxxv. 5, 10. [c] Isai. xxv. 6. [d] Cant. ii. 4, 5. [e] Psal. xlv. 16. Cant. i. 4. [f] Cant. vii. 5. [g] Psal. xlv. 11. Cant. iv. 9.

ousness[h],' and we are said to 'put on Christ:[i]' and the righteousness of Christ is frequently compared to 'long white robes[k],' fit to cover our sins, to hide our nakedness, and to protect our persons from the wrath of God; so that to the eye of his justice we appear, as it were, parts of Christ; as when Jacob wore Esau's garment, he was as Esau to his Father, and, in that relation, obtained the blessing. God carrieth himself towards us in Christ, as if we ourselves had fulfilled all righteousness, as if there were no ground of contestation with us, or exception against us[l]. And this is indeed 'the beauty of holiness:' the model, prototype, and original of all beauty.

Secondly, From the metaphorical allusion (as it is usually understood) it notes unto us likewise, that all the people of Christ are 'Priests unto God,' to offer up sacrifices[m] acceptable unto him by Jesus Christ: they have all the privileges, and the duties of priests[n]. To approach unto God: we have liberty 'to enter into the holiest[o]' by the blood of Jesus, to consult and have communion with him, to be his remembrancers; for as his Spirit is his remembrancer unto us, "he shall bring all things to your remembrance, whatsoever I have said unto you[p];" so is he our remembrancer unto God, to put him in mind of his mercy and promises[q], to make mention of him, and to give him no rest.[r] To know, and propagate his truth: this was the office of the priest, to be the keeper of the knowledge[s], and to teach it unto others: and this knowledge in the gospel doth overflow the earth[t], and make every man, in a spiritual sense, a priest, an instructor and edifier of his brother.[u] To offer to him such sacrifices as he now delighteth in;—the sacrifices of thanksgiving[x], the sacrifices of a broken and a contrite spirit[y], the sacrifices of praise[z], confession, good works, and mutual communicating unto one another[a]; in one word, the sacrificing of a man's whole self,[b] to be consecrated as a kind of first-fruits unto God[c], being sanctified by the

[h] Psal. cxxxii. 9. [i] Gal. iii. 27. [k] Rev. iii. 18. iv. 4. vi. 11. vii. 9.
[l] Psal. xxxii. 1. [m] 1 Pet. ii. 5. Isai. lvi. 7. [n] Rev. i. 6. [o] Heb. x. 19.
[p] John xiv. 26. [q] Isai. xliii. 26. [r] Isai. lxii. 6, 7. [s] Mal. ii. 7.
[t] Isai. xi. 9. [u] Col. iii. 16. Heb. iii. 13. Jude ver. 20. [x] Psal. cvii. 22.
[y] Psal. li. 17. [z] Heb. xiii. 15, 16. [a] Phil. iv. 18. [b] Rom. xii. 1.
Isai. lxvi. 20. [c] James i. 18.

Holy Ghost.[d] There is no man actually belonging unto the kingdom of Christ, who hath not all these holy affections wrought in him, and maketh conscience of them, as of his calling, and the duties of his life.

We see then that holiness is the badge of Christ's subjects; they are called 'The people of his holiness[e]:' Israel was 'holiness unto the Lord[f],' and the 'first-fruits' of his increase consecrated unto him and his service as a kind of first-fruits.[g] The livery of Christ's servants is a parcel of the same holy Spirit, with which his own human nature was clothed. All the vessels and ministerial instruments of the tabernacle were anointed with the holy oil[h]; and the house of the Lord was a house of holiness[i], to signify that every Christian should be, by the Spirit of God, sanctified, because he is a temple[k]; and every member, because it is a vessel and instrument for the master's use.[l] The Spirit of holiness is that which distinguisheth, and, as it were, marketh the sheep of Christ from the wicked of the world: "Ye are sealed with the holy Spirit of promise[m]: ye have not received the spirit of the world, but the Spirit which is of God[n]." Holiness setteth us apart for God's service[o], for his presence, and fruition[p]; protecteth and privilegeth us from the wrath to come, in the day when he shall separate between the precious and the vile, and make up his jewels;—without this, no man can either serve, or see, or escape God; either do his will, enjoy his favour, or decline his fury. All our services without this are but dung[q]: and who would thank that man for his service, who, with wonderful officiousness, should bring nothing but heaps of dung into his house? If a man could pour out of his veins rivers of blood, and offer up every day as many prayers as thoughts unto God; if his eyes were melted into tears, and his knees hardened into horn with devotion;—yet all this, if it be not the fruit of holiness, but of will-worship, or superstition, or opinion of merit and righteousness, it is but as dung in God's sight. "Wherefore liest thou upon thy face? There is an accursed

[d] Rom. xv. 16. [e] Isai. lxiii. 18. [f] Jer. ii. 3. [g] James i. 18. [h] Exod. xl. 9. [i] Psal. xciii. 5. [k] 2 Cor. vi. 16. [l] Rom. vi. 13. [m] Ephes. i. 13. [n] 1 Cor. ii. 12. [o] Tit. ii. 14. [p] Heb. xii. 14. Ezek. ix. 4. [q] Malach. ii. 3.

thing in the camp." Whatever sin thy conscience telleth thee lieth next thy heart, and warms it, so that thou art unwilling to part from it, take heed of bringing it into God's presence, or provoking him with thy services; for he will throw them back like dung into thy face. "What hath my beloved to do in mine house, seeing she hath wrought lewdness with many[r]? What hast thou to do to take my covenant in thy mouth, seeing thou hatest instruction[s]? Who hath required this at your hands, to tread in my courts? Bring no more vain oblations, incense is an abomination unto me[t]," &c. Till a man put away the evil of his doings, and cleanse himself, all his worship of God is but mocking of him, and profaning his ordinances. In vain did the mariners pray, while Jonah was in the ship; in vain did Joshua intercede, while the accursed thing was in the camp. A man shall lose all which he hath wrought in God's worship, and have neither thanks nor reward for it, so long as he harboureth any unclean affection in his heart, and will not yield to part from it. Any sin which wasteth the conscience (as every great presumptuous sin doth in whomsoever it is) unqualifieth that person for the kingdom of Heaven. Grace maketh a believer sure of salvation, but it doth not make him wretchless, or secure in living. Though there be not an extinguishment, yet there is a suspension of his right upon any black and notorious fall, that a man must not dare to lay claim to Heaven, that hath dared, in a presumptuous manner, to provoke the Lord. Our holiness is not the cause of our salvation, but yet it is the way thereunto. He which, by any wasting and presumptuous sin, putteth himself out of that way, must by repentance turn into it again, before he can hope to find out Heaven; for "without holiness no man shall see the Lord." He that is a hundred miles from his own house, notwithstanding his propriety thereunto, shall yet never actually enter therein, till he have travelled over the right way which leads unto it. There is an order, 'a primo ad ultimum,' in the salvation of men; many indeterminate passages between their vocation and their glory: justification, repentance, sanctification, as a scale or ladder betwixt earth and Heaven. He that falls from his holiness

[r] Jer. xi. 15. [s] Psal. l. 16, 17. [t] Isai. i. 11, 14.

and purity of conscience, though he be not quite down the ladder, and hath the whole work to begin again as much as ever, yet doubtless he shall never get to the top, *till* he recover the step from which he fell.

And if, in this case, it be true that the righteous shall scarcely be saved; O then where shall that man appear whom God, at the last, shall find without this garment and seal upon him? When there was a tempest, he who slept, and least thought of it, was thrown into the sea; and when the day of wrath shall come, those that have neglected their estate most, shall doubtless be in the greatest danger. And, therefore, we should labour to go to God's throne with our garments and our mark upon us; for all other endowments, our learning, our honours, our parts, our preferments, our earthly hopes and dependences, will none follow us; but we shall live to see them, or the comforts of them depart. Ahitophel had wisdom like an oracle of God; but he lived to see it bid him quite farewell: for he died like a very fool or child,—who, when he may not have his own will, will be revenged upon himself. Haman had more honour than the ambition of a subject usually aspires unto; and yet he lived to see it bid him farewell, and died the basest death which himself could devise for his most hated and despised enemy. Jehoiakim, a king, lived to see his crown take its leave, and was buried with the burial of an ass, and dragged like carrion out of the gates of the city. There will be nothing at last left for any man to cast his trust upon, but God, or angels, or our fellows; and if then God be against us, though all which remains were on our side, alas what is a handful of stubble to a world full of fire? But yet there will not be that advantage, but the combat must be single between God and a sinner. The good angels rejoice to do good God's will, and the wicked will rejoice to do man any mischief: these will be only ready to accuse, and those to gather the wicked together unto the wrath of him that sitteth on the throne. O what would a man give then for that holiness, which he now despiseth! what covenants would such a man be content to subscribe unto, if God would then show him mercy, when the court of mercy is shut up! Wouldst thou return to the earth, and live there a thousand years under contempt

and persecution for my service? O yes, not under thy service only, but under the rocks and mountains of the earth, so I may be hid from the face of the Lamb.—Wilt thou be content to go to Hell, and serve me there a thousand years in the midst of hellish torments, and the reviling of damned creatures? O yes, even in Hell infinitely better would it be to be thy servant than thine enemy.—Wilt thou revenge every oath with a year of prayers, every bribe or corruption with a treasury of alms, every vanity with an age of preciseness? Yes, Lord, the severest of thy commands to escape but the smallest of thy judgements.—O let us be wise for ourselves: there shall be no such easy conditions then proposed, when it will be impossible to observe them; and there are now far easier proposed, when we are invited to observe them.

Lastly, From hence we learn, that none will be willing to come unto Christ, till they see beauty in his service, which, with a carnal eye, they cannot do: for naturally the heart is possessed with much prejudice against it,—that the way of religion, in that exactness which the Word requires, is but the phantasm of more sublimated speculation, a mere notional and airy thing, which hath no being at all, but in the wishes of a few men, who fancy unto themselves the shape of a church, as Xenophon did of a prince, or Plato of a commonwealth. And therefore though with their tongues they do not, yet in their hearts, men are apt to lay aside that rigour and exactness, which the Scripture requires;—namely, to pull out our right eyes, to cut off our right hands, to hate father, and mother, and wife, and lands, and our own life; to deny ourselves, to cross our own desires, to mortify our earthly members; to follow the Lamb through evil report and good report, through afflictions and persecutions and manifold temptations, whithersoever he goeth; to war with principalities and powers, and spiritual wickednesses; to acquaint ourselves with the whole counsel of God, and the like; and instead thereof to resolve upon certain more tolerable maxims of their own to go to Heaven by, certain mediocrities between piety and profaneness, wherein men hope to hold God fast enough, and yet not to lose either the world, or their sinful lusts. This is a certain and confessed truth, that the spirit which is in us by nature, is contrary to the

Spirit of purity and power which is in the Word: and therefore the universal and willing submission of the heart unto this, must needs find both many antipathies within, and many discouragements and contempts without. Christ was set up for "a sign of contradiction to be spoken against[u]," and that "in the houses of Israel and Judah;" and as it was then, so is it now, even in Abraham's family, in the household and visible church of Christ, "They that are of the flesh, persecute those that are after the Spirit;" Christ had never greater enemies than those which professed his name. This is one of the sorest engines Satan hath against his kingdom, to make it appear in the eyes of men as a despicable[x], contemptuous, and unbeautiful thing. And therefore no man comes under Christ's government, till that prejudice by manifest evidence of the Spirit be removed. And for this reason, the ways of Christ are set forth as beautiful, even under crosses and afflictions. "I am black" with persecution, with the beating of the sun upon me; "but yet I am comely, O ye daughters of Jerusalem."[y] When the watchmen smote the church, and wounded her, and took away her veil, yet still she acknowledged Christ, for whose sake she suffered these persecutions, to be "white and ruddy, the fairest of ten thousand[z]:" and the same opinion hath Christ of his church, though she be afflicted and tossed with tempest[a], yet he esteemeth of her as of a beautiful structure: "How fair and pleasant art thou, O love, for delights[b]." And this is that we should all endeavour to show forth in a shining and unblamable conversation, the beauty of the gospel, that the enemy may have no occasion,—from any indiscretions, affectations, unnecessary reservedness, and deformities, ungrounded scrupulosities, over worldly affections, or any other miscarriages of those who profess not the name only, but the power of religion,—to blaspheme or fling off from a way, against which they have such prejudices offered them: for all that which the faithful have common with the world, shall yet be sure to be charged upon their profession by wicked men, who have not either reason or charity

[u] Isa. viii. 14, 18. Zech. iii. 8. Luke ii. 34. [x] Quantus in Christiano populo honor Christi, ubi religio ignobilem facit?—per hoc omnes quodammodo mali esse coguntur, ne viles habeantur. *Salv.* [y] Cant. i. 5, 8. [z] Cant. v. 7, 10. [a] Isai. liv. 11, 12. [b] Cant. iv. 1, 7.

enough to distinguish between God's rule and man's error. "Submit yourselves," saith the apostle, "to every ordinance of man for the Lord's sake," &c. "for so is the will of God, that, with well-doing, ye may put to silence the ignorance of foolish men:" for this is certain, the ignorance of foolish men will not so much lay the blows upon your persons, as upon that truth and religion which you profess, when you needlessly withstand any such ordinances, as you might without sin obey.

The last thing observed in this verse was the multitudes of Christ's subjects, and the manner of their birth; "*From the womb of the morning, thou hast the dew of thy youth:*" thy children are born in as great abundance unto thee, as the dew which falleth from the morning womb.

From whence we may note; First, That Christ, in the day of his power, in the morning of his church, had multitudes of children born unto him. This promise the Lord made to Abraham[c],—and it is not to be limited to his children after the flesh, but to his children of promise, that his seed should be as the 'stars,' and as the 'dust[d]' for multitude. And the prophet applies that promise to Israel by promise, when those after the flesh should be dissipated and become no people, yet saith the prophet, "The number of the children of Israel, shall be as the sand of the sea which cannot be measured nor numbered,[e]" &c. meaning the Israel of God amongst the Gentiles.[f] Thus the faithful are said to flock like doves unto their windows, and to swell into a sea of great waters, 'a hundred and four and forty thousand,' with an innumerable company more, all sealed and standing before the Lamb.[g]

Now this was 'in die copiarum,' in the time when Christ first sent abroad his armies and the rod of his strength into the world. Before this, God suffered men to walk in their own ways[h]; yea, in his own lifetime, he forbid his disciples to enter into the cities of the Samaritans, or to the Gentiles. And he promised them that they should do greater works than he himself had done, "because he went unto his Father[i]:" for when he ascended up on high, he then led cap-

[c] Gen. xxii. 17. xxviii. 14. [d] Numb. xxiii. 10. [e] Hos. i. 10. [f] Isai. xi. 9. [g] Rev. vii. 4, 9. [h] Acts xiv. 16. xvii. 30. [i] John xiv. 12.

tivity captive; that ignorance and thraldom under which the world was held, he triumphed over, and gave gifts of his Spirit unto men of all sorts in abundance; visions to the young, dreams to the aged, and his gracious Spirit unto all. We never read of so many converted by Christ's personal preaching (which was indeed but the beginning of his preaching; for it is the Lord which speaketh from Heaven still) as by the ministry of his apostles; he thereby providing to magnify the excellency of his spiritual presence, against all the carnal superstitions of those men, who seek for an invisible corporal presence of Christ on the earth, charmed down out of Heaven, under the lying shapes of separated accidents; and who cannot be content with that all-sufficient remembrancer, which himself hath promised to his church[j], except they may have others, and those such as the holy Scriptures everywhere disgrace as teachers of lies and vanity, the crucifixes and images of their own erecting: therein infinitely derogating from that all-sufficient provision which the Lord, in his Word and sacraments (the only living and full images of Christ crucified[k]) hath proposed unto men as alone able to make them wise unto salvation; being opened and represented unto the consciences of men, not by human inventions, but by those holy ordinances and offices which himself hath appointed in his church, the preaching of his Word, and administration of his sacraments. And surely they who, by Moses and the prophets, by that ministry which Christ after his ascension did establish in his church, do not repent,—would be no whit the nearer, no more than Judas or the Pharisees were, if they should see or hear Christ in the flesh. Therefore it is observed, after Christ's ascension, that the Word of God "grew mightily, and prevailed[l];" and that there were "men daily added unto the church[m];" that "the savour of the gospel was made manifest in every place[n];" that "the children of the desolate were more than of the married wife[o]." Therefore the believers, after Christ's ascension, are called πλῆθος τῶν πιστευσάντων, "the multitude of them that believed[p]," and

j John xiv. 26. k Gal. iii. 1. l Acts xix. 20. m Acts iii. 47.
n 2 Cor. ii. 14. o Isa. liv. 1. p Acts iv. 32.

"multitudes of men and women were added to the Lord [q]." Ten to one of that there was before; "Ten men shall take hold, out of all languages of the nations, of the skirt of him that is a Jew, saying, We will go with you [r];" that is, shall take the kingdom of Heaven by violence [s], as Saul laid hold of the skirt of Samuel's mantle, that he might not go from him.[t]

The reason hereof is to magnify the exaltation and spiritual presence and power of Christ in the church. While he was upon the earth, he confined his ordinary residence and personal preaching unto one people, because his bodily presence was narrow, and could not be communicated to the whole world. For he took our nature with those conditions and limitations, which belong thereunto. But his Spirit and power is over the whole church; by them he walketh in the midst of the candlesticks. Christ's bodily presence and preaching the Jews withstood, and "crucified the Lord of glory." But now, to show the greatness of his power by the gospel, he goes himself away, and leaves but a few poor and persecuted men behind him, assisted with the virtue of his Spirit, and by them wrought works, which all the world could not withstand. He could have published the gospel, as he did the law, by the ministry of angels; he could have anointed his apostles with regal oil, and made them not preachers only, but princes, and defenders of his faith in the world:—but he rather chose to have them to the end of the world, poor and despised men, whom the world (without any show of just reason, which can be by them alleged) should overlook, and account of as low and mean-conditioned men, that his Spirit might in their ministry be the more glorified. "God hath chosen the foolish things of the world to confound the wise, and weak things of the world to confound things that are mighty, and base things of the world and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence [u];" but that his own Spirit might have all the honour. "Therefore I was with you in weakness," saith the apostle, "and in

[q] Acts v. 14. [r] Zech. viii. 20, 23. [s] Matt. xi. 12. [t] 1 Sam. xv. 27. [u] 1 Cor. i. 27, 28.

fear, and in much trembling," &c. "that your faith should not stand in the wisdom of men, but in the power of God [x]." —And again; "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us [y]; not by might, nor by power, but by my Spirit, saith the Lord [z]." Thus we find, that when the church was most persecuted, it did then most grow; and in the worst times it brought forth the greatest fruit; to note, the power of Christ's kingdom, above all the attempts of men. "A great door and effectual is opened unto me," saith the apostle, "and there are many adversaries [a];" intimating, that the gospel of Christ had great success, when it was most resisted. All persecutors (as St. Cyprian [b] observes) are like Herod; they take their times, and seek to slay Christ, and overthrow his kingdom in its infancy; and therefore, at that time, doth he most of all magnify the power and protection of his Spirit over the same. Never were there so many men converted, as in those infant times of the church, when the dragon stood before the woman ready to devour her child, as soon as it should be born. The great potentates of the world which did persecute the name of Christ, were themselves at last thereunto subjected, "Non à repugnantibus, sed à morientibus Christianis [c]," not by fighting but by dying Christians. As a tree shaken sheds the more fruit, and a perfume burnt diffuseth the sweeter savour; so persecuted Christianity doth the more flourish by the power of that holy Spirit, whose foolishness is wiser, and whose weakness is stronger than all the oppositions and contradictions of men.— But if there be such multitudes belonging unto Christ's kingdom, is not universality [d], and a visible pomp a true note to discern the church of Christ by?—To this I answer, that a true characteristical note or difference, ought to be convertible with that of which it is made a note, and only suitable thereunto; for that which is common unto many, can be no evident note of this or that particular. Now universality is common to antichristian, idolatrous, and malignant churches.

[x] 1 Cor. ii. 3, 4, 5. [y] 2 Cor. iv. 7. [z] Zech. iv. 6. [a] 1 Cor. xvi. 9.
[b] Infantiam Christi studiosè persequuntur, et antequàm formetur Christus in nobis, in ipso piæ conversationis initio ut extinguatur Spiritus, et suffocetur vita justitiæ, penitus elaborant. *Cypr.* Serm. de stella et Magis. [c] *Aug.* ep. 42.
[d] *ποῦ εἰσιν οἱ πλήθει τὴν ἐκκλησίαν ὁρίζοντες*; *Nazian.* Orat. 25.

The Arian heresy invaded the world, and by the imperial countenance spread itself into all churches. The whore[e] was to sit upon many waters, which were peoples, and multitudes, and nations, and tongues; the kings of the earth were to be made drunk with the wine of her fornications, and all nations to drink thereof. Therefore, touching these multitudes in the church, we are thus to state the point:— Consider the church in itself, and so it is a very vast body; but yet consider it comparatively, with the other more prevailing and malignant part of the world, and so it is but a little flock; as many grains and measures of corn may lie hid under a greater heap of chaff. Secondly, The church now is many, comparatively with the old church of the Jews; "More are the children of the desolate, than of the married wife[f];" but not comparatively with the adversaries of the church in general. We see of thirty parts of the world, nineteen are either idolatrous or Mahomedan[g]; and the other eleven serving Christ in so different a manner, as if there were many Christs or many gospels, or many ways to the same end. Thirdly, Though Christ always have a numerous offspring, yet, in several ages, there is observable a different purity and conspicuousness, according to the different administrations and breathings of the Spirit upon his garden. In some ages, the doctrine is more uncorrupt, the profession and acceptation more universal than in others. In the apostles' time, there were many born unto Christ, by reason of the more abundant measure of Spirit which was shed abroad upon them[h]. In the times of the primitive persecutions, there were many likewise born, because God would glorify the foundations of his church, and the power of his Spirit, above the pride of men[i]. In the first countenancing of it by imperial laws and favours, it was very general and conspicuous, because professed by the obedience and introduced by the power of those great emperors, whom the world followed. But after that long peace and great dignities had corrupted the minds of the chief in the church, and made them look more after the pomp, than the purity thereof,—

[e] Rev. xvii. 15. xviii. 3. [f] Isai. liv. 1. [g] *Brierwood*, of Religion.
[h] Tit. iii. 6. [i] Manifesta se tum Dei virtus contra odia humana porrexit, cum tanto magis Christus prædicaretur, quanto magis prædicari inhiberetur. *Hilar.* contra Auxent.

the mystery of iniquity, like a weed, grew apace, and overspread the corn,—first abusing, and after that subjecting the power of princes, and bewitching the kings of the earth with its fornications.

Hence, likewise, we may learn to acknowledge God's mercy in the worst times. In those ages, wherein the church was most oppressed, yet many have yielded themselves unto Christ. "The woman was with child, and was delivered, even when the dragon did persecute her[k];" and even then God found out in the wilderness a place of refuge, defence, and feeding for his church. As in those cruel times of Arianism when heresy had invaded the world, and in those blind and miserable ages wherein Satan was loosed, God still stirred up some notable instruments by whom he did defend his truth, and amongst whom he did preserve his church, though they were driven into solitary places, and forced to avoid the assemblies of heretical and antichristian teachers[l].

We learn, likewise, not to censure persons, places, or times. God had seven thousand in Israel, when Elias thought none but himself had been left. All are not alike venturous or confident of their strength. Nicodemus came to Christ by night; and yet even then Christ did not reject him. Therefore we must not presently censure our neighbours as cold or dead, if they discover not immediately the same measure of courage and public stoutness in the profession of Christ with ourselves. Some men are, by nature, more retired, silent, unsociable, unactive men; some by the engagement of their places, persons, and callings wherein they are of more public and necessary use in the church, are put upon more abundant caution and circumspection in the moderate carriage of themselves than other men. Paul was of himself very zealous and earnest in that great confusion, when Gaius and Aristarchus were haled into the theatre, to have gone in unto the people, in that their outrage and distemper: but the wisdom of the disciples and some of his chief friends is herein commended, that they sent unto him, desiring him that he would not adventure

[k] Rev. xii. 1, 4. [l] *Hieronymus*, Contr. Luciferianos.—*Vincentius Lyrinensis* in Commonitorio.

into the theatre, and that they suffered him not[l]. It is a grave observation which Gregory Nazianzen[m] makes of that great champion, and universal agent for composing the differences and distractions of the church, St. Basil, that, "pro temporis ratione et hæreticorum principatu," by reason of the prevalency of adversaries and condition of the times, he did, in the controversies concerning the Deity of the Holy Ghost, abstain from some words, which others of an inferior rank did with liberty and boldness use: and that this he did in much wisdom, and upon necessary reasons; because it was not fit for so eminent a person, and one who had such general influence by the quality of his place and greatness of his parts in the welfare of the church, by the envy of words or phrases, to exasperate a countenanced enemy, and to draw upon himself, and, in him, upon the church of God, any inevitable and unnecessary danger. And surely, if the wisdom and moderation of that holy man were, with the same pious affection, generally observed,—that men, when they do earnestly contend for the truth once delivered (which is the duty of every Christian) did not, in heat of argument, load the truth they maintain, with such hard and severe, though (it may be) true expressions,—as beget more obstinacy in the adversary, and (it may be) suspicion in the weak or unresolved looker on; differences amongst men might be more soberly composed, and the truth with more assurance entertained.

Again, We have from hence an encouragement to go on in the ways of Christ, because we go in great and in good company: many we have to suffer with us, many we have to comfort and encourage us. As the people of Israel when they went solemnly up to meet the Lord in Sion, went on from troop to troop[n],—the further they went, the more company they were mixed withal, going to the same purpose; so when the saints go towards Heaven to meet the Lord there, they do not only go unto "an innumerable company of angels, and just men[o]," but they meet with troops in their way, to encourage one another. All the discouragement that Elias[p] had, was, that he was alone: but we have no

[l] Acts xix. 30, 31. [m] *Gregor. Nazian.* Orat. 20. [n] Psalm lxxxiv. 7.
[o] Heb. xii. 22, 23. [p] 1 Kings xix. 14.

such plea for our unwillingness to profess the truth and power of religion now. We are not like a lamb in a wide place, without comfort or company; but we are sure to have an excellent guard or convoy unto Christ's kingdom. And this use the apostle makes of the multitudes of believers, that we should, by so great "a cloud of witnesses," be the more encouraged in our patient running of that race, which is set before us [q].

Lastly, It should teach us, to love the multitudes, the assemblies, and the communion of the saints; to speak often to one another, to encourage and strengthen one another, nor to forsake the assembling of ourselves together, as the manner of some is; to concur in mutual desires, to conspire in the same holy thoughts and affections; to be of one heart, of one soul, of one judgement; to walk by one and the same rule, to besiege Heaven with armies of united prayers; to be mutually serviceable to the city of God, and to one another as fellow-members. Therefore hath the Lord given unto men several gifts, and to no one man all; that thereby we might be enabled to, and induced to work together unto one end, and by love to unite our several graces, for the edification of the body of Christ [r].

Now, for the manner of producing or procuring these multitudes, it is set forth unto us in two metaphors. *A womb*, and *dew of the morning*. Now the birth or dew is, first, 'generatio cœlestis.' That which is exhaled, is an earthly vapour, but the heavenly operation changeth it into dew: no art of man is able to do it. It is also undiscerned and secret: when it is fallen, you may see it, but how it is made, you cannot see. Lastly, it is a sudden birth; in a night or morning, it is both begotten, conceived, and brought forth. Here then we have four notes;—

First, That all Christ's subjects are withal his children. They are 'born unto him.' Christianity is a birth;—"Except a man be *born* again, he cannot see the kingdom of God [s]." There is a father: Christ our father by generation; "Behold, I and the children whom thou hast given me [t]:" as we are his brethren by adoption; "He is not ashamed to call us brethren [u]."—There is a mother; "Jerusalem, which

[q] Heb. xii. 1. [r] Eph. iv. 11, 13. [s] John iii. 3. [t] Isai. viii. 18. [u] Heb. ii. 12, 13.

is the mother of us all [x]." And there are subordinate instruments, both of one and other, the holy apostles, evangelists, doctors, and pastors, who therefore are sometimes called "fathers begetting us [z];"—"In Christ Jesus I have begotten you through the gospel:"—and sometimes mothers bearing, and bringing forth; "Of whom I travel in birth again, until Christ be formed in you [a]." There is a 'holy seed,' out of which these children of Christ are formed; namely, the 'word of God [b],' which liveth and abideth for ever. For the heart of a man, new born unto Christ, cometh from the Word, as a paper from the press, or as a garment from a perfume, transformed into that quality of spiritualness and holiness which is in the Word. There is a vis πλαστική, or 'formative virtue,' which is the energy and concurrence of the Spirit of grace with the Word. For the truth is not obeyed but by the Spirit [c]; "Except a man be born of water and the Spirit,"—water as the seed, and the Spirit as the formative virtue, quickening and actuating that seed,—"he cannot enter into the kingdom of God [d]." There are throes and pains, both in the mother and in the child; much trouble and care, in the ministry of the Word, οὓς πάλιν ὠδίνω; "with whom I travel in pain again [e]:—I ceased not to warn every one, night and day, with tears [f]." As a woman with child, by reason of the fear and danger of miscarriages, doth abridge herself of many liberties, in meats, physic, violent exercise, and the like; so those who travel in birth with the children of Christ, are put to deny themselves many things, and to suffer many things, for the success of their service. "I will eat no flesh while the world standeth, rather than make my brother to offend [g].—I am appointed a preacher and an apostle, a teacher of the Gentiles; for the which cause I also suffer these things [h].—I endure all things for the elect's sakes, that they may obtain the salvation which is in Christ Jesus [i]." And there is pain in the child too: a sinner doth not leave the warmth and pleasure of his former condition without pain; Christ comes not, without shaking, unto the soul. There is a new being

[x] Gal. iv. 26. [y] Isai. li. 18. [z] 1 Cor. iv. 15. Philem. v. 10. [a] Gal. iv. 19. [b] 1 Pet. i. 1, 22. [c] 1 Pet. i. 22. [d] John iii. 5. [e] Gal. iv. 19. [f] Acts xx, 31. [g] 1 Cor. viii. 13. [h] 2 Tim. i. 11, 12. [i] 2 Tim. ii. 10.

or nature[k]; a corruption of our old man, and a formation of the new. "Old things are done away, behold all things are become new[l]:" the same holy nature, the same mind, judgement, will, affection, motions, desires, dispositions, spirit wrought in us which was in him. "He that hath this hope, purifieth himself, even as he is pure[m]; as he is, so are we in this world[n];" patient, as he is patient[o]; holy, as he is holy[p]; humble, as he is humble[q]; compassionate, as he is compassionate[r]; loving, as he is loving[s]; in all things, labouring to show Christ fashioned in our nature, and in our affections. There is a new conversation answerable to our new nature; that as God is good in himself, and doth good in his works[t],—so we both are as Christ was[u], and walk as he walketh[x]. There is new food and appetites thereunto suitable: a desire of the sincere, immediate, untempered, uncorrupted milk[y] of the word, as it comes with all the spirits and life in it, that we may grow thereby. New privileges and relations;—the Son of God, the brethren of Christ, the citizens of Heaven, the household of the saints.—New communion and society; the fellowship of the Father and the Son by the Spirit; fellowship with the holy angels, we have their love, their ministry, their protection; fellowship with the spirits of just men made perfect, by the seeds and beginnings of the same perfection, by the participation of the same spirit of holiness, by expectance of the same glory, and final redemption.

In the mean time, then, we should walk as children of the light[z]—as it is here, as "children of the morning." The day is given us to work in; and therefore in the morning, as soon as we have our day before us, we should endeavour 'to walk honestly[a].' Night-works are commonly works of uncleanness, violence, dishonour; and therefore want a cover of darkness to hide them. Thieves use to come in the night.[b] The eye of the adulterer waiteth for the twilight, saying, No eye shall see me,—and disguiseth himself.[c] In the twilight, in the evening, in the black and dark night, he

[k] Tit. iii. 5. [l] 2 Cor. v. 17. Eph. iv. 22, 23. Rom. xii. 2. [m] 1 John iii. 3. [n] 1 John iv. 17. [o] Heb. xii. 2. [p] 1 Pet. i. 15. [q] John xiii. 14. [r] Col. iii. 13. [s] Ephes. v. 2. [t] Psalm cxix. 68. [u] 1 John iv. 17. [x] 1 John ii. 6. [y] 1 Pet. ii. 2. [z] Eph. v. 8. [a] Rom. xiii. 12. [b] 1 Thess. v. 2. [c] Job xxiv. 15.

goeth to the house of the strange woman.[d] The oppressor diggeth through houses in the dark. For "the morning is to them as the shadow of death[e]."—"They that are drunken, are drunken in the night[f]." Sins are of the nature of some sullen weeds, which will grow no where but in the side of wells, and of dark places. But works of Christianity are neither unclean, nor dishonourable; they are beautiful and royal works, they are exemplary, and therefore public works; they are themselves light ("let your light shine before men"); and therefore they ought to be done in the light.

If we be children, we should express the affections of children[g]. The innocency, humility, and dove-like simplicity of little children; as the sons of God, blameless[h], pure, and without rebuke: "Children in malice[i], though men in understanding."—The appetite of little children; "As new born babes, desire the sincere milk of the Word, that ye may grow thereby[k]." In all impatiency, the breast will pacify a little infant; in all other delights, the breast will entice it and draw it away: even so should the Word and worship of God work upon us in all our distempers, and in all our deviations. Christ was hungry and faint with fasting; it was about the sixth hour, and he had sent his disciple to buy meat; and yet having an occasion to do his Father service, he forgat his food, and refused to eat[l].—The love of children; "He that is begotten, loveth him that did beget him[m]."—with a love of thankfulness; "We love him because he loved us[n];" "I love the Lord, because he hath heard my voice, and my supplication[o]."—with a love of obedience; "Faith worketh by love[p];" "Love is the fulfilling of the law[q];" "If a man love me, he will keep my words[r]." With a love of reverence and awful fear, "A son honoureth his father[s];" "If ye call on the Father," &c. "Pass the time of your sojourning here in fear[t]."—The faith of children: For whom should the child rely on for maintenance and supportance, but the Father? "Take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? For your heavenly

[d] Prov. vii. 9. [e] Job. xxiv. 16, 17. [f] 1 Thes. v. 7. [g] Mark x. 15.
[h] Phil. ii. 15. [i] 1 Cor. xiv. 20. [k] 1 Pet. ii. 2, 3. [l] John iv. 6, 8, 34.
[m] 1 John v. 1. [n] 1 John iv. 19. [o] Psal. cxvi. 1. [p] Gal. v. 6.
[q] Rom. xiii. 10. [r] John xiv. 23. [s] Mal. i. 6. [t] 1 Pet. i. 17.

Father knoweth, that ye have need of all 'these things[u]?" —The hope, assurance, and expectation of children: For as children depend on their parents for present supply, so for portions and provisions for the future; fathers lay up for their children, and God doth for his. There is "an inheritance reserved for us[x]."—Lastly, The prayers and requests of children: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father[y]."

Note, Secondly, The birth of a Christian is a divine and heavenly work. God is both father and mother of the dew: by his power and wisdom, a father; by his providence and indulgence, a mother; 'Progenitor, genitrixque:' therefore he is called in Clemens Alex. "Metripater,"—to note that those casualties, which are in the second agents divided, are eminently and perfectly in him united, as all things are to be resolved into a first unity. "Hath the rain a father, or who hath begotten the drops of dew?" saith Job. "Out of whose womb came the ice? and the hoary frost of Heaven, who hath gendered it?" None but God is the parent of the dew; 'it doth not stay for' nor expect any human concurrence, or causality[z]: such is the call and conversion of a man to Christ; "A heavenly calling[a]," "the operation of God in us[b]," a birth "not of blood, nor of the will of the flesh, nor of the will of man, but of God[c]." "Paul may plant, and Apollos may water, but it is God" that must bless both; nay, it is God who, by them, as his instruments, doth both; "of his own will begat he us[d]." The ministers are 'a savour of Christ[e].' It is not the garment, but the perfume in it, which diffuseth a sweet scent; it is not the labour of the minister, but Christ whom he preacheth, that worketh upon the soul: —"I laboured more abundantly than they all; yet not I, but the grace of God which was with me[f]."

It is not good, therefore, to have the faith of God in respect of persons: the seed of this spiritual generation cannot otherwise be given us, than in earthen vessels, by men of like passions and infirmities with others. Therefore, when pure and good seed is here and there sowed,—to attribute

[u] Matt. vi. 31, 32. [x] 1 Pet. i. 4. [y] Gal. iv. 6. [z] Mic. v. 7. Isa. lv. 10. [a] Heb. iii. 1. [b] Col. ii. 12. [c] John i. 13. iii. 9. [d] Jam. i. 18. [e] 2 Cor. ii. 15. [f] 1 Cor. xv. 10.

any thing to persons, is to derogate from God: where gifts are fewer, parts meaner, probabilities less,—God may, and often doth, give an increase above hope as to Daniel's pulse, that the excellency of the power may be of him, and not of man. Though it be a lame or a leprous hand which soweth the seed, yet the success is no way altered: good seed depends not, in its growth, on the hand that sows it,—but on the earth that covers, and on the heavens that cherish it: so the Word borroweth not its efficacy from any human virtue, but from the heart which ponders, and the Spirit which sanctifies it.

When, then, thou comest unto the Word, come with affections suitable unto it. All earth will not bear all seed; some, wheat; and some, but pulse: there is first required a fitness, before there will be a fruitfulness. Christ had many things to teach, which his disciples at the time could not carry away, because the Comforter [g] was not then sent, who was to lead them into all truth: they who by use have their senses exercised, are fit for strong meat [h]. The truth of the gospel is a heavenly truth: and therefore, it requires a heavenly disposition of heart to prosper it. It is wisdom to those that are perfect; though, to others, foolishness and offence [i]. The only reason why the Word of truth doth not thrive, is, because the heart is not fitted nor prepared unto it. The seed of itself is equal unto all grounds, but it prospers only in the honest and good heart: the rain in itself alike unto all, but of no virtue to the rocks, as to other ground, by reason of their inward hardness and incapacity. The Pharisees had covetous hearts, and they mocked Christ: the philosophers had proud hearts, and they scorned Paul: the Jews had carnal hearts, and they were offended at the gospel: the people in the wilderness had unbelieving hearts, and the Word preached did not profit them. But now a heavenly heart comes with the affections of a scholar, to be taught by God; with the affections of a servant, to be commanded by God; with the affections of a son, to be educated by God; with the affections of a sinner, to be cured by God. It considers, that it is the Lord from Heaven, who speaks in the ministry of the Word to him that is but dust and ashes;

[g] John xvi. 12, 13. [h] Heb. v. 14. [i] 1 Cor. ii. 6.

and therefore he puts his hand on his mouth, dares not reply against God, nor wrestle with the evidence of his holy Spirit, but falleth upon his face, and giveth glory unto God; believes when God promiseth, trembles when God threateneth, obeys when God commandeth, learns when God teacheth, bringeth always meekness and humility of Spirit, ready to open unto the Word, that it may incorporate.

Lastly, From hence we must learn to look unto God in all his ordinances, to expect his arm and Spirit to be therein revealed, to call on, and depend on him for the blessing of it. If a man could, when he enters into God's house, but pour out his heart in these two things; A promise and a prayer;—"Lord, I am now entering into thy presence, to hear thee speak from Heaven unto me, to receive thy rain and spiritual dew [k], which never returneth in vain [l], but ripeneth a harvest either of corn or weeds, of grace or judgement. My heart is prepared, O Lord, my heart is prepared, to learn and to love any of thy words. Thy law is my counsellor, I will be ruled by it; it is my physician, I will be patient under it; it is my schoolmaster, I will be obedient unto it. But who am I that I should promise any service unto thee? and who is thy minister that he should do any good unto me, without thy grace and heavenly call? Be thou therefore pleased to reveal thine own Spirit unto me, and to work in me that which thou requirest of me;"—I say, if a man could come with such sweet preparations of heart unto the Word, and could thus open his soul when this spiritual manna falls down from Heaven, he should find the truth of that which the apostle speaketh, "Ye are not straitened in us," or in our ministry; we come unto you with abundance of grace; but ye are straitened only in your own bowels, in the hardness, unbelief, incapacity, and negligence of your own hearts, which receiveth that in drops, which falleth down in showers.

Note, Thirdly, As it is a divine, so it is a secret and undiscerned birth. "As the wind blows where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; So," saith our Saviour, "is every one that is born of God [m]." The voluntary breathings

[k] Deut. xxxii. 2. Amos vii. 16. [l] Isa. lv. 10. [m] John iii. 8.

and accesses of the Spirit of God unto the soul, whereby he cometh mightily, and, as it were, clotheth a man with power[n] and courage, are of a very secret nature; and notwithstanding the power thereof be so great, yet there is nothing in appearance but a voice[o],—of all other, one of the most empty and vanishing things. As dew falls in small and insensible drops, and as a child is born by slow and undiscerned progresses (as the prophet David saith, "Fearfully and wonderfully am I made[p]"), such is the birth of a Christian unto Christ, by a secret, hidden, and inward call; "Vocatione Altâ," as St. Austin calleth it; by a deep and intimate energy of the Spirit of grace is Christ formed, and the soul organized unto a spiritual being. A man hears a voice, but it is behind him[q], he seeth no man; he feels a blow in that voice[r] which others take no notice of, though externally they hear it too. Therefore it is observable, that the men which were with Paul at his miraculous conversion, are in one place said to "hear a voice[s]," and in another place, "not to have heard the voice" of him that spake unto Paul[t]. They heard only a voice, and so were but astonished; but Paul heard it distinctly as the voice of Christ, and so was converted[u].

Note, Fourthly, As it is a divine and secret, so is it likewise a sudden birth. In natural generations, the more vast the creature, the more slow the production;—an elephant ten years in the womb. In human actions, "magnarum rerum tarda molimina," great works move like great engines, slowly and by leisure to their maturity. But in spiritual generations, children are born unto Christ like dew, which is exhaled, conceived, formed, produced, and all in one night. Paul to-day a wolf, to-morrow a sheep; to-day a persecutor, to-morrow a disciple, and not long after, an apostle of Christ. The nobleman of Samaria[x] could see no possibility of turning a famine into a plenty within one night: neither can the heart of a man, who rightly understands the closeness and intimate radication of sin and guilt

[n] Judg. xiv. 6. vi. 34. [o] Matth. x. 20. 2 Pet. i. 21. [p] Psal. cxxxix. 14. [q] Isa. xxx. 21. [r] Acts ix. 8. [s] Acts ix. 7. [t] Acts xxii. 9. [u] *Glass.* Philolog. Sacr. page 232. [x] 2 Kings vii. 1, 2. *Tarnov.* Exerc. Biblic. Edit. 2. page 84, 85.

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Thus we find Jehoiada the priest married
a, the daughter of king Jehoram[c]. And Aaron,
tribe of Levi, took Elisheba, the daughter of Ammi-
nadab, who was of the tribe of Judah[d]. In which respect I suppose Mary, and Elizabeth the wife of Zachary the priest, are called cousins[e]. In the law, indeed, these two offices were distinct. "Our Lord," saith the apostle, "sprang out of the tribe of Judah, of which tribe Moses spake nothing concerning priesthood[f];" and therefore when king Uzziah encroached on the priest's office, he was smitten with a le-

[a] Poterant Levitæ ex Regia familia ducere, quippe quæ etiam peculiari privilegio hinc est exempta, &c. *Turnov.* Exercit Biblic. page 21, edit. 2.—Communicabant inter se regia tribus ac sacerdotalis, propterea quod Christus Dominus secundum humanitatem Rex futurus erat et Sacerdos. *Theodoret.* in Num. qu. 52. Αἱ δύο φυλαὶ συνῆπτοντο μόναι πρὸς ἀλλήλας, ἥτε βασιλικὴ τῇ ἱερατικῇ, καὶ ἡ ἱερατικὴ τῇ βασιλικῇ. *Epiphan.* contra Antidicomarionitas Hæres. 78. Νόμος δὲ ἦν μὴ μητρεύεσθαι φυλὴν ἐξ ἑτέρης φυλῆς. *Damascen.* de Orthodoxa fide, lib. 4. c. 15. But notwithstanding these authorities, upon more deliberate consideration of this matter, I conceive myself to have been herein mistaken; and am rather persuaded that marriages were lawful between several tribes, save only in the case when daughters did inherit, to avoid confusion of possessions amongst the tribes. Judg. xxi. 1. *Aug.* quæst. 47. in Judic. Joseph. Antiq. lib. 4. cap. 7.—*Philo Judæus* de Monarchia. lib. 2.—*Luc. Brugens.* in Matth. i. 16. [b] Numb. xxxvi. 7. [c] 2 Chron. xxii. 11. [d] Exod. vi. 23. Numb. i. 7. [e] Luke i. 36. [f] Heb. vii. 14.

in the soul, conceive it possible to remove either in a sudden change; yet such is the birth of men unto Christ, "Before she travailed, she brought forth: before her pain came, she was delivered of a man-child:" the earth bringeth forth in one day, and a nation is born at once: it is spoken of Jerusalem, the mother of us all.[y]

[y] Isai. lxvi. 7, 8.

VERSE IV.

The Lord hath sworn, and will not repent; Thou art a Priest for ever, after the order of Melchizedek.

From the regal office of Christ, and the administration thereof, by the sceptre of his Word and Spirit, to the conquering of willing people unto himself,—the prophet now passeth to his sacerdotal office; the vigour and merit whereof is, by the two former, applied unto the church. Therefore [a] we may observe, that though the tribes were interdicted confusion with one another in their marriages [b], yet the regal and Levitical tribes might interchange and mingle bloods; to intimate (as I conceive) that the Messiah, with relation unto whose lineage that confusion was avoided, was to be both a king and a priest. Thus we find Jehoiada the priest married Jehoshabeath, the daughter of king Jehoram [c]. And Aaron, of the tribe of Levi, took Elisheba, the daughter of Amminadab, who was of the tribe of Judah [d]. In which respect I suppose Mary, and Elizabeth the wife of Zachary the priest, are called cousins [e]. In the law, indeed, these two offices were distinct. "Our Lord," saith the apostle, "sprang out of the tribe of Judah, of which tribe Moses spake nothing concerning priesthood [f];" and therefore when king Uzziah encroached on the priest's office, he was smitten with a le-

[a] Poterant Levitæ ex Regia familia ducere, quippe quæ etiam peculiari privilegio hinc est exempta, &c. *Tarnov.* Exercit Biblic. page 21, edit. 2.—Communicabant inter se regia tribus ac sacerdotalis, propterea quod Christus Dominus secundum humanitatem Rex futurus erat et Sacerdos. *Theodoret.* in Num. qu. 52. *Αἱ δύο φυλαὶ συνήπτοντο μόναι πρὸς ἀλλήλας, ἥτε βασιλικὴ τῇ ἱερατικῇ, καὶ ἡ ἱερατικὴ τῇ βασιλικῇ.* *Epiphan.* contra Antidiconarionitas Hæres. 78. *Νόμος δὲ ἦν μὴ μνηστεύεσθαι φυλὴν ἐξ ἑτέρης φυλῆς.* *Damascen.* de Orthodoxa fide, lib. 4. c. 15. But notwithstanding these authorities, upon more deliberate consideration of this matter, I conceive myself to have been herein mistaken; and am rather persuaded that marriages were lawful between several tribes, save only in the case when daughters did inherit, to avoid confusion of possessions amongst the tribes. Judg. xxi. 1. *Aug.* quæst. 47. in Judic. Joseph. Antiq. lib. 4. cap. 7.—*Philo Judæus* de Monarchia. lib. 2.—*Luc. Brugens.* in Matth. i. 16. [b] Numb. xxxvi. 7. [c] 2 Chron. xxii. 11. [d] Exod. vi. 23. Numb. i. 7. [e] Luke i. 36. [f] Heb. vii. 14.

prosy [g]. But amongst the Gentiles (amongst whom Melchizedek is thought to have been a priest [h]) it was usual for the same person to have been both king and priest [i].

The words contain the doctrine of Christ's priesthood, the quality of it, eternal: the order, not of Aaron, but of Melchizedek: the foundation of both, God's immutable decree and counsel: he cannot repent of it, because he hath confirmed it by an oath. I shall handle the words in the order as they lie.

"*The Lord hath sworn:*" Here are two things to be enquired: First, How God is said to swear? Secondly, Why he swears in this particular case of Christ's priesthood? The former of these the apostle resolves in one word ἐμεσίτευσεν ὅρκῳ [k], 'He interposed in or by an oath,' namely, himself: for that is to be supplied out of the thirteenth verse, where it is said, that "he sware by himself." So elsewhere it is said, that "he sware by the excellency of Jacob," that is, by himself [l]. "By myself have I sworn, saith the Lord, that in blessing I will bless thee [m]." The meaning is, that God should deny himself (which he cannot do [n]), and should cease to be God, if the word which he hath sworn, should not come to pass. So that usual form, "as I live," is to be understood,—Let me not be esteemed a living God, if my word come not to pass. So elsewhere the Lord interposeth his holiness, "I have sworn by my holiness, that I will not lie unto David [o];" as impossible for him to break his word as to be unholy.

For the second question, Why God swears in this particular? I answer: First, and principally, to show, τῆς βουλῆς αὐτοῦ ἀμετάθετον [p], The immutable and irreversible certainty of what he speaks [q]. "I have sworn by myself;" the Word is gone out of my mouth, "and it shall not return [r]," &c. Thus we find God confirming the unmovableness of his covenant by 'an oath [s].' When the Lord doth only say a thing (though

g 2 Chron. xxvi. 18, 21. h Sacerdos Ecclesiæ habentis præputium. *Hieron.* To. 3. lib. Quæst. Heb. in Genes.—Verisimile est illum esse ex illis gentibus, quæ Palestinam incolebant. *Theodoret.* Quest. 63. in Genes. i Vid. *Casaub.* in Sueton. August. cap. 31.—Rex Anius, Rex idem hominum Phœbique Sacerdos. *Virgil.* Æneid. lib. 3. k Heb. vi. 17. l Amos viii. 7. vi. 8. m Gen. xxii. 16. n 2 Tim. ii. 13. o Psalm lxxxix. 35. p Τὸν ὅρκον δὲ πολλαχοῦ καὶ τὴν ἀμετάθετον περὶ ἑκάστου πράγματος ἀναβεβαίωσιν ὀνομάζει, ὥστε ὀμοσε Κύριος καὶ οὐ μεταμεληθήσεται, ὅτι ἀτρέπτοις καὶ ἀκινήτοις δόγμασι τὴν τῆς ἐπαγγελίας χάριν τῷ Δαβὶδ ἐβεβαίωσεν. q Heb. vi. 17. r Isai. xlv. 23. s Isai. liv. 9, 10. Psalm lxxxix, 34, 35.

his word be as certain in itself as his oath, for it is as impossible for him to lie as to forswear himself), yet there is an implicit kind of reservation for the altering, revoking, or reversing that word by some subsequent declarations. As, in the covenant and priesthood of Aaron, though God made it for a perpetual ordinance, yet there was, after, a change of it, for the weakness and unprofitableness thereof. So when the Lord sent Jonah to preach destruction unto Nineveh within forty days, though the denunciation came not to pass, yet was it not any false message, because it was made reversible upon an implicit condition; which condition the Lord is pleased sometimes in mercy to conceal, that men may be the sooner frighted out of their security, upon the apprehension of so approaching a danger. "At what time, saith the Lord, I shall speak concerning a nation, and concerning a kingdom, to pluck up, and pull down, and destroy: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them[t]." But when the Lord swears any absolute act, or promise of his own (for the revocation whereof there can no other ground 'de novo' arise, than was extant at the time of making it, and yet was no bar or hindrance unto it, namely, the sin of man), he then, by that oath, seals and assures the immutability thereof to those that rely upon it.

Secondly, It is to commend the excellency and pre-eminence of that above other things, which hath this great seal of Heaven, the oath of God, to confirm and establish it. "Inasmuch," saith the apostle, "as not without an oath he was made priest, by so much was he made a surety of a better testament[u];" and this is a consequent of the former: for by how much the more abiding, by so much the more glorious is the ministry of the gospel. "If that which is done away, were glorious, much more that which remaineth, is glorious[x]." The more solemn and sacred the institution was, the more excellent is the priesthood. Now this oath was that seal of God, by which he designed and set apart his Son for that great office, in a more solemn manner of ordination, than was to others usual. "Him hath God the Father

[t] Jerem. xviii. 7, 8, [u] Heb. vi. 20, 22. [x] 2 Cor. iii. 11.

sealed [y]." It was but "He h
Gods;" but it is, "He hath
Thirdly, It is to commend G
will [z], for the establishing o
and assurance. He therefor
oath, "That by two immutabl
for God to lie, we might hav
fled for refuge to lay hold
us [b]." An oath, even among
versy,' the determination a
how much more, when he
covenant, should the hearts
hold thereon without doubt
the saints, in the Scripture
God, for establishing their h
"Thou wilt perform the tr
Abraham, which thou hast s
of old [c]." "Thy bow was m
oaths of the tribes, even th
make it appear to thine enem
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church's comfort and stabili
serve to have God abrogate
but he is mindful of the oat
was wickedness enough in
another flood after that of N
it, did remain after it was re
him to his mercy [e]. The me
this:—The Lord, to show the
unchangeableness of Christ's
above the priesthood of Aar

[y] John vi. 27. [z] John x. 34, 3
quod etiam humano more sub dejer
aggredi et custodire debemus, ut in
fructu quoque ejus et emolumento
pœnitent. cap. 4.—Quid est Dei veri v
et infidelium quædam increpatio? Aug
vi. 17, 18. [c] Micah vii. 20.
[d] Gen vi 12, 13. viii. 21 [e] Isai. l

the saints may there-hence receive, hath sealed it by an oath: so that he is a priest by a decree, which cannot be removed.

It notes unto us, the solemn call of Christ unto the office of *priesthood*, as before of King, verse 1. He did not usurp this honour to himself, as Nadab and Abihu did, when, of their own heads, they offered strange fire unto the Lord; nor encroach upon it, as Uzziah; but he was ordained and begotten, and called of God thereunto, after the order of Melchizedek[h]. "He was sanctified and sent, and had a commandment, and a work set him to do[i]." In which respect, he was called 'a servant' or a chosen officer, formed for a special employment[k]. Here then is the consent of the whole Trinity unto Christ's priesthood: First, The Father's consent in his act of ordination; for "him hath God the Father sealed[l]." "Thou art my Son, this day have I begotten thee[m]." Secondly, The Son's, by voluntary susception and vadimony for mankind: for he was the 'surety of the covenant[n].' The apostle joineth these two together[o]. "Lo, I come to do thy will, O God:" there was God's will, and Christ's submission thereunto, in which regard he is said to 'sanctify' himself[p]. There was a covenant between God and Christ; Christ was to undertake an office of service and obedience for men, to suffer himself a sacrifice for sin[q], to be made of a woman under the law, &c. And for this God was to prolong his days, to give him a seed, and a generation that could not be numbered,—a kingdom which cannot be bounded,—a portion with the great, and a spoil with the strong,—a name above every name,—to set a joy and a glory before him, after he should have finished his work[r], &c.—Thirdly, Here is the consent of the Holy Ghost, which did hereunto anoint him, which came along with him, which formed him in the womb of the virgin, and descended upon him in his solemn susception of this office in John's baptism; by which Spirit he was consecrated, warranted, and enabled unto this great function[s].

[h] Heb. v. 5, 10. [i] John x. 18, 36, 37. [k] Isai. xlii. 1, xlix. 5. liii. 11. Phil. ii. 7. [l] John vi. 27. [m] Heb. v. 5, 6. [n] Heb. viii. 22. [o] Heb. x. 9, 10. [p] John xvii. 19. [q] Isai. liii. 1, 10, 11, 12. [r] Psalm ii. 7, 8. Phil. ii. 7, 9. John xvii. 2, 4. 5. Heb. ii. 8, 9. xii. 2. [s] Isai. lxi. 1. xlii. 1. Matth. iii. 16, 17. Heb. i. 9.

If, then, God call Christ unto hi
oath, and make him surety of a bett
take the more especial notice there
he must be heard. The more ex
more earnest heed should be given
we escape," saith the apostle, "
σωτηρίας, so great salvation," so sure

This is the only rock, on whicl
any trouble, doubt, or fear of spiri
or strength, that holds us up from r
by which Christ is made a priest
uttermost, all, that come unto Goc
his company were in a great tem
should be saved, was taken away[u]
be of good cheer, because there
any man's life amongst them: anc
God's promise, which he believed
with us; we are encompassed abo
enemies too hard, and with sins too
and doubtings, that we shall lose
in such tempests of spirit, be chee
anchor upon God's covenant which i
by learning to hope above hope[y]; t
we are weak in ourselves; to be f
are fearful in ourselves; to be ste
stagger in ourselves? In the midst o
own corruptions, to find a sufficie
answer and to ward off all[z];—to ca
and to fly to the hope that is set b
fuge and sanctuary of a pursued sou
to stand by ourselves[a]. It is a very
hath a distinct view of his filthines
sin, not to give over himself and h
things. It is nothing but ignorance
make men presume of the pardon of
we must consider God's oath and cc
First, Not to reject them for their
been forsaken, nor Judah of his Go
filled with sin against the Holy One

[t] Heb. ii. 1, 3. [u] Acts xxvii. 20. [x] A
[y] 2 Cor xii. 10. [a] Isai. lvi. 6. Heb. vi. 18.

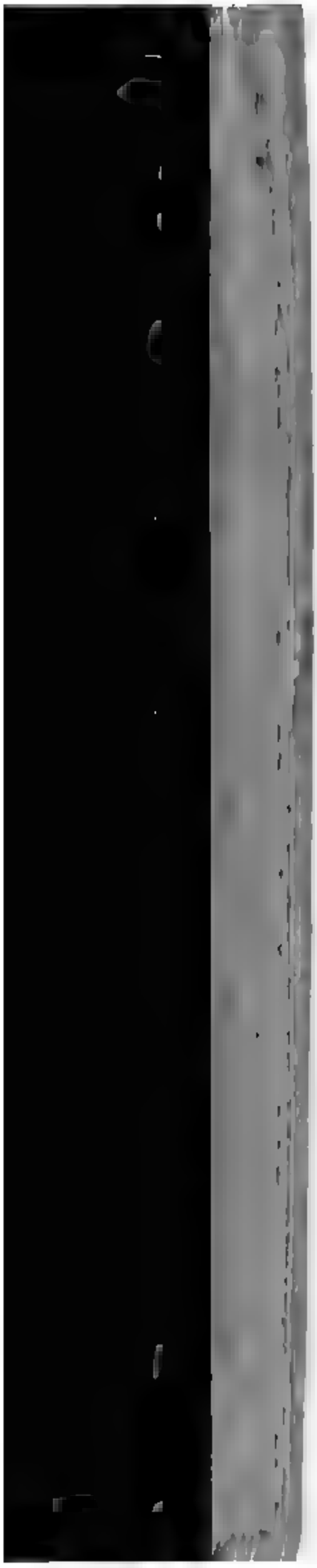
ple are bent unto backsliding," &c. "and yet I will not execute the fierceness of mine anger;"—"I will not return to destroy Ephraim, for I am God, and not man[c]," &c.

Secondly, Not always to suffer them to lie under sin, but in due time 'to heal their backslidings[d].' He will not only remove our transgressions from himself, but he will remove them from us too, and that so far, as that it shall be as possible for the East and West to meet together, as for a man and his sin[e]. Though we made him to serve with our sins, and wearied him with our iniquities, yet "He will not remember against us our sins past[f];" "neither will he see against us the sins which remain[g]." Those, he will forgive,—and these, he will subdue; and all this, because of his "truth unto Jacob, and his mercy unto Abraham, which he sware unto our fathers from the days of old[h]." He hath given us ground for both our feet to stand upon, and holdfast for both our hands to cleave unto: a promise, and an oath; that, by two immutable things, we might have strong consolation[i]. So the apostle saith, that "All the promises of God in Christ are Yea and Amen[k]" *yea*, to note their truth,—and *amen*, to note their certainty and stability,—being confirmed by the oath of Christ. For so that word may be conceived, either as an oath[k], or at least as a very strong and confident affirmation[l], which is equivalent unto an oath[m]; except haply we will understand *ναὶ* and *Ἀμὴν* to be the same thing expressed in several tongues; as "Abba Pater" in other places; thereby noting not only the stability, but the universality, of God's promises.

Many things there are in this call of Christ unto his office, to confirm this consolation, and upon which the troubled soul may cast anchor.

First, From the Father he hath received a command and call unto this service, and so as a servant he hath fidelity: for God chooseth none but faithful servants. He was an

[c] Hosea xi. 7, 9. [d] Hosea xiv. 4. [e] Psal. ciii. 12. [f] Isai. xliii. 25. [g] Numb. xxiii. 11. [h] Micah vii. 18, 19, 20. [i] Heb. vi. 18. [k] Quodammodo, si dici fas est, juratio ejus est 'Amen, Amen, dico vobis.' *Aug.* Tract. 41. in Johan. [l] Confirmationis verbum. *Ambros.* in Psal. xl. *Εἰσί τινες λόγοι σχήματα μὲν ὅρκων ἔχοντες, οὐχ ὅρκοι δὲ αὐτοὶ, ἀλλὰ βεβαίωσις πρὸς τοὺς ἀκούοντας. Basil Mag.* in Psal. xiv.—Vid. *Nicol. Fullerri* Miscellan. lib '. cap. 2. [m] 2 Cor. i. 20.



apostle and high priest sent to prea
the wrath of God, and he was "fait
ed him, as Moses was[n]." And if
trust him, for he will do the work
"Faithful is he that calleth you, w

Secondly, From himself there is
whereby he gives himself for his c
own life[p]. For being of himself e
could not be by him commanded
to any service, without a voluntar
decree; emptying himself and taki
servant; making himself less than
sort, for a while, lower than the
be commanded. So that besides
servant, here is his especial mercy
the decree, whereby he was ordain
not only a 'faithful,' but a 'merci
reconciliation for the sins of men
by his fidelity as a servant, and by
same tender compassion with him
to help another out of mercy; and
effect his own desires, for want of

Thirdly, By the unction of the ho
from the Father and himself, he is
the Father[s],' and to 'sanctify hi
power and authority from his Fat
likewise within himself[t]. That S
charge of this office, he brought
unto all purposes of that service, in
of power[y]," whereby he is enabl
comers[z]; so that unto his fidelity
ability likewise.

Fourthly, As he received an of
received a promise from his Father
encourage him in this service. An
First, The promise of a great seed,
of his office, he should gather unt

[n] Heb. iii. 11, 2. [o] 1 Thes. v. 24.
x. 11. [q] John xiv. 28.—*August.* de Trin
ii. 17. [r] John x. 36. [s] John xvii. 19.
xvii. 2. [t] John x. 18. [y] 2 Tim. i. 7.

conquest over all his enemies. God conferred this honour upon him, to be the king of a mighty people, whom he should save and sanctify to himself.—They "were given unto him [a];" so that unto his fidelity, mercy, and power, here is farther added a propriety to the thing which he saves: and who would not use all fidelity in his own business, all mercy towards his own seed, all the power he hath to deliver his own house from the fire? And Christ was faithful, "as a son over his own house, whose house are we [b]." Secondly, There was the promise of 'a great glory and crown,' which the nature he had assumed, should, in his person, receive after the fulfilling of his service. After he had been a little while lower than the angels, he was to be "crowned with glory and honour [c];" and therefore we may be sure, that he hath fulfilled all righteousness, and done for his church all which he was to do upon the earth, "because he is gone, and we see him no more:" for his sufferings were to go before, and his glory to follow [d]. This is the apostle's argument, why we are not in our sins, but delivered from them, Because Christ is risen [e]: "Who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God, who also maketh intercession for us [f]." And it is his argument again, why we ought to hold fast our profession, and to come boldly to the throne of grace for help in time of need,—because we have a great High-priest, that is passed into the Heavens [g].

Fifthly, As he had a promise from the Father to encourage him, so he had a nature from us, to incline him unto the execution of his office. He was made of a woman; made like unto us in all things, sin only excepted; tempted and afflicted as we are: and so there are two things, which the heart of a believer may rest upon in him, in any discomforts. First, His sympathy; for besides his essential mercy, as he is God, there was in him a mercy, which he learned by being like unto us. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and a faithful High-priest [h]." Such was his compassion towards the hunger of the multitude [i], because he himself knew what

[a] Psal. ii. 8. John xvii. 6. [b] Heb. iii. 6. [c] Heb. ii. 7. [d] 1 Pet. i. 11. [e] 1 Cor. xv. 17. [f] Rom. viii. 34. [g] Heb. iv. 14, 15, 16. [h] Heb. ii. 17. [i] Matt. xv. 32.

hunger was[k]; and such was his
sorrows of Mary and Martha[l], be
quainted with grief[m]; and such was
Peter in that state of desertion whe
himself knew what it was to be
the apostle's assurance, that we shal
to help in time of need; "Because
infirmities, and was tempted as w
consanguinity;—"He is not ashan
be is our goel or kinsman, and ther

"*And will not repent.*" Many
which he hath revoked, as the dest
death of Hezekiah, and the like;
condition, fit in the particular cas
the varieties of that, God might be
or to repent.[r] God is ever most
ways, counsels, and purposes; they
can fall out to make God more wi
provident, more powerful than he
fore, nothing can make him truly
repent of his former actions or res
him "no variableness nor shadow o
a man that he should repent:—I
Only in mercy unto our weakness[t],
the manner of human expressions,
fastness of his own working, whic
nor difference from the contingen
He speaketh according to our capa
cording to his own counsel; so tha
pent, when that which is once willed
counsel of the same will, causeth
changing his own counsel[u], but on
the things, that the same thing, for

[k] Matt. iv. 2. [l] John xi. 33, 35. [m]
[n] Matt. xxvii. 46. [p] Heb. iv. 15, 16.
[q] Jer. xviii. 7, 8. xxvi. 13, 19. [s] Jam. i.
[t] Humanæ capacitati aptiora quam Divinæ sublim
Simplicia, lib. 2. qu. 2. vid. de Civ. Dei, lib. 14.
cont. Marc. lib. 2. cap. 16. [u] Ubi legitur quod
significatur, immutabili manente præsentia di
cap. 7. et lib. 22. cap. 1, 2.—*Just. Martyr.* Quæ

shall be,—and then shall cease. As when a rope is fixed to either side of a river, by the same, without any manner of change or alteration in it, I draw the boat wherein I am, backward or forward: so the same will and counsel of God stands constant and unmoved in the several mutations of those things, which are wrought or removed by it.

Now then, when not only the counsel of God is immutable in itself, but also he hath ordained some law, covenant, or office, which he will have for ever to endure, without either natural expiration, or external abolishment, then is God said 'not to repent.' To apply this to the present business: The apostle, speaking of a new covenant which is established upon this new priesthood of Christ (for the priesthoods and the laws go both together; the one being changed, there is made, of necessity, a change of the other [m]), maketh the introducing of this new covenant, which is founded upon the oath of God, to make the preceding covenant old and transitory: "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away [n]." And he saith peremptorily, that it was therefore disannulled, because of "the weakness and unprofitableness thereof [o]," and this he affirmeth even of the moral law;—that law, the righteousness whereof was to be fulfilled in us by the Spirit of Christ, namely, in sincerity and in love, which is the bond of perfection, and the fulfilling of the law [p]. For the full understanding, then, and applying the words to the priesthood of Christ, and the law of grace, or the second covenant thereupon grounded, it will be needful to resolve these two questions:—First, whether God hath repented him of the law, which was the rule and measure of the covenant of works? Secondly, upon what reasons or grounds the immutability of the second covenant or law of grace standeth?

For the first of these, the Psalmist telleth us, that "The commandments of God are sure, and that they stand fast for ever, and ever [q]. And we may note, that the same form of speech, which the Lord useth to show the stability of the new covenant,—"The mountains shall depart, and the hills

[m] Heb. vii. 12. [n] Heb. viii. 13. [o] Heb. vii. 18. [p] Rom. viii. 3, 4. [q] Psal. cxi. 7, 8.

be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee[r],"—the same kind of form doth our Saviour use to express the stability of the law;—"It is easier for Heaven and earth to pass, than for one tittle of the law to fail[s]." Now the law hath a twofold obligation; the one principal, which is to obedience, whereunto is annexed a promise of righteousness or justification: the other, secondary and conditional, which is unto malediction, upon supposal of disobedience. For "cursed is every one, which continueth not in all things which are written in the book of the law, to do them[t]." Now if no tittle of the law must fail, then neither of these two must fail, but be both fulfilled; and then it should seem, that the first covenant is not removed notwithstanding the weakness thereof.

For resolving hereof[u], we must note, that, in point of validity or invalidity, there can but five things be said of the law: for, first, either it must be obeyed; and that it is not, "For all have sinned, and come short of the glory of God[x]." Or, secondly, it must be executed upon men, and the curse or penalty thereof inflicted; and that it is not neither, "For there is no condemnation to them that are in Christ[y]." Or, thirdly, it must be abrogated, or extinguished; and that it is not neither, for "Heaven and earth must sooner pass away." If there were no law, there would be no sin; for sin is the transgression of the law: and if there were no law, there would be no judgement; for the world must be judged by the law. Or, fourthly, it must be moderated and favourably interpreted by rules of equity, to abate the rigour and severity thereof; and that cannot be neither, for it is inflexible, no jot nor tittle of it must be abated. Or, lastly, the law itself remaining, the obligation thereof notwithstanding, must, towards such or such persons, be so far forth dispensed withal, as that a surety shall be admitted (upon a concurrence of all their wills, who are therein interested; God willing to allow, Christ willing to perform, and man willing to enjoy:) both to do all the duties, and to suf-

[r] Isai. liv. 10. [s] Luke xvi. 17. [t] Gal. iii. 10. [u] Vid. *Grotii* defens. fidei Cathol. de satisfactione Christi, cap. 3. [x] Rom. iii. 23. [y] Rom. viii. 1.

fer all the curses of the law in the behalf of that person, who, in rigour, should himself have done and suffered all. So then neither the law, nor any jot or tittle thereof is abrogated, in regard of the obligations therein contained; but they are all reconciled in Christ with the second covenant. Yet notwithstanding to the purpose of a covenant, or rule of righteousness between us and God, so he hath repented of it, and removed that office or relation from it, that righteousness should come to us thereby, by reason of the weakness and unprofitableness which is in it to that purpose by the sin of man; yet thus much the law hath to do with justification, that the fulfilling of the whole law is thereunto ever some way or other pre-supposed. Only in the first covenant, we were to do in our own persons; in the second, Christ is appointed and allowed to do it for us. He fulfilled all the obligations of the law; the duties thereof by active obedience in his life, and the curses thereof by passive obedience in his death. Now then we, by faith, becoming one with Christ, the grace of God doth number us up in the same mass and sum with him, and so imputeth and accounteth that ours which was done by him. There is no righteousness but doth originally refer and bear proportion to the law of God; and yet we are not justified by the law, but by grace; because it is the favour of God, contrary to the rigour and exaction of the law, which alloweth the righteousness of the law, by one fulfilled, to be unto another accounted. A man is denominated righteous, as a wall may be esteemed red or green. Now that comes to pass two manners of ways; either by the colour inherent and belonging unto the wall itself, or by the same colour in some diaphanous transparent body; as glass, which, by the beam of the sun shining on the wall, doth externally affect the same, as if it were its own, and covers that true inherent colour which it hath of itself. In like manner, by the strict covenant of the law, we ought to be righteous from a righteousness inherent in, and performed by, ourselves: but in the new covenant of grace, we are righteous by the righteousness of Christ, which shineth upon us, and presenteth us in his colour unto the sight of his Father. Here, in both covenants, the righteousness from whence the denomination

groweth, is the same; namely the satisfying of the demands of the whole law; but the manner of our right and propriety thereunto is much varied. In the one, we have right unto it by law, because we have done it ourselves: in the other, we have right unto it only by grace and favour, because another man's doing of it is bestowed upon us, and accounted ours. And this is that gracious covenant, of which the Lord here saith, "*I have sworn and will not repent.*"

For resolving of the second question, upon what reasons the immutability of the covenant of grace standeth, we must note, That as things are of several sorts, so accordingly they may be mutable or immutable several ways. Some things are absolutely immutable, out of the nature of the thing itself; and that is, when the abrogation or alteration of the thing would unavoidably infer some prodigious consequences and notorious pravity with it, as certain dishonour to God, and confusion upon other things. As if we should conceive a man free from worshipping, reverencing, acknowledging, loving, or trusting in God; herein the creature would be unsubordinated to the Creator, which would infer desperate pravity and disorder, and God should be robbed of his essential honour, which he can no more part from than cease to be God. But now it is repugnant to the nature of an entire covenant, to be in this manner immutable. For, in a covenant, there is a mutual stipulation and consent between God and man; and after performance of man's duty, God maketh promise of bestowing a reward. Now there can be no binding necessity in God to confer, nor absolute power in man to challenge any good from God, who doth, freely and by no necessity, good unto his creatures.

Secondly, Some things are merely 'juris positivi,' not of any intrinsecal necessity, resulting out of the condition of their nature, such as are free either to be or not to be of themselves, or, when they are, free to continue or to cease; not in themselves determined unto any condition of being invariably belonging unto their nature. And such are all covenants: for God might have dealt with men, as with lapsed angels, never have entered anew into covenant with them: he might have reserved unto himself a power of revocation and calling in his patent, shutting up his office of mercy again. How

then comes it, that this covenant is immutable, and Christ's priesthood of everlasting and unchangeable vigour to all ages and generations of men? That there shall never be erected, in the church, any other form of God's worship, or any other instruments of man's salvation, than those which we now enjoy? The apostle groundeth it upon two reasons[z]: The promise and the oath of God. First, The promise putteth a right in the creature, which he had not before, and that promise determineth the will of God to the being; and leaveth not it indifferent to the being or not being of the covenant. For it is the foundation of a just claim, which we, by faith, may make upon the fidelity, justice, and power of God, to make it good. "He is faithful and just to forgive us our sins[a];" "The righteous God shall give unto me a crown of righteousness[b]:" righteousness and justice, as well as mercy, is the ground of forgiveness of sin, and salvation, not in relation or respect to merit in us, but to promise in God. Only mercy it was which moved him to promise; and having promised, only truth, and fidelity, and righteousness, bindeth him to perform. As impossible it is for God to break any promise, and to lie unto David, as it is to be an unholy God, or to deny himself[c]. Secondly, The oath of God; for that pawns his own being, life, power, truth, holiness, to make good that which he hath so ratified; and upon these two, doth the immutability of the second covenant, and of Christ's priesthood depend.

Here then we see, upon what ground all our comfort and assurance subsisteth; not upon any strength, power, liberty, or inherent grace already received, which we of ourselves are every day apt to waste, and be cheated of by Satan and the world; but upon God's unchangeable mercy and covenant. This was all David's salvation and desire, all that his heart rested upon,—that though his house were not so with God, that is, did fail much of that beauty and purity, which therein God required, and therefore did deserve to be cast off,—yet God had made with him an everlasting covenant, "ordered in all things and sure[d]." When the conscience is afflicted with the sense of sin, with the fear of its own slip-

[z] Heb. vi. 17, 18. [a] 1 John i. 9. [b] 2 Tim. iv. 8. [c] Psal. lxxxix. 35. 2 Tim. ii. 13. 1 Thes. v. 24. [d] 2 Sam. xxiii. 5.

periness and unsteadfastness in God's covenant, this is all it hath to support it, "That God is one[e];" that Christ is "the same yesterday, and to-day, and for ever[f];" that he is where he ever was, "ready to meet those that return[g]." If I should do to men, as I have done to God, they would despise, forsake, revenge themselves on me; I should never receive grace nor favour again. But God is not as man[h]: the whole cause of his compassion is in and from himself; and therefore he doth not take the advantage of our failings and exasperations, to alter the course of his dealing towards us[i]. Though we fail every day, yet his compassions fail not; and therefore from his immutable mercy it is, that we are not consumed.[k] His blessing of an adopted people is an irreversible thing, because he is God and not man; and therefore cannot repent, nor call in the promise which he hath made; for which purpose "He doth not behold iniquity in Jacob, nor perverseness in Israel[l]." If the sun should be always immovably fixed in one place, as it was a little while in Joshua's time, at the destruction of the kings[m]; though I might shut out the light of the sun from me, yet as soon as I remove the curtain, the sun is still where it was, ready to be found, and to shine upon me. The case were lamentable with us, if, so often as man provokes God's justice, he should presently revoke his mercy; if the issue of our salvation should depend upon the frailty and mutability of our own nature, and our life should be in our own keeping. If the pure angels of Heaven fell from their created condition, to be most black and hideous adversaries of the God that made them; if Adam stood not firm with all that stock of strength and integrity of will, which he had in Paradise; how can I, who have so many lusts within, so many enemies without, such armies of fears and temptations round about me, be able to resist and stand? Grace inherent is as mutable in me, as it was in Adam; Satan as malicious and impetuous against me, as against Adam; propensions to sin, and falling away, strong in me, which were none in Adam; snares so many, weaknesses more; enemies as many, temptations more. From the grace which is deposited in mine own

[e] Gal. iii. 19. [f] Heb. xiii. 8. [g] Isai. lxiv. 5. Luke xv. 20. [h] Hos. xi. 9. [i] Psal. ciii 8, 14. [k] Lam. iii. 22. Mal. iii. 6. [l] Numb. xxiii. 19, 20, 21. [m] Josh. x. 12, 13.

keeping, I cannot but depart daily, if the Lord should leave me in the hand of mine own counsel: even as water, though it could be made as hot as fire, yet being left unto itself, will quickly reduce and work itself to its own original coldness again. We have grace abiding in our hearts, as we have light in our houses, always by emanation, effusion, and supportance from the Sun of Righteousness which shines upon us. Therefore this is all the comfort which a man hath remaining, that though I am wanting to myself, and do often turn from God, yet he is not wanting to me, nor returns from me; for "the gifts and calling of God are without repentance[n]." The heart of the best man is like the wheels in Ezekiel's vision[o]; as mutable, and movable several ways as wheels; as perplexed, hindered, and distracted in itself, as cross wheels in one another; grace swaying one way, and flesh another;—who can expect stability in such a thing? Surely, of itself, it hath none: but the constancy and uniformity of motion in the wheels was this, that they were joined to the living creatures, who in their motion returned not when they went.[p] Such is the stability of the faithful in the covenant; they have it not from themselves, for they are all like wheels,—but from him unto whom by the same Spirit of life they are united; who cannot repent, nor return from the covenant of mercy which he hath made.

"*Thou art a priest for ever, after the order of Melchizedek.*" We now come to speak of the priesthood of Christ itself, which is thus sealed and made immutable by the oath of God. "Every high priest," saith the apostle, "is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin[q]." These sacrifices are of two sorts, some eucharistical, as testifications of homage, subjection, duty, and service, as the dedication of the first-fruits, the offerings of Abel and Cain, the meat and drink-offerings, &c.; some ilastical or expiatory, for the washing away of sins, for making compensation to the justice of God, which had been in sin violated, and to propitiate him again. So that, in this regard, a priest was to be a middle person, by God appointed to stand and to minister between him and men in their behalf; to be impartial and faithful towards

[n] Rom. xi. 29. [o] Ezek. i. 16. [p] Ezek. i. 17, 21 [q] Heb. v. 1.

the justice and truth of God, and not to be overruled by his love to men to injure him; and to be compassionate and merciful towards the errors of men, and not to be overruled by his zeal to God's justice, to give over the care or service of them. And such a High-priest was Christ, zealous of his Father's righteousness and glory, for he was "set forth to declare the righteousness of God[r];" and he did glorify him on earth, by finishing the things which he had given him to do[s]; compassionate towards the errors and miseries of his church,—for he was appointed to expiate and to remove them out of the way[t].

Touching this priesthood, we will thus proceed: First, To enquire into the necessity we have of such a priest. Secondly, What kind of qualifications are requisite in him, who must be unto us such a priest. Thirdly, Wherein the acts or offices of such a priesthood do principally consist. Fourthly, What is the virtue, fruits, ends, events, of such a priesthood. Fifthly, What are the duties which the execution of that office doth enforce upon us, or what uses we should make of it. In these five particulars, I conceive, will the substance of most things which pertain unto the priesthood of Christ, be absolved.

For the first of these we must premise this general rule, There can be no necessity of a priest (in that sense which is most proper and here intended) but between a guilty creature, and a righteous God: for if man were innocent in his relations towards God, he would stand in no need of an expiation; and if God were unrighteous in the passages of man's sin, there would not be due unto him any just debt of satisfaction. This being premised, I shall, through many steps and gradations, bring you to this necessity of Christ's priesthood which we enquire into.

First, Every creature is unavoidably subject to the Creator; for he made all things for himself, and all is to return that glory to him, for which he made them[u]. And this subjection of the creature to the Creator, doth suppose a debt of service to the will of the Creator. Impossible it is, and utterly repugnant to the quality of a creature, not to be subject to some law, and indebted, in

[r] Rom. iii. 25. [s] John xvii. 4. [t] Col. ii. 14. [u] Prov. xvi. 4. Rom. ix. 21.

some obedience or other, to him that made it. 'Omne esse' is 'propter operari;' it is a certain rule in creatures, that God giveth every creature a being to this end, that it might put forth that being in some such operations as he hath fitted it for, and prescribed it to observe. The most excellent of all creatures, that excel in strength, are "ministers to do his pleasure, and to hear his voice [x]:" and all the rest have their several laws, and rules of working by his wisdom set them, in the which they wait upon him, and according unto which they move, like Ezekiel's wheels, by the conduct of an invisible Spirit, and by the command of a voice that is above them, as if they understood the law of their Creator, and knew the precepts which they do obey [y]. No creature is for itself only, or its own end: for that which hath not its being of itself, cannot be an end unto itself; inasmuch as the end of every thing which is made, is antecedent to the being of it in the mind and intention of him that made it. The end of things is as a mark, fixed and unmovable in the purpose of the supreme cause; the creature as the arrow, ordered by a most wise and efficacious providence, some through natural and necessary, others voluntary and contingent motions, unto one and the same end, the glory and service of the Creator.

Secondly, No creature is, in its being, or in any of those operations and services which to God it owes, intrinsecally, and, of itself, immutable. It is God's own peculiar honour, to be without variableness or shadow of changing [z]. There was a time when the sun stood still, and moved backward, and was filled with darkness, as with an internal cloud; when the lions have forgotten to devour, and the fire to consume, and the whales to conduct. God can, as he will, alter the courses of nature, let go the reins, and dispense with the rules, which himself had secretly imposed upon the creatures to observe; which shows that they are not in themselves immutable. That constancy which in their motions they observe, is from the regular government of that most wise providence, which carries them to their end, "without any turning [a]:" but when his glory requires, and his will commands it, the mountains tremble, the seas cleave asunder, the rivers run

[x] Psalm ciii. 20, 21. [y] Ezek. xxv. 26. Psalm civ. 19. [z] James. i. 17. Mal. iii. 6. [a] Ezek. i. 17.

back, the earth opens, the laws of nature stand still for a while without any execution, as if they were suspended or repealed by him that made them: and therefore in that place, things are said to "move by a voice," which is above them, namely, by the command of the supreme cause [b].

Thirdly, Man, being, in his nature and formal constitution, a reasonable creature, was appointed by God to serve him after a reasonable manner, out of judgement, discretion, and election, to make choice of his way above all others, as being most excellent, and beautiful in itself, and most convenient and advantageous unto man. Therefore, our service is called "a reasonable service [c]," and David is said to have chosen the way of truth, and the precepts of the Lord [d]; and Moses, to have chosen the afflictions of God's people, and the reproaches of Christ, before the pleasures of sin, or the treasures of Egypt [e]. And hence it is, that holiness, in the phrase of Scripture, is called "judgement:"—"he shall convince the world of judgement [f]," and "he shall bring forth judgement unto victory [g]:" noting, that the Spirit of holiness ruleth and worketh in the spirit of obedience by the way of reason and conviction;—therefore he is called "a Spirit of judgement [h]." And for this cause, God did not set any over-ruling law, or determinating virtue over the operations of man, as of other creatures, that so he might truly work out of the conduct of judgement, and election of will.

Fourthly, There is no deviation from a reasonable service, or true active obedience, properly so called (for the obedience of brutes and inanimate creatures is rather passive than active), which hath not some intrinsecal pravity in it, and, by consequence, some fundamental demerit, or obligation unto punishment: for guilt is the proper passion of sin, resultant out of it, and therefore inseparable from it. It cannot be, that a creature should, of itself, and out of the corruption of its own reason and judgement, choose to relinquish the service of him to whom it is naturally and unavoidably subject, and, by that means, become altogether unprofitable, abominable, and unfit for the Master's use, and for those holy ends to which it was originally ordered;—but it must withal incur

[b] Ezek. i. 24, 25. [c] Rom. xii. 1. [d] Psalm cxix. 30. [e] Heb. xi. 25, 26.
[f] John xvi. 11. [g] Matth. xii. 20. [h] Isai. iv. 4.

the displeasure, and thereupon provoke the revenge, of that righteous Creator, who, out of great reasons, had put it under such a service.

Fifthly, By all this which hath hitherto been spoken, it appears, that God is not unjust, but most holy and righteous, First, In making a law for man to observe, when he forbade the eating of the fruit of the tree of knowledge of good and evil, to show that man had nothing by personal, immediate, and underived right, but all by donation and indulgence. Any law God might justly make, the obedience whereof he gave the creature an original power to perform, by reason of the natural and necessary subjection of the creature unto him. Secondly, In annexing a curse and penalty to the violation of that law; which, for the declaration of his glorious justice, he might most righteously do, because of the inevitable demerit, or liableness unto censure, from the disobedience of that law, resulting. Thirdly, In making man in such a mutable condition, as in the which he might stand or fall by his own election, because he would be obeyed by judgement and free choice, not by fatal necessity, or absolute determination [i].

Sixthly, Here then comes in the fall of man, being a wilful or chosen transgression of a law, under the precepts whereof he was most justly created, and unto the malediction whereof he was as necessarily and righteously subject if he transgressed: for as, by being God's creature, he was subject to his will,—so, by being his prisoner, he was as justly subject unto his wrath; and that so much the more, by how much the precept was more just, the obedience more easy, the transgression more unreasonable, and the punishment more certain.

Now, by this fall of man, there came great mischief into the world, and intolerable injury was done by the creature to him that made him: First, His dominion and authority in his holy command was violated. Secondly, His justice, truth, and power in his most righteous threatenings were despised. Thirdly, His most pure and perfect image, wherein man was created in righteousness and true holiness, was utterly defaced. Fourthly, His glory, which, by an active service, the

[i] *Basil.* tom. 1. Homil. 'Quod Deus non est Auctor mali.'—*Justin. Mart.* Apol. 1. Τὸ αὐτεξούσιον, οὐ τὸ ἠναγκασμένον, Θεῷ φιλόν. Vid. *Tert.* advers. Marc. l. 2. c. 6, 7, 9. Prov. i. 29. Eccles. vii. 29. Isai. lxvi. 3, 4.

creature should have brought unto him, was lost and despoiled. So that now things will not return to their primitive order and perfection again, till these two things be *first* effected: First, A satisfaction of God's justice; and secondly, A reparation of man's nature: which two must needs be effected by such a middle and common person, as hath both zeal towards God, that he may be satisfied,—and compassion towards man, that he may be repaired: such a person, as having man's guilt and punishment on him translated, may satisfy the justice of God; and, as having a fulness of God's Spirit and Holiness in him, may sanctify and repair the nature of man. And this person is the priest here spoken of by David.

Here the learned frame a kind of conflict in God's holy attributes, and by a liberty which the Holy Ghost from the language of holy Scripture alloweth them, they speak of God after the manner of men, as if he were reduced unto some straits and difficulties by the cross demands of his several attributes. Justice called upon him for the condemnation of a sinful, and therefore worthily accursed creature, which demand was seconded by his truth, to make good that threatening, "In the day that thou eatest thereof, thou shalt die the death." Mercy, on the other side, pleaded for favour and compassion towards man, wofully seduced and overthrown by Satan; and peace, for reconcilement and pacification between an offended judge and an undone creature. Hereupon the infinite wisdom and counsel of the blessed Trinity found out a way, which the angels of Heaven gaze on with admiration and astonishment, how to reconcile these different pleas of his attributes together. A priest then is resolved upon, one of the same blessed Trinity, who, by his Father's ordination, his own voluntary susception, and the Holy Spirit's sanctification, should be fitted for the business. He was to be both a surety, and a head over sinful men, to suffer their punishments, and to sanctify their natures; in the relation of a surety, to pay man's debt unto God; and in the relation of a head, to restore God's image unto man: and thus in him, "Mercy and truth have met together, righteousness and peace have kissed each other [k]."

[k] Psalm lxxxv. 10.

So then the necessity which man fallen hath of this priesthood here spoken of, is grounded upon the sweet harmony and mutual kisses of God's mercy, truth, righteousness, and peace, which will more distinctly appear, by considering three things:—First, God did purpose not utterly to destroy his creature, and that principally for these two reasons, as we may observe out of the Scriptures: First, His own free and everlasting love, and that infinite delight which he hath in mercy, which disposeth him abundantly to pardon, and to exercise loving-kindness in the earth [l]. Secondly, His delight to be actively glorified by his creatures' voluntary service and subjection: "Herein is my Father glorified, that ye bear much fruit [m];" "I have no pleasure in the death of the wicked, but that he turn from his way and live [n]." He delighteth most in unbloody conquest, when, by his patience, goodness, and forbearance, he subdueth the hearts, affections, and consciences of men unto himself, so leading them unto repentance, and bringing down their thoughts unto the obedience of Christ: he loveth to see things in their primitive rectitude and beauty, and therefore, esteemeth himself more glorified in the services, than in the sufferings of men. He loveth to have a church and generation of men, which shall serve him in the midst of all his enemies: "The Lord loveth the gates of Sion, more than all the dwellings of Jacob [o]:" namely, because he was there more solemnly worshipped and served. And therefore he resolved not to destroy all men, lest there should be no religion upon the earth. When the angels fell, they fell not all; many were still left to glorify him actively in their service of him: but when Adam fell, all mankind fell in him; so that there was no tree of this paradise left to bring forth any fruit unto God. And this is most certain, God had rather have his trees for fruit, than for fuel: and for this reason, he was pleased to restore mankind again. These are the causes, why the Lord would not utterly destroy man; but these alone show not the necessity of a priest to come between God and man.

Secondly, God did purpose not to suffer sin to pass utterly unrevenged, and that for these two reasons: First, Because of his great hatred thereunto. He is of purer eyes

[l] Mich. vii. 18. Exod. xxxiv. 6, 7. Psalm ciii. 8. Isai. lv. 7. Jer. ix. 24.
[m] John xv. 8. [n] Ezek. xxxiii. 11. [o] Psalm lxxxvii. 2.

than to behold evil, he cannot look on iniquity [p]; it provoketh a nauseousness and abhorrency in him [q]. Secondly, Because of his truth and the law, which he had established against sin, which he will in no wise abolish; "one jot or tittle shall, in no ways, pass from the law, till all be fulfilled [r];" for it is altogether indecent, especially to the wisdom and righteousness of God, that that which provoketh the execution, should procure the abrogation of his law; that that should supplant and undermine the law, for the alone preventing whereof the law was before established [s]. Thirdly, Because of his terror and fearful majesty; for God will have men always to tremble before him, and by his terror to be persuaded from sinning [t]. God will, for this cause, have men always to fear before him, because he referreth to himself entire the punishment of sin; "Fear him who is able to destroy both body and soul in Hell; I say unto you, fear him," saith our Saviour [u]. For "it is a fearful thing to fall into the hands of the living God;" and therefore we ought to serve him with reverence and godly fear, because he is 'a consuming fire [x].'

Thirdly, Add unto all this, the everlasting impotency which is in man, either to satisfy God, or to repair himself. God's justice is infinite which is wronged; and his glory infinite, of which man had attempted to spoil and rob him; and man is both finite in himself, and very impotent, by reason of sin; for to be a sinner, and without strength, are terms equivalent in the apostle [y]. Now, then, between finite and infinite there can be no proportion; and therefore from the one to the other, there can be no satisfaction: man is utterly unable to do any of God's will, because he is altogether carnal [z]. And he is utterly unable either to suffer, or to break through the wrath of God, because he hath not strength enough to endure it, nor obedience to submit unto it. Now, then, join all these things together, and we shall see the absolute necessity we had of a priest. God will not execute the severity of his law; for thereby the creature

[p] Hab. i. 13. [q] Psal. v. 6. Zech. viii. 17. Rev. iii. 16. Amos. v. 21, 22. Isai. i. 13, 14. [r] Matt. v. 18. [s] Ἵνα μὴ διαφθαρῇ τὸ ἄπαξ κεκυρωμένον. *Ælian.* de Zaleuc.—Vid. *Grot.* de satisfactione Christi, cap. 5. [t] 2 Cor. v. 10, 11. [u] Matt. x. 28. Luke xii. 4. [x] Heb. x. 30. xii. 28, 29. [y] Rom. v. 6, 8. [z] Rom. viii. 7. 1 Cor. ii. 14.

should everlastingly lose the fruition of him, and he should likewise lose the service and voluntary subjection of his creature. And yet he will not abolish his law neither; lest thereby his justice should be more securely abused, his hatred against sin the less declared, his truth in all his threatenings questioned; and his dreadful majesty by men neglected, as the wooden king by the frogs in the fable. He will not punish those persons whom he loves, because he is pitiful to them; he will not pass over the sins which he hates, because he is jealous towards himself. Man and sin are as inseparably joined together since the fall, as fire and heat: yet God will have mercy on the man, and he will take vengeance of the sin. Some course then or other must there be found out to translate this man's sin on another's person, who may be able to bear them; and to interest this man's person in another's righteousness, which may be able to cover him. Some way must be found out, that things may be all one in regard of man, as if the law had been utterly abrogated, and that they may be all one in regard of God too, as if the creature had been utterly condemned. And all this is done in our High-priest. On him was executed the curse of the law; by him was fulfilled the righteousness of the law; for him was remitted the sin of man; and through him were all things made new again. The world was in Christ, as in its surety, making satisfaction to the justice of God; and God was in Christ, as in his ambassador, reconciling the world unto himself again. By all which we see the necessity which man, lapsed, had of a priest to restore him.

Hence then we may learn, First, How much we ought to hate sin, which arms the law, justice, and power of God against us. As hateful as it is unto God, so hateful it is in itself. For he judgeth uprightly; he seeth things just as they are, without passion, prejudice, or partiality: and as hateful as it is in itself, so hateful should it be unto us, as the only ground of our misery, of the creature's vanity, and of God's dishonour. We see it is so hateful unto God, that he will most certainly be avenged of it. If he spare me, yet he will not spare my sin, though his own beloved Son must be punished for it. O then, why should that be light to me, which was as heavy as a millstone to the soul of Christ?

Why should that be my pleasure, which was his passion? Why that be on a throne with me, which was upon a cross with him? Why should I allow that to be really in me, which the Lord so severely punished, when the guilt thereof was but imputed to his son?—Many sins there are which others, Papists in their practice, as well as in their doctrine and profession, esteem for light and venial sins. And venial indeed they are, 'per exoratorem Patris Christum,' as Tertullian states the question, By Christ who is a prevailing advocate with the Father. But, however, let not us dare esteem that a light thing, for which Christ died. And woe it had been for men, if Christ had not, in his body, on the tree, carried as well the guilt of our idle words, our vain thoughts, our loose and impertinent actions, as of our oaths, execrations, and blasphemies. If great sins were as the spear and nails, certainly small sins were as the thorns which pierced his head. And therefore we should learn with David to 'hate every evil way,' because God hates it, and suffers it not to pass unpunished; to revenge the quarrel of Christ against those lusts of ours, which nailed him to his cross, and to crucify them for him again; for, for that end was Christ crucified, that "our old man might be crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin[a]."

Again, We see, by this necessity of a priest, how deeply we stand engaged to our merciful God, who hath vouchsafed to help us in our greatest necessity: how we ought to love him, who hath first of all loved us: how we ought, in our bodies and in our spirits, to glorify him, who hath so dearly bought us: how we should, like volunteers, fight for him who overcame for us: how thankful we should be to him, who was so compassionate unto us: how we should admire and adore the unsearchable riches of his wisdom and goodness, who, when we were desperately and incurably gone, had found out a way of escape and deliverance for us. God stood not in need of us, or any service of ours; he could have glorified himself in our just destruction. Who then can enough express either the mercy of God, or the duty of man, when he considers that God should call together

[a] Rom. vi. 6.

all the depths of his own wisdom and counsel, to save a company of desperate fugitives, who had joined in combination with his greatest enemies, to resist and dishonour him? It would have posed all the wisdom of the world (though misery be commonly very witty to shape and fashion to itself images of deliverance) to have found out a way to Heaven between the wrath of God and the sin of man. It would have posed all the heavenly intelligences, and the united consultations of the blessed angels, to have reconciled God's mercy in the salvation of man, and his justice in the condemnation of sin; to have poured out Hell upon the sin, and yet to have bestowed Heaven upon the sinner. If God should have instructed us thus far, "Ye are miserable creatures, but I am a merciful God: the demands of my justice I must not deny, neither will I deny the entreaties of my mercy: find me out a sacrifice answerable to my justice, and it shall be accepted for you all:"—O where could man have found a creature of capacity enough to hold, or of strength enough to bear, the sins of the world, or the wrath of God? Where could he have found out in Heaven or earth, amongst men or angels, a priest that durst accompany such a sacrifice into the presence of so consuming a fire? Or where could he have found out an altar whereon to offer, and whereby to sanctify so great a sacrifice? No, no! the misery of man was too deep and inextricable for all the created counsel in the world to invent a deliverance. Now, then, if God himself did study to save me, how great reason is there that I should study to serve him! How ought all my wisdom, and counsel, and thoughts, and desires, be directed to this one resolution, to live acceptably and thankfully unto him, who, when he might have produced glory to himself out of my confusion, chose rather to humble, and, as it were, for a while to unglorify himself for my salvation! Certainly that man did never rightly understand the horror of sin, the infinite hatred of God against it, the heaviness of his wrath, the malediction of the law, the mystery and vast dimensions of God's love in Christ, the preciousness of his sacrifice, the end, purpose, or merit of his death, any of those unsearchable riches of God, manifested in the flesh,—who will not crucify a vanity, a lust, a pleasure, an earthly member, unto him again; who finds more content and satisfaction in

his own ways of sin and death, more wisdom in the temptations and deceits of Satan, and his own fleshly mind, than in those deep mysteries of grace, and contrivances of mercy, which the angels desire to pry into.

Therefore, in the last place, we should labour to feel this necessity we have of such a priest. This is the only reason why so few make use of so precious a fountain, because they trust in their own muddy and broken cisterns at home, and are never sensibly and thoroughly touched with the sense of their own wants. For it is not the saying and confessing, 'ore tenus,' that I have nothing,—nor the knowing in speculation only that I have nothing,—but the feeling and smarting, by reason of my want, which will drive me to seek for relief abroad. If a man did seriously consider and lay together such thoughts as these; "I am very busy for the affairs and passages of this present life, which will quickly vanish and pass away like a weaver's shuttle, or a tale that is told; I have another, and an abiding life to live, after this is over. All that I toil for here, is but for the back, the belly, the bag, and posterity. And am I not nearer to myself, than I am to my money? Am I not nearer to my soul, than I am to my carcase, or to my seed? Must I not have a being in that, when neither I nor my posterity have either back to be clothed, or belly to be fed, or name to be supported? O why am I not as sadly employed? why spend I not some, at least as serious and inquisitive, thoughts about this as about the other? Do I not know that I must one day stand before him who is a consuming fire, that I must one day be weighed in the balance, and woe be unto me if I am found too light? Appear before him I dare not of myself alone, without a priest to mediate for me, to cover and protect me from his fury, and to reconcile me unto him again. My person wants a priest; it is clogged with infinite guilt, which without him cannot be covered. My nature wants a priest; it is overspread with a deep and universal corruption, which, without him, cannot be cured. My sins want a priest; they are, in number and in quality, above measure sinful, which without him cannot be pardoned. My services want a priest; they are blemished and poisoned with many failings and corruptions, without him they cannot be accepted:"—I say, if men did seriously lay together such thoughts as these,

it could not be, that rational and sad men, men of deep thoughts in other matters, who love to bolt out things to the bran, and to be very solicitous for evidence and certainty in them,—should suffer such a business as this, their interest in that priest, who must alone clothe their persons with his righteousness, and cleanse their nature with his Spirit, and wash away their sins with his blood, and sanctify their prayers and alms and all religious devotions with his incense and intercession, or else all of them must pass through the trial of such a fire as will consume them all,—to be slubbered over with loose and slender thoughts, and to be rested in, and resolved upon rather by the lying presumptions of a deceitful heart, than by the evidences and testimony of God's holy Spirit.—Consider what I say, and the Lord give you understanding in all things.

The second thing, proposed to be considered in the priesthood of Christ, was the qualification of that person, who was to be a fit High-priest for us. Legal sacrifices would not serve the turn to purge away sin, because of their baseness. They are not expiations of sin[b]; but were only remembrances and commemorations of sin[c]. Necessary it was, that heavenly things themselves should be purified with better sacrifices[d]; for they, of themselves, without that typical relation which they had unto Christ[e], and that instrumental virtue which in that relation they had from him[f], were utterly weak and unprofitable[g]: as the shadow hath neither being in itself, nor can give refreshment unto another, but dependency on the body to which it belongeth. And this appeareth, first, By their reiteration. Where the conscience is once purged, and there is remission of sin, there is no more offering[h]: for the repeating of the sacrifice, shows that the person, for whose sake it is repeated, is 'in statu quo prius,' in the same condition now, as he was in at the time of the former oblation. Secondly, By their variety: there were both gifts and sacrifices for sin[i]. Bulls, and goats, and calves, and lambs[k]: and that shows that no one thing was fit to typify the full expiation wrought by

[b] Heb. ix. 9, 12. [c] Heb. x. 3. [d] Heb. ix. 23. [e] Gal. iii. 23. [f] Heb. ix. 13. [g] Heb. vii. 18. [h] Heb. x. 2, 18. [i] Heb. v. 1. viii. 3. [k] Heb. ix. 9. xii. 13.

Christ; whereas he offered but one sacrifice, and, by that, perfected for ever them that are sanctified [l]. And if legal sacrifices would not serve the turn, then neither would legal priests be fit for so great a work: for all the good which the priest doth, is in the virtue of the sacrifice which he brings. And this likewise the apostle proves by many arguments. First, because of their sinfulness: for they themselves wanted an expiation, and therefore could not be mediators for the sins of others [m]. Secondly, because of the carnalness of their institution: they were made after the law of a carnal commandment; that is, of a temporary, perishable, and merely external ordinance [n], which prescribed only the examples and shadows of heavenly things. Thirdly, because of their mortality: they were not suffered to continue by reason of death, whereas our priest must live to make intercession. Fourthly, because of their ministry, and the revolution of their services, which never came to a period or perfection in which the priest might give over, and 'sit down:' they 'stood daily ministering,' and oftentimes offering (their service did daily return upon them again); whereas Christ, after he had offered "one sacrifice for sin," for ever "sat down on the right hand of God [o]."

To show you then the qualifications of this priest:—a priest, in general, is ordained for men in things pertaining to God, to offer sacrifice for the obtaining of righteousness and remission of sins.

First, then, Christ, being a priest, must of necessity be a mediator and a surety between parties, that he might have one unto whom, and others for whom and in whose behalf, to offer a sacrifice. Every priest must be a mediator, to stand between God and the people, and to intercept and bear the iniquity [p] even of their holy things. And unto this mediation there must concur the consent of the parties between whom it is negotiated; for a mediator is not a mediator of one. Now God giveth his consent by laying on him our iniquities, and making his soul an offering for sin [q], and thereby declaring himself to be one with us [r]. And man gives his consent, when by faith he receiveth Christ; and so becometh not only the friend, but the son of God [s].

[l] Heb. x. 12, 14. [m] Heb. v. 3. vii. 27. [n] Heb. vii. 16. [o] Heb. x. 11, 12. [p] Exod. xxviii. 38. [q] Isai. liii. 6, 10. [r] Gal. iii. 20. [s] John i. 12.

Secondly, But every mediator is not presently a priest; for there is a mediation only by way of entreaty, prayer, and request, wherein men do obtain but not deserve or purchase remission for others: such mediators were Joab and the widow of Tekoah in the behalf of Absalom[t]. And there are mediators by way of satisfaction; as sureties are between the creditor and the debtor; and such a mediator was Christ, not only a mediator, but also a surety of a better covenant[u]. He was not to procure remission of our sins by way of favour and request; but he was set forth "to declare the righteousness of God[x]:" and such a mediator between God and us must needs be a priest too; for the debt which we owed unto God, was blood: "Without shedding of blood, there is no remission[y]."

Thirdly, Being such a priest, he must have a sacrifice answerable to the debt, which was owed to his Father. The debt we owed, was the forfeiture and subjection of our souls and bodies to the wrath of God, and curse of the law. God is able "to destroy both soul and body in Hell[z]." It is not to be understood only of his absolute power, but of that power which, as our judge, he hath power over us 'per modum judicii,' as we are his prisoners, and so obnoxious to the curses of his law. Therefore our priest was to have a soul and a body, to pay as a surety for our souls and bodies: —"Thou shalt make his soul an offering for sin[a]." "My soul is exceeding sorrowful, even unto death[b]." And again; "A body hast thou prepared me:" we are sanctified "through the offering of the body of Jesus Christ once for all[c]." "His ownself bare our sins in his own body on the tree[d]." So he was to be man, that he might have a fit and answerable sacrifice to offer, σῶμα κατηρτίσω μοι, "Thou hast fitted," or prepared, "a body for me," that my sacrifice might be proportionable to that in the place whereof it stood.—And thereby as he is fit for passion, so also for compassion: he was to be our kinsman, and of our blood, that he might be a merciful and faithful High-priest[e]; and fit for derivation of his righteousness, and transfusion of his Spirit upon us; for "he that sanctifieth and they that are sanctified, are both of

[t] 2 Sam. xiv. [u] Heb. viii. 6. vii. 22. [x] Rom. iii. 25. [y] Heb. ix. 22.
[z] Matt. x. 28. [a] Isai. liii. 10. [b] Matt. xxvi. 38. [c] Heb. x. 5, 10.
[d] 1 Pet. ii. 24. [e] Heb. ii. 11, 14, 17. Deut. xviii. 15.

one." And as it must be thus fitted to the sinner, that it may be a proper and suitable sacrifice for his sin; so must it be perfect likewise. First, without blemish or sin:—"Such an High-priest became us who is holy, harmless, undefiled, separate from sinners[f];" that so "he might offer himself without spot unto God," and have no need of a sacrifice for himself[g]. Secondly, without any manner of defect, which should stand in need of supplement and contribution from something else; that, of itself alone, it might be sufficient and available to bring perfection and salvation unto men, and to leave no more conscience of sin behind it[h].

Fourthly, As there was to be such a sacrifice, perfect in itself, and fit for the use and occasion for which it was appointed, so there must be an altar upon which to offer it unto the Father; for it is "the altar which sanctifieth the offering:" that is, which, in regard of God, giveth it acceptance; and which, in regard of man, giveth it virtue, merit, and value, answerable to his occasions. This sacrifice was to be sufficient for the satisfaction of God, and for the justification and reparation of man; and both these by means of the altar on which it was offered, which was the Divine nature:—"Through the Eternal Spirit he offered himself without spot unto God, and so by his blood purgeth our consciences from dead works[i]." For Christ as God sanctified himself as man, that so we, through the virtue and merit of his sacrifice, might be sanctified likewise[k]. He was to be God as well as man, 'Medium participationis,' before he could be 'medium reconciliationis,'—so that he might be himself supported to undergo and break through the weight of sin and the law; and, having so done, might have compass enough in his sacrifice to satisfy the justice of God, and to swallow up the sins of the world.

Fifthly, Inasmuch as the virtue of the Deity was to be attributed truly to the sacrifice;—else it could have no value nor virtue in it;—and that sacrifice was to be his own life, soul and body, who is the priest to offer it, because he was not barely a priest, but a surety,—and so his person stood instead of ours, to pay our debt, which was a debt of blood, and therefore he was to offer himself[l]:—and inasmuch as

[f] Heb. vii. 26. [g] Heb. ix. 14. 1 Pet. i. 19. [h] Heb. vii. 19. x. 14.
[i] Heb. ix. 14. [k] John xvii. 19. [l] Heb. ix. 26. 1 Pet. ii. 24.

his person must needs be equivalent in dignity and representation to the persons of all those for whom he mediated, and who were, for his sake only, delivered from suffering; for these causes necessary it was, that God and man should make but one Christ, in the unity of the same infinite person, whose natures they both were, that which suffered, and that which sanctified. The human nature was not to be left to subsist in and for itself, but was to have dependence and supportance in the person of the Son, and a kind of inexistence in him, as the graft of an apple may have in the stock of a plumb. From whence ariseth; First, The communication of properties between the natures; when, by reason of the unity of the person, we attribute that to one nature which is common to the other, not by confusion or transfusion, but by communion in one end, and in one person: as when the Scriptures attribute human properties to the Divine nature; "The Lord of life was slain[m];" "God purchased the church with his own blood[n];" "They crucified the Lord of glory[o]." Or Divine to the human nature: as, "The Son of man came down from Heaven[p];"—and "The Son of man shall ascend where he was before[q]." Or when both natures work with their several concurrence unto the same work, as to 'walk on the waters,' to 'rise out of the grave,' &c. By which communication of properties, virtue is derived from the altar to the sacrifice, inasmuch as it was the Lord of glory which was crucified. So that his passions were, in regard of the person which bore them, *Θεανδρικαὶ*, both human and Divine, because the person was *Θεάνθρωπος*, God and man. Secondly, From the unity of the person supporting the human nature with the Divine, ariseth the appliableness of one sacrifice unto all men. Because the person of the Son is infinitely more than equivalent to the persons of all men, as one diamond to many thousand pebbles: and because the obedience of this sacrifice was the obedience of God, and therefore cannot but have more virtue and well-pleasingness in it, than there can be demerit or malignity in the sin of man.

Now this person, in whose unity the two natures are conjoined, is the second person in the holy Trinity. He was

[m] Acts iii 15. [n] Acts xx. 28. [o] 1 Cor. ii. 8. [p] John iii. 13. [q] John vi. 62

the person, against whom the first sin was principally committed; for it was an affectation of wisdom and to be like unto God (as the falling sin is now the sin against the third person); and therefore the mercy is the more glorious, that he did undertake the expiation. "By him the world was made[r];" and therefore, being spoiled, he was pleased to new make it again, and "to bring many sons unto glory[s]." He was "the express image of his Father[t];" and therefore by him are we "renewed after God's image[u]" again. He was the Son of God by nature; and therefore the mercy was again the more glorified in his making us sons by adoption, and so 'joint-heirs' with himself, who was the heir of all things.

So then such a High-priest it became us to have, as should be first an equal middle person between God and man: in regard of God towards man, an officer appointed to declare his righteousness; and in regard of man towards God, a surety ready to purchase their pardon and deliverance. Secondly, Such a one as should be 'one with us' in the fellowship of our nature, passions, infirmities, and temptations; that so he might the more readily suffer for us, who, in so many things, suffered with us: and 'one with God' the Father in his Divine nature; that so, by the virtue of his sufferings and resurrection, he might be able both to satisfy his justice, and to justify our persons, to sanctify our nature, to perfume and purify our services, to raise up our dead bodies, and to present us to his Father a glorious church, without spot or wrinkle. And both these in the unity of one person; that so, by that means, the Divine nature might communicate virtue, merit, and acceptableness to the sufferings of the human; and that the dignity of that person might countervail the persons of all other men.—And this person, that person of the Three, by whom the glory of the mercy should be the more wonderfully magnified. In one word, two things are requisite to our High-priest:—a grace of union, to make the person God and man in one Christ; and a grace of unction, to fit him with such fulness of the Spirit, as may enable him to the performance of so great a work[w].

By all which we should learn: First, To adore this "great

[r] Col. i. 16, 17. John i. 3. [s] Heb. ii. 10. [t] Heb. i. 3. Col. i. 15.
[u] Col. iii. 10. [w] Isai. xi. 2.

mystery of God manifested in the flesh, and justified in the Spirit;" the unsearchableness of that love, which appointed God to be man, the Creator of the world to be despised as a worm, for the salvation of such rebels as might justly have been left under chains of darkness, and reserved to the same inevitable destruction with the devils which fell before them. Secondly, To have always before our eyes the great hatefulness of sin, which no sacrifice could have expiated but the blood of God himself; and the great severity and inexorableness of God's justice against it, which no satisfaction could pacify, no obedience compensate, but the suffering and exinanition of himself. O what a condition shall that man be in, who must stand, or rather everlastingly sink and be crushed, unto the weight of that wrath against sin, which amazed and made heavy unto death the soul of Christ himself! which made him who had the strength of the Deity to support him, the fulness of the Spirit to sanctify and prepare him, the message of an angel to comfort him, the relation of a beloved Son to refresh him, the voice of his Father from Heaven testifying unto him that he was heard in that he feared, the assurance of an ensuing glory, and victory to encourage him (none of which shall be allowed the wicked in Hell, who shall not only be the vessels of his vengeance, but, which will be as grievous as that, the everlasting objects of his hatred and destestation), which made, I say, even the Son of God himself, notwithstanding all these abatements, to pray with strong cries, and bloody drops, and woful conflicts of the soul against the cup of his Father's wrath, and to shrink and decline that very work, for which only he came into the world! Thirdly, To praise God for that great honour, which he hath conferred upon our nature in the flesh of his Son, which, in him, is anointed with more grace and glory, and filled with more vast and unmatchable perfection, than all the angels in Heaven are together capable of. For though, for a little while, he was made lower than the angels for the purpose of his suffering, yet he is "now sat down on the right hand of Majesty on high; angels, and authorities, and powers being made subject unto him[x]." And for the infinite mercy which he hath showed to our souls, bodies,

[x] Heb. ii. 6, 9. 1 Pet. iii. 22. Heb. i. 4, 13.

and persons in the sacrifice of his Son; in our reconciliation and favour with him; in the justification of our persons from the guilt of sin; in the sanctification of our nature from the corruption of sin; in the inheritance reserved in Heaven for us; in the communion and fellowship we have with Christ in his merits, power, privileges, and heavenly likeness. "Now," saith the apostle, "we are sons; and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is [y]."

From these things which have been spoken of the personal qualifications of our High-priest, it will be easy to find out the third particular enquired into, touching the acts or offices of Christ's priesthood; or rather touching the parts of the same action; for it is all but one [z]. Two acts there are, wherein the execution of this office doth consist. The first, An act of oblation of himself once for all, as an adequate sacrifice, and full compensation for the sins of the whole world [a]. Our debt unto God was twofold: as we were his creatures, so we owed unto him a debt of active obedience, in doing the duties of the whole law; and as we are his prisoners, so we owed unto him a debt of passive obedience, in suffering, willingly and thoroughly, the curses of the law. And under this law Christ was made to redeem us by his fulfilling all that righteousness, who were under the precepts and penalties of the law ourselves. Therefore the apostle saith, "He was sin for us;" that is, a sacrifice for sin, to meet and intercept that wrath, which was breaking out upon us [b]. Herein was the great mercy of God seen to us, that he would not punish sinners, though he would not spare sin. If he should have resolved to have judged sinners, we must have perished in our own persons; but being pleased to deal with sin only 'in abstracto,' and to spare the sinner, he was contented to accept of a sacrifice, which (under the relation and title of a sacrifice) stood in his sight like the body of sin alone by itself: in which respect he is likewise said to be made 'a curse for us [c].' Now that which together with these things giveth the complete and ultimate formality of a

[y] 1 John iii. 2. [z] *Aug.* Enchirid. c. 41. et *Danæi* Comment. de Mendacio, c. 15. et Ep. 120.—*Greg. Nazian.* Orat. 2. de filio.—*Chrysost.* in 2. Cor. 5. [a] Heb. ix. 14, 26. [b] 2 Cor. v. 21. [c] Gal. iii. 13.

sacrifice unto the death of Christ, was his own willingness thereunto in that he offered himself [b]. And therefore he is called "the Lamb of God, that taketh away the sins of the world," because "he was dumb, and opened not his mouth, —but was obedient unto death, even the death of the cross [c]." Christ's death, in regard of God the Father, was a necessary death; for he had 'before determined' that it should be done [d]. "Thus it is written, and thus it behoved Christ to suffer [e]:"—"The Son of man must be lifted up [f]," and therefore he is said to be "a Lamb, slain from the beginning of the world," in regard of God's decree and pre-ordination. But this gave it not the formality of a sacrifice: for God the Father was not the priest; and it is the action of the priest, which giveth the being of a sacrifice to that which is offered. Again; Christ's death in regard of men was violent; they slew him with wicked hands, and "killed the Prince of life [g]." And, in this sense, it was no sacrifice neither; for they were not priests, but butchers of Christ. Thirdly, His death in regard of himself was voluntary [h]. "I lay down my life; no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again [i]." And this oblation, and willing obedience, or rendering himself to God, is that which gives being to a sacrifice. He was delivered by God [j]; he was delivered by Judas [k] and the Jews [l]; and he was yielded and given up by himself [m]: in regard of God, it was justice and mercy [n]; in regard of man, it was murder and cruelty [o]; in regard of Christ, it was obedience and humility, and that voluntary act of his that which made it a sacrifice. "He gave *himself for us*, an offering and a sacrifice to God for a sweet smelling savour [q]." His death [r] did not grow out of

[b] Hostia si ad aras reluctata fuisset, invito Deo offerri putabant. *Macrob.* Saturn. lib. 3. cap. 5.—Imò non nisi volentem et velut annuentem mactabant. *Plut.* Sympos. lib. 8. cap. 8. *Παραφυλάττουσιν ἰσχυρῶς τὸ μὴ σφάττειν πρὶν ἐπινεῦσαι κατασπενδόμενον.* [c] Phil. ii. 8. [d] Acts iv. 28. [e] Luke xxiv. 46. [f] John iii. 14. [g] Acts ii. 23, ii. 15. [h] Quia voluit quando voluit. *Aug.* de Trin. l. 4. cap. 13.—Passiones animi et corporis dispensationis voluntate sine ulla necessitate suscepit. lib. 83. Quæst. cap. 80.—Spiritum cum verbo sponte dimisit, prævento carnificis officio. *Tert.* Apol. cap. 21. [i] John x. 17, 18. [j] Acts ii. 23. [k] De traditione Christi facta à Patre et à Filio, à Juda et Judæis, vide (ex Augustino) *Lumb.* 3. Sent. Dist. 20. C. D. [l] Matt. xxvii. 2. Acts iii. 13. [m] Gal. ii. 20. Eph. v. 25. [n] John iii. 16, 17. Rom. iii. 25. [o] Acts vii. 52. [p] Phil. ii. 8. [q] Eph. v. 2. [r] Non conditionis ne-

the condition of his nature, neither was it inflicted on him by reason of an excess of strength in those that executed it (for he was the Lord of glory); but only out of mercy towards men, out of obedience towards God, and out of power in himself. For 'omnis Christi infirmitas fuit ex potestate:' by his power he assumed those infirmities, which the economy and dispensation of his priesthood on the earth required; and by the same power, he laid them aside again, when the service was ended. And this, I say, was that which made it a sacrifice. As martyrdom, when men lay down their lives for the profession of the truth and the service of the church, is called a sacrifice[s].

If it be here objected, that Christ's death was against his own will, for he exceedingly feared it[t], and prayed earnestly against it, as a thing contrary to his will,[u]—To this I answer, That all this doth not hinder but commend his willingness and obedience. Consider him in private as a man, of the same natural affections, desires, and abhorrences with other men; and consider the cup as it was 'calix amaritudinis,' a very bitter cup; and so he most justly feared and declined it, as knowing that it would be a most woful and a heavy combat which he was entering upon. But consider him in his public relation, as a mediator, a surety, a merciful and faithful High-priest; and so he most willingly and obediently submitted unto it. And this willingness, 'ratione officii,' was much the greater, because 'ratione naturæ,' his will could not but shrink from it. It is easy to be willing in such a service, as is suitable to our natural condition and affections; but when nature shall necessarily shrink, sweat, startle, and stand amazed at a service, then not to repent, nor decline, nor fling off the burden, but, with submission of heart, to lie down under it,—this is, of all other, the greatest obedience[x]. It was the voice of nature, and the presentation of the just and implanted desires of the flesh, to say "Transeat," Let it pass from me. It was the retractation of mercy

cessitate, sed miserationis voluntate. *Aug.* in Psal. 78.—Vid. *Parker* de Descensu, lib. 3. num. 116. [s] Phil. ii. 17. [t] Heb. v. 7. [u] Matt. xxvi. 39. [x] See *Hooker*, lib. 5, num. 48. *Field*, of the Church, lib. 5. cap. 18. Between these divers desires, no Repugnancy, but a Subordination.—Filius Dei, qui dixit et facta sunt; mandavit et creata sunt omnia: secundum hoc quod Filius hominis temperat sententiam, &c. *Hier.* Ep. 702. lib. 2. advers. Pelagium.

and duty to say, "Glorify thyself:" whatever my nature desires, whatever my will declines, whatever becomes of me, yet still glorify thyself and save thy church. If it cannot otherwise be, than by my drinking this bitter cup, "Thy will be done."

The second act in the work of Christ's priesthood, is the act of application or virtual continuation of this sacrifice to the end of the world; and that is in the intercession of Christ; unto which there is pre-required a power and prevalency over all his enemies, to break through the guilt of sin, the curse of the law, and the chains of death, with which it was impossible that he should be held. The vision which Moses had of the burning bush, was an excellent resemblance of the sacrifice of Christ. The bush noted the sacrifice; the fire, the suffering; the continuance and prevailing of the bush against the fire, the victory of Christ, and breaking through all those sufferings which would utterly have devoured any other man. And this power of Christ was showed in his resurrection, wherein "he was declared to be the Son of God with power[y];" and in his ascension, when "he led all his enemies captive[z];" and "in his sitting at the right hand of God," far above all principalities and powers[a]. All which did make way to the presenting of his sacrifice before the mercy-seat, which is the consummation thereof; and without which he had not been a priest. "We have such a High-priest," saith the apostle, "as is set down on the right hand of the Majesty in the heavens: for if he were on earth, he should not be a priest, seeing that there are priests which offer gifts according to the law[b]." It was the same continued action, whereby the priest did offer without the Holy place, and did then bring the blood into the Holiest of all[c]. For the reason why it was shed, was, to present it to the mercy-seat, and to show it unto the Lord there. So Christ's act or office was not ended, nor fit to denominate him a complete priest, till he did enter with blood, and present his offering, in the Holiest of all, not made with hands[d]. And therefore he had not been a priest, if he should have continued on the earth: for there was

y Rom. i. 4. z Eph. iv. 8. a Eph. i. 19, 20. b Heb. viii. 14.
c Heb. xiii. 11. d Heb. ix. 24.

another priesthood there, which was not to give place but upon the accomplishment of his; for the whole figure was to pass away, when the whole truth was come. Now Christ's oblation was the τὸ ἀληθινὸν, 'the Truth,' prefigured in the priest's sacrificing of the beast; and his entrance into Heaven, was the truth, prefigured in the priest's carrying of the blood into the Holiest of all: and therefore both these were to be accomplished, before the Levitical priesthood did give place.

Here then it will be needful, for the more full unfolding of the priesthood of Christ, to open the doctrine of his intercession at the right hand of his Father. The apostle calleth it "the *appearing* of Christ for us[e]," which is 'verbum forense,' an expression borrowed from the custom of human courts; for as in them, when the plaintiff or defendant is called, their attorney appeareth in their name and behalf; so when we are summoned by the justice of God to defend ourselves against those exceptions and complaints, which it preferreth against us, we have "an advocate with the Father, Jesus Christ the righteous," who standeth out and appeareth for us.[f] As the High-priest went into the sanctuary with the names of the twelve tribes upon his breast; so Christ entered into the Holiest of all, with our persons, and in our behalf; in which respect the apostle saith, that "he was apprehended of Christ[g]," and that "we do sit together in heavenly places with him[h]." Merit and efficacy are the two things, which set forth the virtue of Christ's sacrifice, by which he hath reconciled us to his Father. The merit of Christ, being a redundant merit, and having in it a plentiful redemption, and a sufficient salvation, hath in it two things: First, there is ἀπολύτρωσις, an expiation, or satisfaction, by way of price:—Secondly, there is περιποίησις, an inheritance by way of purchase and acquisition.[i] "He was made of a woman, made under the law," for two ends, ἵνα ἐξαγοράσῃ, and ἵνα ἀπολάβωμεν υἱοθεσίαν, that he might redeem us from the curse under which we lay, and that he might purchase for us the *inheritance* which we had forfeited before; for so by *adoption*, in that place, I understand in a complexed and

[e] Heb. ix. 24. [f] 1 John ii. 2. [g] Phil. iii. 12. [h] Eph. ii. 6. [i] Eph. i. 14.

general sense; every good thing, which belongs unto us in the right of our sonship with Christ, and that is the inheritance of glory.[k]

Now all this is effected by the obedience of Christ's death; for in that, was the act of impetration or procurement, consisting in the treaty between God and Christ. But there is yet farther required an execution, a real effectualness, and actual application of these to us. As it must be, in regard of God, a satisfaction and a purchase,—so it must be likewise, in regard of us, an actual redemption and inheritance. And this is done by the intercession of Christ, which is the commemoration, or rather continuation of his sacrifice. He offered it but once, and yet he is a priest for ever; because the sacrifice, once offered, doth for ever remain before the mercy-seat. Thus as, in many of the legal oblations, there was first 'mactatio,' and then 'ostensio:';—first, the beast was slain on the altar, and then the blood was, together with the incense, brought before the mercy-seat[l];—so Christ was first slain, and then by his own blood he entered into the Holy place[m]. *That* was done on the earth without the gate; *this*, in Heaven[n]; *That* the sacrifice or obtaining of redemption; *this* the application, or conferring of redemption. The sacrifice consisted in the death of Christ alone: the application thereof is grounded upon Christ's death as its merit, but effected by the life of Christ as its immediate cause. His death did obtain, his life did confer, redemption upon us. And therefore, in the Scriptures, our justification and salvation are attributed to the Life of Christ. "He was delivered for our offences, and rose again for our justification[o];"—"If Christ be not raised, your faith is vain, ye are yet in your sins[p];"—"He shall convince the world of righteousness, because I go to my Father[q];"—"Because I live, ye shall live also[r]." "If we be dead with Christ, we believe that we shall also live with him[s];"—"Being made perfect," or consecrated for ever, "he became the author of eternal salvation unto all them that obey him[t];"—"He is able perfectly to save, because he ever liveth[u]." We were

[k] Rom. viii. 17. 10. [l] Levit. xvi. 11, 15. [m] Heb. ix. 12. x. 12.
[n] Heb. xiii. 11, 12. [o] Rom. iv. 25. [p] 1 Cor. xv. 17. [q] John xvi. 10.
[r] John xiv. 19. [s] Rom. vi. 8. [t] Heb. v. 8. vii. 28. [u] Heb. vii. 25.

reconciled in his death: but had he there rested, we could never have been acquitted nor entered in, for he was to be our forerunner. And therefore the apostle addeth a πολλῷ μᾶλλον, "a *much more*" to the life of Christ;—"*Much more*, being reconciled, shall we be saved by his life [x]." Not in point of merit, but only of efficacy for us. As, in buying land, the laying down of the price giveth a man a meritorious interest,—but the delivering up of the deeds, the resigning up of the property, the yielding up of the possession, giveth a man an actual interest in that which he hath purchased; so the death of Christ *deserveth*, but the intercession and life of Christ *applieth*, salvation unto us. It was not barely Christ's dying, but his dying victoriously, so that it was impossible for death to hold him [y], which was the ground of our salvation. He could not justify us, till he was declared to be justified himself: therefore the apostle saith "that he was justified by the Spirit [z];' namely, by that Spirit which quickened him [a]. When Christ offered himself a sacrifice for sin, he was numbered amongst transgressors [b]. He bore our sins along with him on the tree; and so died under the wrongs of men, and under the wrath of God, in both respects, as a guilty person. But when he was quickened by the Spirit of Holiness, he then threw off the sins of the world from his shoulder, and made it appear, that he was a righteous person, and that his righteousness was the righteousness of the world. So then, our faith and hope was begun in Christ's death, but was finished in his life: he was the author of it, by enduring the cross; and he was the finisher of it, by sitting down on the right hand of the throne of God [c]. The apostle sums up all together; "It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us [d]."

Now then to show, more distinctly, the nature and excellency of Christ's intercession. It consisteth in these particulars:—First, His appearance, or the presenting of his per-

[x] Rom. v. 10. [y] Acts ii. 24. [z] 1 Tim. iii. 16. [a] Rom. i. 4. viii. 11. 1 Peter iii. 18. [b] Mark xv. 28. [c] Heb. xii. 2. [d] Rom. viii. 33. 34.

son in our nature, and in his own, as a public person, a mediator, a sponsor, and a pledge for us; as Judah was both a mediator to request, and a surety to engage himself to bear the blame for ever with his Father, for his brother Benjamin[e]. And Paul for Onesimus, a mediator; "I beseech thee for my son Onesimus[f]:" and a sponsor; "If he hath wronged thee, or oweth thee ought, put that on mine account, I will repay it[g]." So Christ is both a mediator and surety for us[h].

Secondly, The presenting of his merits as a public satisfaction for the debt of sin, and as a public price for the purchase of glory. For the justice of God was not to be entreated or pacified without a satisfaction; and therefore where Christ is called an 'advocate,' he is called a 'propitiation' too[i]; because he doth not intercede for us, but in the right and virtue of the price which he paid. For "the Lord spared not his Son, but delivered him up for us all[k]:" he dealt in the full rigour of his justice with him.

Thirdly, In the name of his person, and for the vigour and virtue of his merits, there is a presenting of his desires, his will, his request, and interpellation for us, and so applying both unto us. "Father, I will that they also whom thou hast given me, be with me where I am[l]," &c.

Fourthly, To all this doth answer the consent of the Father, in whose bosom he is, "who heareth him always[m];" and "in whom he is well pleased[n];" who called him to this office of being, as it were, Master of Requests in the behalf of his church, and promised to hear him in his petitions—"Ask of me, and I will give thee[o]," &c. Thus as once when Æschylus[p] the tragedian was accused 'in Areopago' for impiety, his brother Amyntas stood out as his advocate, using no other plea but this;—he opened his garments and showed them 'cubitum sine manu,' how he had lost his hand in the service of the state, and so vindicated his brother. Or as Zaleucus[q], when he put out one of his own eyes for his son, who had been deprehended in adultery, delivered him from half the punishment which himself had

[e] Gen. xliii. 8, 9. [f] Phil. ver. 9, 10. [g] Phil. ver. 18, 19. [h] Heb. vii. 22, 8, 6. [i] 1 John ii. 2. [k] Rom. viii. 32. [l] John xvii. 24. [m] John xi. 42. [n] Matth. xvii. 5. [o] Psal. ii. 8. [p] *Ælian.* Var. Hist. l. 5. c. 19. [q] *Ælian.* lib. 13, cap. 24.

decreed against that sin. Or to come nearer, as when the hand steals, if the back be scourged[r], the tongue may, in matters that are not capital, intercede for a dismission: so Christ when he suffered for us (which he might more justly do, than any one man can for another, because he was, by divine pre-ordination and command, and by his own power, more lord of his own life, than any other man is of his[s]), may justly, in the virtue of those his sufferings, intercede in our behalf for all that which those his sufferings did deserve, either for the expiation of sin, or for the purchase of salvation. In which sense the apostle saith, that "The blood of Christ is a speaking or interceding blood[t]."

By all which we may observe the impiety of the popish doctrine, which distinguisheth between mediators of redemption, and mediators of intercession; affirming that, though the saints are not redeemers of the world, yet they are (as the courtiers of Heaven) mediators of intercession for us, and so may be sought unto by us. To which I answer, That we must distinguish of interceding or praying for another. There is one private and another public (which some learned men[u] have observed in Christ's own prayers); or praying out of charity, and out of justice or office: or Thirdly, praying out of humility with fear and trembling, or out of authority, which is not properly prayer,—for prayer, in its strictest sense, is a proposing of requests for things unmerited, which we expect 'ex vi promissi,' out of God's gracious promise, and not 'ex vi pretii,' out of any price or purchase;—but the presenting of the will and good pleasure of Christ to his Father, that he may thereunto put his seal and consent, the desiring of a thing so, as that he hath withal a right jointly of bestowing it, who doth desire it. That the saints in Heaven and the blessed angels, do pray for the state of the church militant, as well as rejoice at their conversion, inasmuch as charity remaineth after this life, seemeth to be granted by Cyprian[w] and Jerome[x]; neither know I any danger in so affirming. But if so, they do it only 'ex caritate, ut fratres,' not 'ex officio, ut mediatores;' out of a habit of

[r] Ὥσπερ ἁμαρτήσας ὁ ἄνθρωπος ἁμάρτημα διὰ χειρὸς κἂν τυφθῇ εἰς τὸν νῶτον, οὐκ ἀδικεῖ ὁ τυπτήσας αὐτό. *Just. Mart.* Quæst. et Resp. ad Orthodox.
[s] John x. 18. 1 Cor. vi. 19. [t] Heb. xii. 24. [u] *Cameron.* de Eccles. p. 122.
[w] *Cyprian.* Ep. i. [x] *Hieron.* lib. adversus vigilant.

charity to the general condition of the church (for it reacheth not to particular men); not out of an office of mediation, as if they were set up for public persons, appointed not only to pray for the Church in general, but to present the prayers of particular men to God in their behalf. To be such a mediator belongs only to Christ; because true intercession (as it is a public, and authoritative act) is founded upon the satisfactory merits of the person interceding. He cannot be a right advocate, who is not a propitiation too. And therefore the papists are fain to venture so far as to affirm, That the intercession of the saints with God for us, is grounded upon the virtue of their own merits: "We pray the saints to intercede for us [y], that is, that we may enjoy the suffrage of their merits."—But this is a very wicked doctrine [z]: First, Because it shareth the glory of Christ, and communicateth it to others. Secondly, Because it communicateth God's worship to others. Thirdly, Because, under pretence of modesty and humility, it bringeth in a cursed boldness "to deny the faith," and driveth children from their Father unto servants; expressly therein gainsaying the apostle, who biddeth us "make our requests known to God [a];" and assured us, that, "by Christ, we have boldness so to do [b]," and "free access" allowed us by the Spirit [c]: whereas one chief reason of turning to the saints and angels, is, because sinful men must not dare to present themselves or their services unto God in their own persons, but by the help of those saints that are in more favour with God, and with whom they may be bolder.

Now from this doctrine of Christ's intercession, many and great are the benefits, which come unto the church of God. As first, Our fellowship with the Father and his Son: "I pray for these, that as thou, Father, art in me, and I in thee, they also may be one in us [d]." Secondly, The gift of the Holy Ghost; "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth [e]." All the comforts and workings

y Oramus Sanctos ut intercedant pro nobis; id est, ut merita eorum nobis suffragentur. *P. Lumb.* l. 4. dist. 45. z See Dr. *Usher's* Answer to the Jesuit's Challenge, chap. of prayer to saints, p. 411. and the quotations out of *Hales* and *Biel* there. a Phil. iv. 6. b Heb. x. 9. c Eph. ii. 18. d John xvii. 21. e John xiv. 16, 17.

of the Spirit in our hearts which we enjoy, are fruits of the intercession of Christ. Thirdly, Protection against all our spiritual enemies: "Who is he that condemneth? *It is* Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us[f]." "I pray, that thou wouldst keep them from the evil[g]." But are not the faithful subject to evils, corruptions, and temptations, still? How then is that part of the intercession of Christ made good unto us? For understanding hereof, we must know that the intercession of Christ is available to a faithful man presently; but yet in a manner suitable and convenient to the present estate and condition of the church, so that there may be left room for another life; and therefore we must not conceive all presently done. As the sun shineth on the moon by leisurely degrees, till she come to her full light; or as if the king grant a pardon to be drawn; though the grant be of the whole thing at once, yet it cannot be written and sealed, but word after word, and line after line, and action after action; so the grant of our holiness is made unto Christ at first,—but in the execution thereof, there is line upon line, precept upon precept, here a little and there a little; such an order by Christ observed in the distribution of his Spirit and grace, as is most suitable to a life of faith, and to the hope we have of a better kingdom. "I have prayed for thee, that thy faith fail not," saith Christ unto Peter: yet we see it did shake and totter; "non rogavit ut ne deficeret, sed ut ne prorsus deficeret;" the prayer was not, that there might be no failing at all, but that it might not utterly and totally fail.

Fourthly, The assurance of our sitting in heavenly places. His sitting in heavenly places "hath raised us up together, and made us sit with him[h]." First, Because he sitteth there in our flesh. Secondly, Because he sitteth there in our behalf. Thirdly, Because he sitteth there as our centre[i], and so is near unto us, 'natura officii et spiritu;' by the unity of the same nature with us; by the quality of his office or sponsorship for us; and by the communion and fellowship of his Spirit.

Fifthly, Strength against our sins: for from his priesthood

[f] Rom. viii. 34. [g] John xvii. 15. [h] Ephes. ii. 6. [i] Col. iii. 1, 2.

in Heaven, which is his intercession, the apostle infers "the writing of the law in our hearts [k]."

Sixthly, The sanctification of our services: of which the Levitical priests were a type, who were to "bear the iniquity of the holy things of the children of Israel," that they might be accepted [l]. He is the angel of the covenant, who hath a golden censer, to offer up the prayers of saints [m]. There is a threefold evil in man: First, An evil of state or condition under the guilt of sin. Secondly, An evil of nature, under the corruption of sin, and under the indisposition and ineptitude of all our faculties unto good. Thirdly, An evil in all our services, by the adherency of sin: for that which toucheth an unclean thing, is made unclean; and the best wine, mixed with water, will lose much of its strength and native spirits. Now Christ, by his righteousness and merits, justifieth our persons from the guilt of sin; and, by the grace and Spirit, doth in measure purify our faculties, and cure them of that corruption of sin which cleaves unto them. And lastly, By his incense and intercession, doth cleanse our services from the noisomeness and adherency of sin; so that in them the Lord smelleth a sweet savour: and so the apostle calleth the contributions of the saints towards his necessities, "an odour of a sweet smell, a sacrifice acceptable, and well-pleasing unto God [n]." And this is a benefit which runneth through the whole life of a Christian: all the ordinary works of our calling (being parts of our services unto God, for in them we work as servants to the same Master) are unto us sanctified, and to the Father made acceptable by the intercession of his Son, "who hath made us priests, to offer all our sacrifices with acceptance unto this altar [o]."

Seventhly, The inward interpellation of the soul itself for itself, which is, as it were, the echo of Christ's intercession in our hearts: "The Spirit maketh intercession for us with groans which cannot be uttered [p]." The same Spirit groaneth in us, and more fully and distinctly by Christ, prayeth for us.—"These things I speak in the world," saith our Saviour, "that they might have my joy fulfilled in themselves [q];" that is, as I conceive,—"I have made this prayer in the

[k] Heb. viii. 4, 6, 9, 10. [l] Exod. xxviii. 38. [m] Revel. viii. 3. [n] Phil. iv. 18. Gen. viii. 21. [o] Rev. i. 6. 1 Pet. ii. 5. Isai. lxv. 7. [p] Rom. viii. 26. [q] John xvii. 13.

world, and left a record and pattern of it in the church, that they, feeling the same heavenly desires kindled in their hearts, may be comforted in the workings of that Spirit of prayer in them, which testifieth to their souls the quality of that intercession, which I will make for them in Heaven."

Eighthly, Patience and unweariedness in God's service: "Let us run with patience that race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God[r]."

Lastly, Confidence in our approaches to the throne of Grace. "Seeing then that we have a great High-priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, and come boldly unto the throne of grace[s]." And again, "This man after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool:" from whence the apostle inferreth, "Having therefore the boldness to enter into the Holiest by the blood of Jesus; and having a High-priest over the house of God, let us draw near with a true heart, in full assurance of faith[t]," &c.

And all these things are certain to us, in the virtue of this intercession of Christ: First, Because the Father "heareth him, and answereth him[u];" and appointed him to this office[x]. Secondly, Because the Father loveth us;—"I say not unto you, that I will pray the Father for you, for the Father himself loveth you, because ye have loved me[y]," &c. Thirdly, Because as Christ hath a prayer to intercede for us, so hath he also a power to confer that upon us for which he intercedeth. "I will pray the Father, and he will give you another Comforter[z];" "If I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you[a]." That which Christ, by his prayer, obtained for us,—by his power he conferreth upon us. And therefore in the Psalm, he is said to "Receive gifts for men," noting the fruit of his intercession[b]; and in the apostle, "to give gifts unto

[r] Heb. xii. 1, 2, 3. [s] Heb. iv. 14, 16. [t] Heb. x. 12, 22. [u] John xi. 42, xii. 28. [x] Heb. v. 4, 5. [y] John xvi. 26, 27. [z] John xiv. 16. [a] John xvi. 7. [b] Psalm lxviii. 18.

men," noting the power and fulness of his person [b]. "Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which you now see and hear [c]." Thus great, and thus certain are the benefits, which come unto the church, from the intercession of Christ.

The fourth thing enquired into, about the priesthood of Christ, was, What is the virtue and fruits thereof: and they may be all comprised in two general words: there is 'solutio debiti,' the payment of our debt,—and 'redundantia meriti,' an overplus and redundancy of merit. Satisfaction, whereby we are redeemed from under the law; and an acquisition, or purchase of an inheritance and privileges for us. The obedience of Christ hath a double relation in it; First, There is 'ratio legalis justitiæ,' the relation of a legal righteousness; as it bears exact and complete conformity to the law, will, and decree of his Father. Secondly, There is 'ratio superlegalis meriti,' relation of a merit over and beyond the law. For though it were 'nostrum debitum,' that which we did necessarily owe; yet it was 'suum indebitum,' that which of himself he was not bound unto, but by voluntary susception, and covenant with his Father: for it was the blood and obedience of God himself.

Here then, first, it is to be considered his payment of that debt, which we did owe unto God; in which respect he is said to "bear our sins." To *bear sin*, is to have the burden of the guilt of sin and malediction of the law to lie upon a man. So it is said, "He that troubleth you, shall bear his judgement [d]."—"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the wickedness of the wicked shall be upon him [e]." So wrath is said to "abide on a man [f]," and sin is said "to be retained," or held in its place [g]. So Christ is said "to bear our sins in his body on the tree [h];" and, by so bearing them, he took them off from us, cancelled the obligations of the law against us, and did all whatsoever was requisite to satisfy an offended justice; for "he fulfilled the law," which was our debt of service. It becometh us to 'fulfil all righteousness [i],' and he 'endured the cross,' and curse, the bloody agony

[b] Ephes. iv. 8. [c] Acts ii. 33. [d] Gal. v. 10. [e] Ezek. xviii. 20.
[f] John iii. 36. [g] John xx. 23. [h] 1 Pet. ii. 24. Isai. liii. 4, 6. [i] Matth. iii. 15.

and ignominy of that death which was the 'debt of suffering [k].' And the covenant between him and his Father, was, That all that should be done by him, as our head and surety; and so he was "to taste death for every man [l]." So there is a commutation [m] allowed, that he should be in our stead, as it were, Ἀντίψυχος, his soul a sacrifice, and his life a price, and his death a conquest of ours, and therefore is called Ἀντίλυτρον ὑπὲρ πάντων [n]; "a price or ransom" for all those, in whose place he was made sin and a curse [o]. Though he had not any demerit or proper guilt of sin upon him, which is a deserving of punishment (for that ever grows out of sin, either personally inherent, or at least naturally imputed, by reason that he to whom it is accounted, was seminally and naturally contained in the loins of him, from whom it is on him derived); yet he had the guilt of sin, so far as it notes an obligation and subjection unto punishment, as he was our surety, and so 'in sensu forensi,' in the sight of God's court of justice, one with us, who had deserved punishment, imputed unto him.

The fruit which redounds to us hereby, is the expiation or remission of our sins, by the imputing of our righteousness unto us. "This is my blood of the New Testament which is shed for many, for the remission of sins [p]." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his glory [q]." And this must needs be a wonderful mercy, to have so many thousand talents forgiven us, such an infinite weight taken off from our consciences, the penalty and curse of so many sins removed from us. Our natural condition is to be an heir of everlasting vengeance, the object of God's hatred and fiery indignation, exiles from the presence of his glory, vessels fit and full of misery, written within and without with curses, to be miserable, to be all over miserable, to be without strength in ourselves, to be without pity from other, to be without hope from God, to be without end of cursedness:—this is the condition of a sinner; and from all this doth the mercy of God deliver us.

[k] Heb. xii. 2. [l] Heb. ii. 9. Rom. v. 8. [m] Notant qui de legum relaxatione scripserunt, eas esse optimas relaxationes, quibus annexa est commutatio sive compensatio. *Grot.* de Satisfact. Christi, cap. 5. [n] 1 Tim. ii. 6. [o] 2 Cor. v. 21. Gal. iii. 13. [p] Matth. xxvi. 28. [q] Ephes. i. 7. Heb. xii.

The manner whereby the satisfaction of Christ becomes profitable unto us, unto the remission of sin and righteousness, is by 'imputation[r].' No man is able to stand before God's justice, for he is 'a consuming fire[s].' No flesh can be righteous, if he enter into judgement. He is of purer eyes than to behold iniquity[t]; for his eyes are not eyes of flesh[u]. Now all the world is guilty before God, and cometh short of his glory: ἐν πονηρῷ κεῖται, "it lieth in mischief[x];" and therefore must be justified by a foreign righteousness, and that equal to the justice offended, which is the righteousness of God unto us graciously imputed. "We are justified freely by his grace, through the redemption that is in Jesus Christ[y]."

To open this point of justification by imputed righteousness, we must note, That two things are pre-required to denominate a man, a righteous man. First, There must be extant a righteousness, which is apt and able to justify. Secondly, There must be a right and propriety to it, whereby it cometh to pass, that it doth actually justify. We must then, first, enquire what the righteousness is, whereby a man may be justified. Righteousness consisteth in a relation of rectitude and conformity. "God made man upright, but they have sought out many inventions," and turned into many crooked diverticles of their own[z]. A wicked man loveth "crooked ways," to wander up and down in his own course[a]; whereas a righteous man loveth "straight ways[b]," because righteousness consisteth in rectitude; and this presupposeth some rule, unto which this conformity must refer. The primitive and original prototype, or rule of Holiness, is the righteousness of God himself, so far forth as his image is communicable to the creature, or at least so far forth as it was at the first implanted in man: "Be ye perfect, as your Father which is Heaven, is perfect[c]." It is not meant of his infinite perfection (for it was the sin of Adam, to aim at being as God, in absoluteness and independent excellency); but of that perfection of his, which is in the Word set forth unto us for an image and pattern, whereunto to conform our-

[r] Rom. iv. 3, 5, 8. v. 19. [s] Heb. xii. 29. [t] Hab. i. 13. [u] Job x. 4.
[x] 1 John v. 19. [y] Rom. iii. 12, 24. [z] Eccles. vii. 29. Deut. xxxii. 5.
[a] Jer. xxxi. 22. Hos. iv. 16. [b] Heb. xii. 13. Psal. v. 8. [c] Matth. v. 48.

selves. Therefore the secondary rule of righteousness, or rather the same rule unto us revealed, is the law of God written in his Word; in the which, God's holiness, so far as it is our example, exhibiteth itself to the soul, as the sun doth communicate its light through the beam which conveys it. Now in the law there are two things; one principal, obedience; the other secondary, malediction, upon supposition of disobedience: "Cursed is every one, that continueth not in all things which are written in the book of the law, to do them [d]." So then, upon supposition of the sin of man, two things are required unto justification; The expiation of sin, by suffering the curse; and the fulfilling of righteousness 'de novo,' again. Man, created, might have been justified by obedience only; but man, lapsed, cannot otherwise appear righteous in God's sight, but by a double obedience: the one passive, for the satisfaction of his vindicative justice, as we are his prisoners; the other active, in proportion to his remunerative justice, as we are his creatures.

But besides this, that there must be a righteousness extant, there is required, in the person to be justified or denominated thereby, a propriety thereunto, that it may be "his righteousness [e]." Now there may be a twofold propriety to righteousness, according to a twofold manner of unity: "Unitas enim præstantis est fundamentum proprietatis ad officium præstitum." First, There is a personal and individual unity, whereby a man is 'unus in se,' one in and by himself; and so hath propriety to a duty performed, because it is performed in his own person, and by himself alone. Secondly, There is a common unity, whereby a man is 'unus cum alio,' one with another; or whereby many are 'unum in aliquo primo,' one in and with some other thing, which is the fountain and original of them all. And this is the ground of righteousness imputed: for, in the law, a man is justified by performing entire obedience in his own person. For the law requireth righteousness to be performed by a created and implanted strength, and doth not put, suppose, or indulge, any common principle thereof, out of a man's self. Therefore legal righteousness is most properly called 'Our own

[d] Gal. iii. 10. [e] Jer. xxxiii. 16.

righteousness,' and is set in opposition to the righteousness of God, or that which is by grace imputed[f]. We see then, that, in this matter of imputation, either of sin or righteousness, for the clearing of God from any injustice or partiality in his proceedings, there must ever be some unity or other between the parties; he, whose fact is imputed,—and the other, to whom it is imputed. It would be prodigious, and against reason, to conceive, that the fall of angels should be imputed unto men, because men had no unity in condition, either of nature or covenant with the angels, as we have in both with Adam.

This common unity is twofold; either natural, as between us and Adam, in whom we were seminally contained, and originally represented; for otherwise than in and with Adam, there could, at the beginning, be no covenant made with mankind, which should, 'ex æquo,' reach unto all particular persons in all ages and places of the world:—or voluntary, as between a man and his surety, who, 'in conspectu fori,' are but as one person. And this must be mutual, the one party undertaking to do for the other, and the other yielding and consenting thereunto; as between us and Christ: for Christ voluntarily undertook for us; and we, by the Spirit of Christ, are persuaded and made willing to consent, and, by faith, to cast our sins upon Christ, and to lay hold on him. And besides the will of the parties, who are, the one by default, the other by compassion and suretyship, engaged in the debt,—there is required the will and consent of the judge, to whom the debt is due, and to whom it belongeth in the right of his jurisdiction, to appoint such a form of proceeding for the recovery of his right, as may stand best with the honour of his person, and the satisfaction of his justice; who if he would, might, in rigour, have refused any surety, and have exacted the whole debt of those very persons, by whose only default it grew. And thus it comes to pass, that, by grace, we have fellowship with the second Adam, as, by nature, with the first[g]. So then, between Christ and us, there must be a unity, or else there can be no imputation. And therefore it is, that we are said to be 'justified by faith," and that "faith is imputed for righteous-

[f] Rom. x. 3. Phil. iii. 8, 9. [g] 1 Cor. xv. 45, 48.

ness [h];" not the τὸ 'credere,' the act of believing, as if that were, 'in se,' accounted righteousness as it is a work, proceeding from us by grace; because it is 'vinculum' and 'instrumentum unionis,' the bond of union between us and Christ; and, by that means, makes way to the imputation of Christ's righteousness unto us. Therefore we are said to be "buried," and "crucified" in and with Christ, by the virtue of faith, concorporating Christ and a Christian together, and communicating the fellowship of his sufferings and resurrection [i]. "If I be lifted up," saith our Saviour, "I will draw all men after me." 'Crucem conscendit, et me illuc adduxit;' when Christ hanged on the cross, we, in a sort, were there too. As, in Adam, we were all in Paradise, by a natural and seminal virtue; so, in Christ, by a spiritual virtue, whereby, in due time, faith was to be begotten in us, and so we to have an actual being of grace from him, as after our real existence we have an actual being of nature from Adam. Thus we see, that Christ did for us fulfil all righteousness, by his passive meriting and making satisfaction unto the remission of sins: by his active, covering our inabilities, and doing that in perfection for us, which we could not do for ourselves. First, he suffered our punishment: "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed [k]." If it be here objected, that an innocent person ought not to suffer for a nocent, for guilt is inseparable from sin; "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the soul that sinneth, the same shall die [l];"—for the clearing of this objection, we must note, that there is a twofold manner of guilt (as I have before touched); either such as grows out of sin inherent, which is the deserving of punishment, as it is in us; or such as grows out of sin imputed, and that not by reason of union natural, as the guilt of Adam's sin is imputed unto us (which manner of imputation is likewise 'fundamentum demeriti,' and cause thus to deserve punishment), but voluntary, by way of vadimony and susception. And so guilt is only a

[h] Rom. iv. 5.
[i] Rom. vi. 6. Gal. vi. 14. Ephes. iii. 17. Phil. iii. 10.
[k] Isai. liii. 5.
[l] Ezek. xviii. 20.

free and willing obnoxiousness unto that punishment, which another hath deserved. Amongst sinful men it is true, that the son shall not bear the punishment of the father's sin: First, Because he is altogether personally distinct. Secondly, Because he is not appointed so to do, as Christ was [m]. Thirdly, Because he is not able to bear them, so as to take them off from his father, as Christ did ours: he was himself able to stand under our punishment without sinking; and was able, by suffering them, to take them off from us, because his person was answerable in dignity, and therefore (by the grace of God, and the act of his divine jurisdiction, in ordering the way to his own satisfaction) equivalent in justice unto all ours. Fourthly, Because he hath already too many of his own to bear. But yet, if the will of the son go along with the father in sinning,—it is not strange, nor unusual for him to suffer for his father's and his own sin together, as for the continuation of the same offence; because though he do not will the punishment (as Christ did ours), yet imitating and continuing the sin, there is 'volitum in causa,' for the punishment too.

Now for an answer and resolution of the question, Whether an innocent person may suffer for a nocent,—we must note, First, That God, out of his dominion over all things, may cast pains upon an innocent person, as it is manifest he did upon Christ. And what ground of complaint could any creature have against God [n], if he should have created it in fire, and made the place of its habitation the instrument of its pain? Do not we ourselves, without cruelty upon many occasions, put creatures that have not offended us, unto pain?

Secondly, It is not universally against equity for one to suffer the punishment of another's sin. We see the infants of Sodom, Babylon, Egypt, of Corah, Dathan, and Abiram, were involved in the punishment of those sins, of which themselves were not guilty: the Lord reserveth [o] to himself the punishment of the fathers on the children [p]; he punished the sins of three hundred and ninety years altogether [q].

[m] John x. 18. [n] Vid. *Grot.* de Satisfactione Christi, c. 4, 5. [o] *Tertul.* contr. Marcion. lib. 2. cap. 15. [p] *Lumbard.* lib. 2. distinct. 33.—*Aquin.* 22. quæst. 108. art. 4.—*Coquius* in Aug. Civ. Dei, l. 16. cap. 1. num. 1.—*Danæus* in Aug. Enchirid. cap. 46. [q] Ezek. iv. 2, 5.

Cham committed the sin; and yet Canaan was cursed for it[r]. The sin was Gehazi's alone; and yet the leprosy cleaved not to him only, but to his posterity[s]. The sin of crucifying Christ was the Jews' in that age alone; and yet wrath is come upon them to the uttermost even unto this day[t]. Achan trespassed alone; but he perished not alone, but his sons and daughters, and all that he had with him[u].

Thirdly, The equity hereof in the case of Christ doth here plainly appear: when all parties are glorified, and all parties are willing and well pleased, there is no injury done unto any: and in this the case is so; First, All parties are glorified, the Father is glorified in the obedience of his Son. "I have both glorified my name, and I will glorify it again[w]." "I have glorified thee on earth, I have finished the work, which thou gavest me to do[x]."—The Son is glorified: "thou madest him a little lower than the angels, and crownedst him with glory and honour[y]." And the sinner is glorified: "I will that where I am, they may be also, that they may behold my glory[z]." &c. Secondly, All parties are willing. First, The Father is willing; for, by his ordination, he appointed Christ to it[a]; by his love and tender compassion, he bestowed Christ upon us[b]; by his divine acceptation, he rested well pleased in it[c]: in one word, by his wonderful wisdom he fitteth it to the manifestation of his glory and mercy, to the reconciliation of him and his creature, and to the exaltation of his Son. Secondly, The Son is willing: he cheerfully submitteth unto it[d], and freely loved us, and gave himself unto us[e]. Thirdly, the sinner is willing, and accepteth and relieth upon it, as we have seen at large before in the third verse; so that there can be no injury done to any party, where all are willing, and where all are glorified.

Fourthly, That an innocent person may thus, in justice and equity, suffer for a nocent, there is required (besides these acts of ordination in the supreme, of submission in the

[r] Gen. ix. 22, 25. [s] 2 Kings v. 27. [t] Matth. xxvii. 25. 1 Thes. ii. 16. [u] Josh. vii. 24. 1 Kings xxi. 21. Judg. ix. 56. 1 Kings ii. 33. Jer. xxii. 30. [w] John xii. 27, 28. [x] John xvii. 4. [y] Heb. ii. 7. John xvii. 5. [z] John xvii. 24. [a] Acts iv. 27, 28. [b] John iii. 16. [c] Matth. xvii. 5. [d] Heb. x. 9. [e] Gal. ii. 20.

surety, and of consent in the delinquent) First, An intimate and near conjunction in him that suffereth, with those that should have suffered. Several unions and conjunctions there are; as politic, between the members and subjects in a state; and thus in a commonwealth universally sinful[f], a few righteous men may, as parts of that sinful society, be justly subject to those temporary evils, which the sins of the society have contracted: and the people may justly suffer for the sins of the prince[g] and he for theirs[h]. Secondly, Natural, as between parents and children: so the Lord visited the sins of Dathan upon his little ones[i]. Thirdly, Mystical, as between man and wife: so the Lord punished the sins of Amaziah the priest of Bethel, by giving over his wife unto whoredom[j]. And we see, in many cases, the husband is liable to be charged and censured for the exorbitances of his wife. Fourthly, Stipulatory, and by consent: as in the case of 'fide jussores' or 'obsides,' who are punished for the sins of others whom they represent, and in whose place they stand as a caution and muniment against injuries which might be feared; as we see in the parable of the prisoner, committed to the custody of another person.[k] Fifthly, Possessory, as between a man and his goods: and so we find that a man was to offer no beast for a sin-offering but that which was his own[l]. Now, in all these respects, there was, in some manner, a conjunction between us and Christ. He conversed amongst men, and was a member of that tribe and society amongst whom he lived; and therefore was altogether with them under that Roman yoke, which was then upon the people, and in that relation paid tribute unto Cæsar: he had the nature and seed of man, and so was subject to all human and natural infirmities without sin. He was mystically married unto his church; and therefore was answerable for the debts and misdemeanors of the church. He entered into covenant and became surety for man; and therefore was liable to man's engagements. Lastly, He became the possession, in some sort, of his

[f] Navicula, in qua erat Judas, turbabatur; unde et Petrus, qui erat firmus meritis suis, turbabatur alienis. *Ambros.* in Luc. 5. Ὄφρ' ἀποτίσῃ Δῆμος ἀτασθαλίας Βασιλήων. *Hesiod.*—Delirant reges, plectuntur Achivi. [g] 2 Sam. xxiv. 17. [h] 1 Sam. xii. 25. [i] Num. xvi. 27, 33. [j] Amos vii. 17. [k] 1 Kings xx. 39, 42. [l] Levit. v. 6, 7.

church: whence it is that we are said to 'receive' him, and to 'have' him[m]: not by way of dominion (for so we are his[n]), but by way of communion and propriety: and therefore, though we cannot offer him up unto God in sacrifice for our sins, yet we may, in our faith and prayers, show him unto his Father, and hold him up as our own armour and fence against the wrath of God.[o]

Secondly, There is required in the innocent person suffering, that he have a free and full dominion over that, from which he parteth in his suffering for another. As in suretyship, a man hath free dominion over his money; and therefore, in that respect, he may engage himself to pay another man's debt: but he hath a free dominion over himself or his own life; and therefore he may not part with a member of his own in commutation for another's, as Zaleucus did for his son; nor be Ἀντίψυχος, to lay down his own life for the delivering of another from death, except in such cases as the Word of God limiteth and alloweth. But Christ was Lord of his own life; and had therefore power to lay it down and to take it up. And this power he had (though he were in all points subject to the law, as we are) not solely by virtue of the hypostatical union, which did not, for the time, exempt him from any of the obligations of the law,—but by virtue of a particular command, constitution, and designation to that service of laying down his life. "This commandment have I received of my Father[p]."

Lastly, It is required, that this power be ample enough to break through the suffering he undertaketh, and to reassume his life, and former condition again. "I have power to lay it down, and I have power to take it up." So then the sum of all is this; by the most just, wise, and merciful will of God, by his own most obedient and voluntary susception, Christ Jesus,—being one with us in a manifold and most secret union, and having full power to lay down, and to take up his life again by special command and allowance of his Father given him,—did, most justly, without injury to himself, or dishonour to or injustice in his Father, suffer the punishment of their sins, with whom he had so near an

[m] 1 John v. 12. [n] 1 Cor. vi. 19. [o] Rom. xiii. 14. [p] John xviii. 18.

union; and who could not themselves have suffered them with obedience in their own persons, or with so much glory to God's justice, mercy, and wisdom.

If it be here again objected, That sin in the Scripture is said to be "pardoned," which seems contrary to this payment and satisfaction; to answer this, we must note, first That, in the rigour of the law, 'Noxa sequitur caput,' the delinquent himself is in person to suffer the penalty denounced: for the law is, "In the day that thou eatest, thou shalt die: and the soul that sinneth, it shall die.—Every man shall bear his own burden[q]." So that the law, as it stands in its own rigour, doth not admit of any commutation, of substitution of one for another. Secondly, therefore, That another person, suffering, may procure a discharge to the person guilty, and be valid to free him,—the will, consent, and mercy of him to whom the infliction of the punishment belongeth, must concur; and his overruling power must dispense, though not with the substance of the law's demands, yet with the manner of execution, and with that rigour which binds wrath peremptorily upon the head only of him, that hath deserved it. So then we see both these things do sweetly concur: first, a precedent satisfaction by paying the debt; and yet, secondly, a true pardon and remission thereof to that party which should have paid it,—and, out of mercy towards him, a dispensing with the rigour of that law, which, in strictness, would not admit any other to pay it for him.

Thus we see how Christ hath suffered our punishment. Secondly, he did all obedience, and fulfilled all actions of righteousness for us; "For such a High-priest became us, who is holy, harmless, undefiled, separate from sinners[r]." He came not into the world but for us; and therefore he neither suffered, nor did any thing, but for us. As the colour of the glass is, by the favour of the sun-beam shining through it, made the colour of the wall, not inherent in it, but relucent upon it, by an extrinsecal affection; so the righteousness of Christ, by the favour of God, is so "imputed unto us," as that we are, 'quoad gratiosum Dei con-

[q] Gal. vi. 5. [r] Heb. vii. 26.

spectum,' righteous too. In which sense I understand those words, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel[s]." Though it is indeed in him, yet the Lord looketh on him as clothed with the righteousness of Christ; and so is said not to see it, as the eye seeth the colour of the glass in the wall; and therefore cannot behold that other inherent colour of its own, which yet it knoweth to be in it.

Now of this doctrine of justification, by Christ's righteousness imputed, we may make a double use. First, It may teach us that great duty of self-denial: we see no righteousness will justify us but Christ's; and his will not consist but with the denial of our own. And surely, whatever the professions of men in word may be, there is not any one duty in all Christian religion of more difficulty than this,—to trust Christ only with our salvation; to do holy duties of hearing, reading, praying, meditating, almsgiving, or any other actions of charity or devotion, and yet still to abhor ourselves and our works; to esteem ourselves, after we have done all, unprofitable servants, and worthy of many stripes; to do good things, and not to rest in them; to own the shame and dung of our solemn services; when we have done all the good works we can, to say, with Nehemiah, "Remember me, O my God, concerning this, and spare me according to the greatness of thy mercy[t];" and with David, "To thee, O Lord, belongeth mercy, for thou renderest to every man according to his work[u];" it is thy mercy to reward us according to the uprightness of our works, who mightest, in judgement, confound us for the imperfection of our works; to give God the praise of our working, and to take to ourselves the shame of polluting his works in us. There is no doctrine so diametrically contrary to the merits of Christ, and the redemption of the world thereby, as justification by works. No papist in the world is or can be more contentious for good works than we, both in our doctrine and our prayers, and in our exhortations to the people. We say, no faith justifieth us before God, but a working faith; no man is righteous in the sight of men, nor to be so esteemed, but by works of holiness; without holiness no man shall see

[s] Numb. xviii. 21. [t] Neh. xiii. 22. [u] Psal. lxii. 12

God; he that is Christ's, is "zealous of good works," purifieth himself even as he is pure, and walketh as he did in this world. Here only is the difference: We do them because they are our duty, and testifications of our love and thankfulness to Christ, and of the workings of his Spirit in our hearts;—but we dare not trust in them, as that by which we hope to stand or fall before the tribunal of God's justice, because they are, at best, mingled with our corruptions, and therefore do themselves stand in need of a High-priest to take off their iniquity. We know enough in Christ to depend on; we never can find enough in ourselves. And this confidence we have, if God would ever have had us justified by works, he would have given us grace enough to fulfil the whole law, and not to have left a prayer upon public record for us every day to repeat, and to regulate all our own prayers by, *Forgive us our trespasses.* For how dares that man say, 'I shall be justified by my works,' who must every day say, 'Lord forgive my sin, and be merciful unto me a sinner!' Nay, though we could fulfil the whole law perfectly, yet from the guilt of sins, formerly contracted, we could no other way be justified, than by laying hold, by faith, on the satisfaction and sufferings of Christ.

Secondly, It may teach us confidence against all sins, corruptions, and temptations. "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died," &c. Satan is the blackest enemy, and sin is the worst thing he can allege against me, or my soul is or can be subject unto: for Hell is not so evil as sin; inasmuch as Hell is of God's making, but sin only of mine. Hell is made against me, but sin is committed against God. Now I know Christ came to destroy the works, and to answer the arguments and reasonings, of the Devil. 'Thou canst not stand before God,' saith Satan, 'for thou art a grievous sinner, and he is a devouring fire.'—But Faith can answer, 'Christ is able both to cover and to cure my sin, to make it vanish as a mist, and to put it as far out of mine own sight as the East is from the West.'—'But thou hast nothing to do with Christ, thy sins are so many and so foul.'—'Surely the blood of Christ is more acceptable to my soul, and much more honourable and precious in itself, when it covereth a multitude of sins. Paul was a

persecutor, a blasphemer, and injurious, the greatest of all sinners; and yet he obtained mercy, that he might be for a pattern of all long-suffering to those that should after believe in Christ. If I had as much sin upon my soul as thou hast, yet faith could unload them all upon Christ, and Christ could swallow them all up in his mercy.'—'But thou hast still nothing to do with him, because thou continuest in thy sin.'—'But doth he not call me, invite me, beseech me, command me to come unto him? If then I have a heart to answer his call, he hath a hand to draw me to himself, though all the gates of Hell and powers of darkness, or sins of the world, stood between.'—'But thou obeyest not this call.'—'True indeed, and pitiful it is, that I am dull of hearing, and slow of following, the voice of Christ; I want much faith: but yet, Lord, thou dost not use to quench the smoking flax, or to break the bruised reed; I believe, and thou art able to help mine unbelief. I am resolved to venture my soul upon thy mercy, to throw away all my own loading, and to cleave only to this plank of salvation.'—'But faith purifieth the heart; whereas thou art unclean still.'—'True indeed; and miserable man I am therefore, that the motions of sin do work in my members. But yet, Lord, I hate every false way; I delight in thy law with my inner man; I do that which I would not, but I consent to thy law that it is good; I desire to know thy will, to fear thy name, and to follow thee whithersoever thou leadest me.'—'But these are but empty velleities, the wishings and wouldings of an evil heart.'—'Lord, to me belongeth the shame of my failings, but to thee belongeth the glory of thy mercy and forgiveness. Too true it is that I do not all I should: but do I allow myself in any thing that I should not? Do I make use of mine infirmities to justify myself by them, or shelter myself under them, or dispense with myself in them? Though I do not the things I should, yet I love them, and delight in them; my heart and spirit, and all the desires of my soul are towards them: I hate, abhor, and fight with myself for not doing them; I am ashamed of mine infirmities, as the blemishes of my profession; I am weary of them, and groan under them as the burdens of my soul: I have no lust, but I am willing to know it, and when I know, to crucify it. I hear of no farther measure of grace, but I admire it, and

hunger after it, and press on to it. I can take Christ and affliction, Christ and persecution together. I can take Christ without the world, I can take Christ without myself. I have no unjust gain, but I am ready to restore it. No time have I lost by earthly business from God's service, but I am ready to redeem it. I have followed no sinful pleasure, but I am ready to abandon it; no evil company, but I mightily abhor it. I never swore an oath, but I can remember it with a bleeding conscience. I never neglected a duty, but I can recount it with revenge and indignation. I do not in any man see the image of Christ, but I love him the more dearly for it, and abhor myself for being so much unlike it. I know, Satan, I shall speed never the worse with God, because I have thee for mine enemy. I know I shall speed much the better, because I have myself for mine enemy.'—Certainly, he that can take Christ offered, that can in all points admit him, as well to purify as to justify, as well to rule as save, as well his grace as his mercy,—need not fear all the powers of darkness, nor all the armies of the foulest sins, which Satan can charge his conscience withal.

The second great virtue and fruit of the priesthood of Christ was, 'ex redundantia meriti,' from the redundancy and overflowing of his merit. First, He doth merit to have a church; for the very being of the Church is the effect of that great price which he paid: therefore the church is called a "purchased people [x]." "Ask of me, and I will give thee the heathen for thine inheritance [y]." "When he made his soul an offering for sin, he did by that means see his seed, and divide a portion with the great [z]." The delivering and selecting of the saints out of the present evil world, was the end of Christ's sacrifice [a]. Secondly, He did merit all such good things for the church, as the great love of himself and his Father towards the Church did resolve to confer upon it. They may, I conceive, be reduced to two heads: First, Immunity from evil, whatsoever is left to be removed after the payment of our debt; or taking off from us the guilt and obligation unto punishment. Such are the dominion of sin: "Sin shall not have dominion over you [b]:—The law

[x] 1 Pet. ii. 9. [y] Psal. ii. 8. [z] Isai. liii. 10, 11, 12. [a] Gal. i. 4
[b] Rom. vi. 14.

of the spirit of life in Christ Jesus, hath made me free from the law of sin and death:[c] He that committeth sin, is the servant of sin; but if the Son shall make you free, you shall be free indeed":[d]. He that is born of God, doth not commit sin[e]:" That is, he is not an artificer of sin, one that maketh it his trade and profession, and therefore bringeth it to any perfection. He hath received "a spirit of judgement," that chaineth up his lusts, and a "spirit of burning," which worketh out his dross[f].—Such is the vanity of our mind, whereby we are naturally unable to think, or to cherish a good thought[g]: The ignorance and hardness of our hearts, unable to perceive or delight in any spiritual thing[h]: The spirit of disobedience and habitual strangeness and averseness from God[i].—Such are also all those slavish, affrightful, and contumacious effects of the law in terrifying the conscience, irritating the concupiscence, and compelling the froward heart to an unwilling and unwelcome conformity. The law is now made our counsellor, a delight to the inner man: that which was a lion before, hath now food and sweetness in it.

Secondly, Many privileges and dignities in the virtue of that principal and general one, which is our unity unto Christ: from whence, by the fellowship of his holy and quickening spirit, we have an unction which teacheth us his ways, and his voice which sanctifieth our nature, by the participation of the divine nature; that is, by the renewing of God's most holy and righteous image in us, which sanctifieth our persons, that they may be spiritual kings and priests:—*Kings*, to order our own thoughts, affections, desires, studies towards him; to fight with principalities, powers, corruptions and spiritual enemies:—*Priests*, to offer up our bodies, souls, prayers, thanksgivings, alms, spiritual services upon that altar, which is before his mercy-seat, and to slay and mortify our lusts and earthly members; which sanctifieth all our actions, that they may be services to him and his church, acceptable to him, and profitable to others.

Secondly, From this unity with him grows our adoption, which is another fruit of his sacrifice. "He was made of a

[c] Rom. viii. 2. [d] John viii. 34, 36. [e] John iii. 9. [f] Isai. iv. 4. Mal. iii. 2, 3. Matth. ii. 3. [g] 2 Cor. iii. 5. Ephes. iv. 17. [h] Ephes. iv. 18. John i. 5. Luke xxiv 25. 45. [i] Ephes. iv. 18. Job xx. 14.

woman, made under the law, that we might receive the *adoption* of Sons[k]." By which we have free access to call upon God in the virtue of his sacrifice, sure supplies in all our wants, because our heavenly Father knoweth all our needs; a most certain inheritance and salvation in hope; for we are already "saved by hope[l]." And Christ is to us "the hope of glory[m]." Lastly, There is from hence our exaltation, in our final victory and resurrection, by the fellowship and virtue of his victory over death, as the fruits of ours[n]:" and in our complete salvation, being carried in our souls and bodies to be presented to himself without spot and blameless[o], and to be brought unto God[p]. Now to take all in one view, what a sum of mercy is here together! Remission of all sins, discharge of all debts, deliverance from all curses; joy, peace, triumph, security, exaltation above all evils, enemies, or fears; a peculiar, purchased, royal seed (the gift of God the Father to his Son); deliverance from the dominion and service of all sin, vanity, ignorance, hardness, disobedience, bondage, coaction, terror; sanctification of our persons, natures, lives, actions; adoption, hope, victory, resurrection, salvation, glory. O what a price was that which procured it! O what manner of persons ought we to be for whom it was procured!

The fifth thing to be spoken of about the priesthood of Christ, I shall despatch in one word, which is the duty we owe upon all this. First, Then, we should not receive so great a grace in vain, but, by faith, lay hold upon it, and make use of it. "Let us fear," saith the apostle, "lest, a promise being left us of entering into his rest, any of you should seem to come short of it; for unto us was the gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it[q]." God in Christ is but reconcilable unto us, one with us in his good will, and in his proclamation of peace. When two parties are at a variance, there is no actual peace without the mutual consent of both again. Till we by faith give our consent, and actually turn unto God, and seek his favour, and lay hold on the mercy which is set before us; though

[k] Gal. iv. 5. [l] Rom. viii. 24. [m] Col. i. 27. [n] 1 Cor. xv. 20, 49. Phil. iii. 21. [o] Ephes. v. 26, 27. [p] 1 Pet. iii. 18. [q] Heb. iv. 1, 2.

God be one, in that he sendeth a mediator, and maketh tender of reconcilement with us,—yet this grace of his is to us in vain, because we continue his enemies still. The sun is set in the heavens for a public light, yet it benefiteth none but those who open their eyes, to admit and make use of its light. A court of justice or equity, is a public sanctuary; yet it actually relieveth none but those that seek unto it. Christ is a public and universal salvation, set up for all comers, and appliable to all particulars [r]. "He is not willing that any should perish, but that all should come to repentance [s];"—"He tasted death for every man [t];" but all this is not beneficial unto life, but only to those that receive him. Only those that receive him, are, by these mercies of his, made the sons of God [u]; without faith, they abide his enemies still. God in Christ publisheth himself a God of peace and unity towards us [x],—and setteth forth Christ, as an all-sufficient treasure of mercy to all, that, in the sense of their misery, will fly unto him [y]. But till men believe, and are thus willing to yield their own consents, and to meet his reconciliation towards them, with theirs towards him, his wrath abideth upon them still; for by believing only, he will have his Son's death actually effectual, though it were sufficient before. O, therefore, let us not venture to bear the wrath of God, the curse of sin, the weight of the law, upon our own shoulders, when we have so present a remedy, and so willing a friend at hand to ease us.

Secondly, We should labour to feel the virtue of the priesthood and sacrifice of Christ working in us, purging our consciences from dead works, renewing our nature, cleansing us from the power and pollution of sin: for when, by the hand of faith, and the sweet operations of the Spirit, we are therewithal sprinkled, we shall then make it all our study to hate and to forbear sin, which squeezed out so precious blood, and wrung such bitter cries from so merciful a High-priest; to live no longer to ourselves (that is, 'secundum hominem,' as men [z]; after our own lusts and ways), but (as men that are not their own, but his that bought them,) to live in his service, and to his glory [a]. All that we can do, is too little to

[r] John iii. 16. [s] 2 Pet. iii. 9. [t] Heb. ii. 9. [u] John i. 12. [x] Gal. iii. 20. [y] Revel. xxii. 17. [z] 1 Cor. iii. 3. Hos. vi. 7. [a] 1 Cor. vi. 19, 20. 2 Cor. v. 14. 1 Pet. iv. 2.

answer so great love;—love to empty himself, to humble himself; to be God in the flesh, to be God on a cross; to take off from us the hatred, fury, and vengeance of his Father; to restore us to our primitive purity and condition again. Why should it be esteemed a needless thing, to be most rigorously conscionable, and exactly circumspect, in such a service, as unto which we are engaged with so infinite and unsearchable bounty? He paid our debt to the uttermost farthing, drunk every drop of our bitter cup, and saved us εἰς παντελὲς, 'thoroughly:' why should not we labour to perform his service, and to fulfil every one of his most sweet commands to the uttermost too?

Thirdly, We should learn to walk before him with all reverence and fear, as men that have received a kingdom which cannot be moved [b]. And with frequent consideration of the High-priest of our profession, that we may not, in presumption of his mercy, harden our hearts, or depart from God [c]; but in due remembrance of the end of his sacrifice, which was to purchase to himself a peculiar people, zealous of all good works [d].

Fourthly, We should learn confidence and boldness towards him, who is a great, a faithful, and a merciful High-priest. This use the apostle makes of it: "Seeing we have a great High-priest, let us hold fast our profession, and come with boldness unto the throne of grace [e]." And again; "Having therefore boldness to enter into the Holiest, by the blood of Jesus; and having a High-priest over the house of God; let us draw near, with a true heart, in full assurance of faith [f]," &c.

Fifthly, We learn perseverance and steadfastness in our profession, because he is able to carry us through, and save us to the uttermost. This is that which indeed makes us partakers of Christ. "We are made partakers of him, if we hold the beginning of our confidence steadfast to the end [g]." The considering of him, of his perseverance in finishing of his own work, and our faith, and his power and ability to save us to the uttermost, will keep us from fainting in our service and the profession we have taken [h].

Sixthly, We have hereby access to present our prayers,

[b] Heb. xii. 28. [c] Heb. iii. 1, 8. [d] Tit. ii. 14. [e] Heb. iv. 14, 15, 16.
[f] Heb. x. 19, 22. [g] Heb. iii. 14. [h] Heb. xii. 2, 3. x. 23.

and all our spiritual sacrifices upon this altar, sprinkled with the blood of that great sacrifice, and liberty to come unto God by him, who liveth to make intercession for us[i]. "In him we have access with confidence by faith[k]." Therefore the Lord is said to have his "eyes open to our prayers, to hearken unto them[l];" because he first looketh upon our persons in Christ, before he receiveth or admitteth any of our services.

Lastly, We ought frequently to celebrate the memory, and to commemorate the benefits of this sacrifice, wherein God hath been so much glorified, and we so wonderfully saved. Therefore the Lord hath of purpose instituted a sacred ordinance in his church, in the room of the paschal lamb; that as that was a prefiguration of Christ's death expected, so this should, to all ages of the church, be a resemblance and commemoration of the same exhibited. "So often as ye eat this bread, and drink this cup, ye show forth the Lord's death till he come[m]." For in the ordinances he is "crucified before our eyes[n]." Therefore the apostle more than once infers, from the consideration of this sacrifice and office of Christ, our duty of not forsaking the assemblies of the saints, and of exhorting and provoking one another[o].

Now I proceed to the last thing mentioned in the words, concerning the priesthood of Christ; and that is about the order of it. *Thou art a priest for ever after the order of Melchizedek.* 'Secundum verbum,' or 'secundum morem et rationem:' the apostle readeth it *κατὰ τάξιν*, according to the *order* of Melchizedek's priesthood. Of this Melchizedek, we find mention made but in two places only of the Old Testament, and in both very briefly: the first, in the history of Abraham returning from the slaughter of the kings, when Melchizedek, being the priest of the Most High God, brought forth bread and wine, and blessed him[p]; and the other, in this place. And for this cause the things, concerning him and his order, are *δυσερμήνευτα*, "hard to be understood[q]." It was so then, and so it would be still, if St. Paul had not cleared the difficulties, and showed wherein the type and the antitype did fully answer; which he hath largely done in Heb. vii.

[i] Heb. vii. 25. [k] Ephes. iii. 12. [l] 1 Kings viii. 52. [m] 1 Cor. xi. 26.
[n] Gal. iii. 1. [o] Heb. iii. 13. x. 24, 24. [p] Gen. xiv. 18, 19, 20.
[q] Heb. v. 11.

For understanding and clearing the particulars which are herein considerable [s], here are some questions which offer themselves. First, Who Melchizedek was? Secondly, What is meant by τάξις, his order? Thirdly, Why Christ was to be a priest after his order, and not after Aaron's? Fourthly, Why he brought forth bread and wine? Fifthly, What kind of blessing it was, with which he blessed Abraham? Sixthly, In what manner he received tithes? Lastly, In what sense he was without father, and without mother, without beginning of days, or end of life?

First, For Melchizedek, who he was, much hath been said by many men, and with much confidence. Some heretics of old affirmed [t], that he was the Holy Ghost. Others [u], that he was an angel. Others [x], that he was Shem the son of Noah. Others [y], that he was a Canaanite, extraordinarily raised up by God to be a priest of the Gentiles. Others [z], that he was Christ himself, manifested by a special dispensation and privilege unto Abraham in the flesh, who is said "to have seen his day, and rejoiced [a]." Difference also there is about Salem, the place of which he was king. Some take it for Jerusalem, as Josephus [b], and most of the ancients. Others for a city in the half tribe of Manasseh, within the river Jordan, where Jerome reports, that some ruins of the palace of Melchizedek, were, in his days, conceived to remain. Tedious I might be in insisting on this point, who Melchizedek was. But when I find the Holy Ghost purposely concealing his name, genealogy, beginning, ending, and descent, and that to special purpose; I cannot but wonder, that men should toil themselves in the dark, to find out that of which they have not the least ground of solid conjecture; and the inevidence whereof is expressly recorded, to make Melchizedek thereby the fitter type of Christ's everlasting priesthood.

Secondly, What is meant by τάξις. It is as much as the state, condition, or prescribed rule of Melchizedek; and that was κατὰ δύναμιν ζωῆς ἀκαταλύτου, "after the power

[s] Vid. *Cameron.* Quæst. in Heb. [t] Apud *Hieron.* Epist. To. 3. Epist. 136. et Epiphan. lib. 2. Heræs. 55. [u] *Origen.* apud Hieronym. [x] Hebræi apud *Epiphan.* et *Hieron.* [y] *Tertull.* cont. Judæos. *Just. Epiphan. Pareus* in Gen. [z] Quidam apud *Epiphan.* et nuper *Petrus Cunæus,* de Repub. Hebræor. cap. iii. vid. *Coqu.* in *Aug.* de Civ. Dei lib. 16. cap. 22. [a] John viii. 56. [b] Antiq. Jud. lib. i. cap. 11.

of an endless life." Not by a corporeal unction, legal ceremony, or the intervening act of a human ordination; but by a heavenly institution, and immediate unction of the Spirit of life, by that extraordinary manner, whereby he was to be both king and priest unto God, as Melchizedek was.

Thirdly, Why was he not a priest after the order of Aaron? The apostle giveth us this answer, "Because the law made nothing perfect," but was "weak and unprofitable;" and therefore was to be abolished, and to give place to another priesthood. Men were not to rest in it; but by it to be led to him, who was to abolish it [d], as the morning-star leadeth to the sun, and, at the rising thereof, vanisheth. The ministry and promises of Christ were better than those of the law: and therefore his priesthood, which was the office of dispensing them, was to be "more excellent" likewise [e]. For when the law and covenant were to be abolished, the priesthood in which they were established, was to die likewise.

Fourthly, Why Melchizedek brought forth bread and wine? The papists, that they may have something to build the idolatry of their mass upon, make Melchizedek to sacrifice bread and wine, as a type of the Eucharist. I will not fall into so tedious a controversy, as no way tending to edification; and infinite litigations there have been between the parties already about it. In one word; we grant that the ancients [f] do frequently make it a type of the Eucharist; but only by way of allusion, not of literal prediction, or strict prefiguration: as that, "Out of Egypt have I called my Son," and, "In Rama was there a voice heard;" which were literally and historically true in another sense, but are yet, by way of allusion, applied by the evangelist unto the history of Christ [g]. But we may note, First, It is not 'Sacrificavit,' but 'Protulit,' 'he brought it forth,' he did not offer it up. Secondly, He brought it forth to Abraham as a prince, to entertain him after his conquest, as Josephus [h], and from him, Cajetan understand it; not as a priest, to God. Thirdly, If he did offer, he offered bread and wine truly; these men, only the lying shapes thereof, and not bread and wine itself; which, they say, are transubstan-

[e] Heb. vii. 16. [d] Heb. vii. 11, 12. [e] Heb. viii. 6. [f] *Glass.* Philol. Sacra. p. 423. [g] Matth. ii. 15, 18. [h] Loco suprà citato.

tiated into another thing. Fourthly, The priesthood of Melchizedek, as type, and of Christ, as the substance, was ἀκαταβατὸς, a priesthood, which could not pass unto any other, either as successor or vicar, to one or the other; and it was only by divine aud immediate unction: but the Papists make themselves priests, by human and ecclesiastical ordination, to offer that which (they say) Melchizedek offered; and by that means most insolently make themselves either successors, or vicars, or sharers, and co-partners, and workers together with him and his antitype, Christ Jesus, in the offices of such a priesthood as was totally uncommunicable, and intransient [i]; and so most sacrilegiously rob him of that honour, which he hath assumed to himself as his peculiar office.

Fifthly, What kind of blessing it was, wherewith Melchizedek blessed Abraham? To this I answer, that there is a twofold benediction: the one 'Caritativa,' out of love; and so any man may bless another by way of euprecation or well-wishing: "The blessing of the Lord be upon you; we bless you in the name of the Lord [k]:—the other 'Auctoritativa,' as a king, a priest, an extraordinary superior and public person, by way of office, and to the purpose of effecting and real conveying the blessing itself desired: "Without all contradiction," saith the apostle, "the less is blessed of the greater [l]:" and such was this of Melchizedek, 'Benedictio obsignans,' a seal, assurance, and effectual confirmation, of the promise before made [m].

Sixthly, In what manner he received tithes? I answer with Calvin [n], that he had 'Jus decimarum,' and received them as testifications of homage, duty, and obedience from Abraham: for the apostle useth it as an argument to prove his greatness above Abraham; which could be no argument in the case of pure gift; since gifts, 'quatenus' gifts, though they prove not a general inferiority in him that receives them, yet they prove, that, in that case, there is something which may be imputed, and which deserves acknowledgment. But, in this particular, all the acknowledgments are

[i] Heb. vii. 24. [k] Psal. cxxvi. 8. [l] Heb. vii. 7. [m] Gen. xii. 2, 3.
[n] Quod debebat Abraham Deo, solvit in manum Melchizedec. Decimarum ergo solutione, se minorem professus est. *Calv.* in Heb. vii. 5, 8, 9.

from Abraham to Melchizedek. Besides, nothing was here, by Abraham or Melchizedek, done after an arbitrary manner, but 'extraordinario spiritus afflatu et ex officio,' on both sides, as learned Cameron hath observed.

Lastly, In what sense he was ἀπάτωρ and ἀμήτωρ, &c. without father, mother, or genealogy? I answer with Chrysostom[o], that it is not meant literally and strictly; but only the Scripture takes notice of him, as an extraordinary man, without signifying his line, beginning, end, or race (as Tiberius said of Rufus, that he was 'Homo ex se natus'); that so he might be the fitter to typify Christ's person and excellency, in whom those things were really true, which are only, 'quoad nos,' spoken of the type, of whose beginning, end, or parentage, we neither have nor can have any knowledge. These things thus premised, it will be easy for you to preoccupate those observations which grow between the type and the antitype, which therefore I will but cursorily propose. Note, First, That Christ's priesthood is such as did induce a kingdom with it; for Melchizedek was King of Salem, and priest of the Most High God. This St. Jerome, and from him Ambrose, report to have been meant by the order of Melchizedek, namely, 'Regale Sacerdotium,' that Christ was to be a royal priest; by way of merit, purchasing a kingdom of his Father,—and by way of conquest, recovering it to himself out of the hands of his enemies.

Note, Secondly, That Christ, by offering up himself a sacrifice unto God, is become unto his people "a king of righteousness," or, "the Lord our righteousness;" in which sense he is called "The Prince of life[p];" that is, he hath all power given him as a prince, to quicken and to justify whom he will[q]. And this comes from his sacrifice, and perfect obedience to us imputed, and by faith employed and apprehended: for having fulfilled the righteousness of the law, and justified himself by rising from the dead, he became, being thus made perfect, the author of righteousness and salvation to us[r]. We had in us a whole kingdom of sin; and therefore requisite there was in him what should justify

[o] Διὰ τὸ μὴ μνημονευθῆναι τοὺς γεγεννηκότας αὐτόν. [p] Acts iii. 15.
[q] John v. 20, 21. [r] Heb. v. 9.

us, a kingdom of grace and righteousness: that "as sin reigned unto death, even so might grace through righteousness reign unto eternal life, by Jesus Christ our Lord[s]. And therefore we are said to be justified by "the righteousness of God[t]," that is, such a righteousness as is ours by gift and grace, not by nature[u]; and such a righteousness as God himself did perform, though in the human nature, in our behalf[x].

And this is the ground of all our comfort, the best direction in all our miseries and extremities whither to fly. A king is the greatest officer amongst men, and his honour and state is for the support, defence, and honour of his people: he is 'Custos Tabularum,' the father and the keeper of the laws. If I want any of that justice and equity, of which his sacred bosom is the public treasure, I may freely beg it of him, because he is an officer to dispense righteousness unto his subjects; so also is Christ unto his church. I find myself in a miserable condition, condemned by the conscience of sin, by the testimony of the Word, by the accusations of Satan, full of discomforts: God is a God of justice, and all fire; myself a creature of sin, and all stubble; Satan the accuser of the brethren, who labours to blow up the wrath of God against me. In this case what shall I do? Surely God "hath set his king on Sion;" and he is a king that hath life and righteousness to give to me; that hath grace enough to quench all sin, and the envenomed darts of Satan; in whom there is erected a court of peace and mercy, whereunto to appeal from the severity of God, from the importunity of the Devil, and from the accusations and testimonies of our own hearts. And indeed he had need be a king of righteousness that shall justify men; for our justification is in the remission of our sins; and to pardon sins, and dispense with laws, is a regal dignity; and God taketh it as his own high and peculiar prerogative, "I, even I, am he that blotteth out thine iniquity for mine own sake, and will not remember thy sins[y]." No man, or angel, or created power, no merit, no obedience, no rivers of oil, nor mountains of cattle, no prayers, tears, or torments, can wipe out the stains, or remove the guilt

[s] Rom. v. 21. [t] Rom. iii. 21, 22. [u] Rom. x. 4. [x] Acts xx. 28. Phil. ii. 6, 7, 8. [y] Isai. xliii. 25.

of any sin; "I only, even I," and none else can do it; none but a divine and royal power can subdue sin [z].

And this is a ground of a second comfort, that, being a king of righteousness, he is rich in it, and hath treasures to bestow; that as we have a kingdom, a treasure, and abundance of sin; so we have a king, that hath always a residue of spirit and grace, that hath a most redundant righteousness "from faith to faith [a]." A man's faith can never overgrow the righteousness of our king. If we had all the faith that ever was in the world, put into one man, all that could not overclasp the righteousness of Christ, or be too big for it. As if a man had a thousand eyes, and they should, one after another, look on the sun, yet still the light would be revealed from eye to eye; or as if a man should go up by ten thousand steps to the top of the highest mountain, yet he could never overlook all the earth, or fix his eye beyond all visible objects, but should still have more earth and Heaven discovered unto him from step to step: so there is an immensity in the righteousness and mercy of God, which cannot be exhausted by any sins, or overlooked and comprehended by any faith of men. As God doth more and more reveal himself, and the righteousness of Christ unto the soul, so man maketh further progresses from "faith to faith." And therefore we should learn everlasting thankfulness unto this our king, that is pleased to be unto us a Melchizedek, a priest to satisfy his Father's justice, and a prince to bestow his own.

Note, Thirdly, Melchizedek was "king of Salem," that is, *of peace*. Here are two things to be noted; the place, a city of the Canaanites, and the signification thereof, which is *peace*. First, Then, we must observe, that Christ is a king of Canaanites, of Gentiles, of those that lived in abominable lusts: "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus [b]." Be a man never so sinful or unclean, he hath not enough to pose or nonplus the mercy and righteousness of Christ; he can bring reconciliation and peace amongst Jebusites themselves. Though our father were an Amorite, our mother a Hittite; though we were Gentiles, estranged

[z] Micah vii. 18. [a] Rom. i. 17. [b] 1 Cor. vi. 11.

from God in our thoughts, lives, hopes, ends; though we had justified Sodom and Samaria by our abominations;—yet he can make us "nigh by his blood," he can make our "crimson sins as white as snow," he can, for all that, establish "an everlasting covenant" unto us[c]. I was a blasphemer, a persecutor, very injurious to the Spirit of grace in his saints; I wasted, I worried, I haled into prison; I breathed out threatenings, I was mad, I made havock of the church, I was within one step of the unpardonable sin, nothing but ignorance between that and my soul: "Howbeit for this cause I obtained mercy, that, in me first, Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter believe on him to life everlasting," saith St. Paul[d].

Let us make St. Paul's use of it: First, To love, and to believe in Christ, to accept as a most faithful and worthy saying, "That Christ came to save sinners;" indefinitely, without restriction, without limitation; and me, "though the chiefest of all others." Though I had more sins than earth or hell can lay upon me, yet if I feel them as heavy weights, and if I am willing to forsake them all,—let me not dishonour the power and unsearchable riches of Christ's blood,—even for such a sinner there is mercy. Secondly, To break forth into St. Paul's acknowledgment, "Now unto the King eternal, immortal, invisible, and only wise God;" to him that is a king of righteousness, and therefore hath abundance for me; that is eternal, and yet was born in time for me; immortal, yet died for me; invisible, yet was manifested in the flesh for me; the only wise God, and who made use of that wisdom to reconcile himself to me, and by the foolishness of preaching doth save the world, "be honour and glory for ever and ever, Amen."

Secondly, From the signification of the Word, we may note, Where Christ is a king of righteousness, he is a king of peace too. So the prophet calleth him, "the Prince of Peace[e];" a creator and dispenser of peace. It is his own by propriety and purchase, and he leaves it unto us: "Peace I leave with you, my peace I give unto you; not as the world

[c] Ephes. ii. 11, 14. Isai. i. 18. Ezek. xvi. 60, 63. [d] 1 Tim. i. 13, 16.
[e] Isai. vi. 9.

giveth, give I unto you[f]." The world is either 'fallax' or 'inops;' either it deceives, or it is deficient: but peace is mine, and I can give it. Therefore as the prophet Jeremiah calleth him by the name of "Righteousness[g];" so the prophet Micah calleth him by the name of "Peace:" "This man shall be the peace, when the Assyrian shall come into our land[h]." To which St. Paul alluding, calleth him εἰρήνη ἡμῶν, "our peace[i]." By him, we have peace with God, being reconciled and 'recti in curia' again; "being justified by faith, we have peace with God, through our Lord Jesus Christ[j]." So that the heart can challenge all the world to lay any thing to its charge. By him, we have peace with our own consciences; for being sprinkled with his blood, they are cleansed from dead works, and so we have "the witness in ourselves," as the apostle speaketh[k]. By him, we have peace with men. No more malice, envy, or hatred of one another, after once "the kindness and love of God our Saviour towards men appeared[l]." All partition-walls are taken down; and they which were two before, are both made "one in him[m]:" and then there is towards the brethren a love of communion,—towards the weak, a love of pity,—towards the poor, a love of bounty, either φιλαδελφία or ἀγάπη[n], either brotherly love, or general love,—towards those without, mercy, charity, compassion, forgiveness,—towards all, good works. By him, we have peace with the creatures; we use them with comfort, with liberty, with delight, with piety, with charity, with mercy,—as glasses in the which we see, and as steps by the which we draw nearer to God. No rust in our gold or silver; no moth nor pride in our garment; no lewdness in our liberty; no hand against the wall; no flying roll against the stone or beam of the house; no gravel in our bread; no gall in our drink; no snare on our table; no fears in our bed; no destruction in our prosperity: in all estates we can rejoice; we can do and suffer all through Christ that strengtheneth us. We are under the custody of peace; it keeps our hearts and minds from fear of enemies, and maketh us serve the Lord with confidence, boldness and security[o]. "The works of righteousness are in peace, and

[f] John xiv. 27. [g] Jer. xxxiii. 16. [h] Micah v. 5. [i] Ephes. ii. 14. [j] Rom. v. 1. [k] Heb. ix. 14. [l] John v. 10. Rom. viii. 16. [l] Tit. iii. 3, 4. [m] Ephes. ii. 14. [n] 2 Pet. i. 7. [o] Phil. iv. 7.

the effect of righteousness is quietness and assurance for ever [o]."

Note, Fourthly, From both these, that is, from a peace grounded in righteousness, needs must blessedness result: for it is the blessedness of a creature to be re-united and one with his Maker; to have all controversies ended, all distances swallowed up, all partitions taken down, and therefore the apostle useth [p] "righteousness" and "blessedness" as terms promiscuous. All men seek for blessedness; it is the sum and collection of all desires; a man loveth nothing but in order and subordination unto that. And by nature we are all children of wrath, and held under by the curse. So many sins as we have committed, so many deaths and curses have we heaped upon our souls, so many walls of separation have we set up between us and God, who is the fountain of blessedness. Till all they be covered, removed, forgiven, and forgotten, the creature cannot be blessed. "Blessed are they whose iniquities are forgiven, and whose sins are covered [q]." All the benedictions which we have from the most high God, come unto us from the intercession and mediation of Christ. His sacrifice and prayers give us interest in the all-sufficiency of him that is above all, and so are a security unto us against all adverse power or fear; for what, or whom need that man fear, that is one with the most high God? "If God be for us, who can be against us [r]?" When God blesseth, his blessing is ever with effect and success; it cannot be reversed, it cannot be disappointed: "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold," saith Balaam, "I have received commandment to bless; and he hath blessed, and I cannot reverse it [s]."

Note, Fifthly, From Melchizedek's meeting Abraham returning from the slaughter of the kings, we may observe the great forwardness that is in Christ, to meet and to bless his people, when they have been in his service. "Thou meetest him that rejoiceth and worketh righteousness [t].—I said I will confess my sins, and thou forgavest the iniquity of my sin [u]." No sooner did David resolve in his heart to return

[o] Isai. xxxii. 17. [p] Rom. iv. 5, 9. [q] Rom. iv. 7. [r] Rom. viii. 31.
[s] Numb. xxiii. 19, 20. [t] Isai. lxiv. 5. [u] Psalm xxxii. 5.

to God, but presently the Lord prevented him with his mercy, and anticipated his servant's confession with pardon and forgiveness;—"Thou preventest him with the blessings of goodness [x]." As the father of the prodigal, when he was yet a great way off, far from that perfection which might in strictness be required,—yet because he had set his face homeward, and was now resolved to sue for pardon and re-admittance, when he saw him, he had compassion, and *ran* (the father's mercy was swifter than the son's repentance) and fell on his neck and kissed him [y]. We do not find the Lord so hasty in his punishments, "He is slow to anger, and doth not stir up all his wrath" together. He is patient and long-suffering, "not willing that any should perish, but that all should come to repentance." He comes, and he comes again, and the third year he forbears, before he cuts down a barren tree: but when he comes with a blessing, he doth not delay, but prevents his people with goodness and mercy. O how forward ought we to be to serve him, who is so ready to meet us in his way, and to bless us!

Note, Sixthly, From the refection and preparations which Melchizedek made for Abraham and for his men, we may observe, That Christ, as king and priest, is a comforter and refresher of his people in all their spiritual weariness, and after all their services. This was the end of his unction, to heal and to comfort his people: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord [z]." To provide a feast of fatted things, of wines on the lees, of fat things full of marrow, of wine on the lees well refined [a]; to milk out unto his people consolations and abundance of glory [b]; to speak words in season to those that are weary, and to make broken and dry bones to rejoice, and to flourish like a herb [c].

And this is a strong argument to hold up the patience, faith, and hope of men in his service, and in all spiritual

[x] Psal. xxi. 3. [y] Luke xv. 20. [z] Luke iv. 18, 19. [a] Isai. xxv. 6.
[b] Isai. lxvi. 11. [c] Isai. l. 4. Psal. li. 8. Isai. lxvi. 14.

assaults; we have a Melchizedek, which, after our combat is ended, and our victory obtained, will give us refreshments at the last, and will meet us with his mercies. If we faint not, but wait a while, "we shall see the salvation of the Lord," that in the end "he is very pitiful and of tender mercy [d]." "He is near at hand, his coming draweth nigh: He is near that justifieth me; who will contend with me? Let us stand together. Who is mine adversary? Let him come near to me." The readiness of the Lord to help, is a ground of challenge and defiance to enemies [e]. Job went forth mourning, and had a great war to fight; but the Lord blessed his latter end more than his beginning; and after his battle was ended, met him, like Melchizedek, with redoubled mercies. David, Hezekiah, Heman the Ezrahite, and many of the saints after their example, have had sore and dismal conflicts, but at length their comforts have been proportionable to their wrestlings; they never wanted a Melchizedek after their combats, to refresh them. "Rejoice not against me, O mine enemy; when I fall, I shall rise; when I sit in darkness, the Lord shall be a light unto me: I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgement for me; he will bring me forth to the light, and I shall behold his righteousness [f]." He hath strength, courage, refection, spirit, to put into those that fight his battles; though they be but as Abraham, a family of three hundred men, against four kings, yet he can cut Rahab, and wound the dragon. and make a way in the sea for the ransomed to pass over, and cause his redeemed to return with singing, and with joy and gladness upon their heads: "I, even I, am he that comforteth you; who art thou that thou shouldst be afraid of a man that shall die, and of the son of man that shall be as grass [g]."

Note, Seventhly, From Melchizedek's receiving of tithes from Abraham (which the apostle taketh special notice of, four or five times together, in one chapter [h]), we may observe, that Christ is a receiver of homage and tribute from his people. There was never any type of Christ as a priest,

[d] Exod. xiv. 13. James v. 11. [e] Phil. iv. 5. James v. 8. Isai. l. 8, 9.
[f] Micah vii. 8, 9. [g] Isai. li. 12. [h] Heb. vii. 2, 4, 6, 8, 9.

but he received tithes; and that not in the right of any thing in himself, but merely in the virtue of his typical office,—so that originally they did manifestly pertain to that principal priest, whom these represented, whose personal priesthood [i] is standing, unalterable, and eternal, and therefore the rights thereunto belonging are such too.

If it be objected, Why then did not Christ in his life receive tithes? I answer, First, Because though he were the substance, yet the standing typical priesthood was not abolished, till after his ministry on earth was finished: for his priesthood was not consummate till his sitting at the right hand of God. Secondly, Because he took upon him a voluntary poverty for especial reasons belonging to the state of his humiliation, and to the dispensation of man's redemption [k]. You will say, Now Christ's priesthood is consummate, and he himself is in Heaven, whither no tithes can be sent, therefere none are due, because he hath no typical priests on earth to represent him.—I answer, Though he be in Heaven in his body, yet he is on earth in his ministry, and in the dispensation of the virtue of his sacrifice; and the ministers of the gospel are "in his stead [l]" and ought to be received as "Christ himself [m]." So then men are not by this excused from rendering God's dues unto him; First, Because there is, in respect of him, whose sacrifice we commemorate and show forth to the people, due a testification of homage unto him: Secondly, Because in respect of us, there is due a reward of our labour; for "the labourer is worthy of his hire." To lay all together in one view, inasmuch as all the types of Christ as a priest, have received tithes as due; and inasmuch as that right was not grounded upon any thing in or from themselves, but upon their typical office, and so did originally pertain to the principal priest whom they typified; and inasmuch as his person and office is eternal, and therefore such are all the 'annexa' and dues thereof; and inasmuch as he hath no where dispensed with, or denied, or refused, or revoked this right which from him, as the principal, all his types ever enjoyed; and lastly, inas-

[i] Dicit Apostolus, ad tempus decimas Levitis solutas fuisse, quia non semper viverent; Melchizedek vero, quia immortalis fit, retinere usque in finem quod à Deo semel illi datum est. *Calv.* in Heb. vii. 8. [k] 2 Cor. viii. 9. [l] 2 Cor. v. 20. [m] Gal. iii. 14.

much as he hath left to the ministers of his Word, the dispensation of his sacrifice, and made them his "ambassadors," and in "his stead" to the church, to set forth him crucified in his ordinances; for my part I do not see why unto them, in the name and right of their master, those rights should not be due, which were manifestly his in his types, and of which himself hath no where in his Word declared any revocation.

But not to enter upon any disputes or unwelcome controversies, thus much I cannot by the way but observe, That these,—who labour in the Word and doctrine, and therein are ambassadors for Christ, and stand in his stead to reveal the mysteries, and dispense the treasures of his blood in the church,—ought to have, by way of homage to Christ, and by way of recompense and retribution to themselves, a liberal maintenance, befitting the honour and dignity of that person whom they represent, and of that service wherein they minister: The apostle saith, That they are worthy of double honour[n], an honour of reverence, and an honour of maintenance;—and doubtless the very heathen shall rise up in judgement against many, who profess the truth in both these respects; for the heathen themselves did show so much honour to their devilish priests, that I remember one of the Roman consuls[o] seeing a priest and some vestal virgins going on foot, and he riding on his chariot, descended, and would not go into it again, till those diabolical votaries were first placed; nay, the very kings and emperors in Greece, Egypt, Rome, &c. thought it one of the greatest honours to be withal the priests of the people. Amongst the Christians, when the Synod of Nice was assembled by Constantine's command, and some accusations, or (as the historian[p] calleth them) calumniations were presented to the emperor against some bishops and ministers, he looked not on the particulars, but sealed them up with his own signet; and having first reconciled the parties, commanded the libels to be burnt, adding withal, that if he should himself see a bishop in adultery, he would cover his nakedness with his own royal robe; "Because," saith he, "the sins of such

[n] 1 Tim. v. 17, 18. Lam. iv. 16. Phil. ii. 29. 2 Cor. i. 41. Hosea iv. 4.
[o] *Liv.*—*Alex. ab Alex.* lib 2. cap. 8. *Clem. Alex.* Stro. lib. 7.—*Diodor. Sicul.* lib. 2.—*Theodoret.* Hist. lib. 1. cap. 11.—*Socrat.* lib. 1. cap. 8.

men ought not to be divulged, lest their example do as much hurt to the souls of others, as their fact to their own: for as a good life is necessary for themselves, so is their good fame necessary for others[r]." The meaning of that noble prince, was not that such men's sins should go unexamined, or exempted from punishment, but to show both in how high honour they who are worthy in that function, ought to be had for their work's sake[s]; and how wary men should be in giving liberty to their tongues or distempered passions to censure, mis-report, or scandalize the persons and parts of such men, against whom Timothy was not to receive an accusation without two or three witnesses[t]; and to give notice of those ill consequences, which would ensue upon the public observation of the sins of those men, who in their doctrine preach the truth, and build up the church. For doubtless of other men who preach lies in hypocrisy, there cannot too much of their secret villanies and personal uncleanness be detected, that so the lewdness of their lives may stop the progress and growth of their evil doctrine.

But to return to the point that I am upon: liberal maintenance is due to those that labour in the Word and doctrine, out of justice, and not out mercy, for their work's sake. I will not press the examples of heathens themselves in this duty, for the shame of Christians. We find that the priests of Egypt[u] had portions out of the king's own treasuries, and that their lands were still reserved unto them[x]. And we find besides these lands, that they had the third part of all yearly tributes and levies, as Diodorus Siculus[y] tells us. But we will first look upon the example of God's own priests and Levites under the law: Secondly, Upon the precepts and commands of the gospel. God is not less mindful of ministers under the gospel, than of those under the law. Now then, if you will not believe that a liberal maintenance is now by God allotted unto us, look what he did allot unto them[z]: first, look upon the proportion of their persons, and then upon the proportion of their maintenance: for their persons, it would not be hard to prove that the tribe of Levi, though the thirteenth part of the people in regard of their civil division, were not yet the fortieth part of the people.

[r] Vita Episcoporum sibi, fama aliis necessaria. *Aug.* [s] 1 Thes. v. 12, 13.
[t] 1 Tim. v. 19. [u] *Plin.* lib. 12. cap. 14.—*Alex. ab Alex.* lib. 3. cap. 22.
[x] Gen. xlvii. 22. [y] Lib. 2. [z] Vid. *Selden's* Review of his History, cap. 2.

Look into the numbering of them, and compare Number i. 46. with iii. 39. The other tribes were numbered from twenty years old and upward, all that were able to bear arms, which was to the age of fifty years, as Josephus reports; for, at that age, they were supposed to be unserviceable for war;—and yet thus their number amounted to six hundred and three thousand five hundred and fifty men, able to go to war. The Levites, on the other side, were numbered from one month old and upward; and yet the whole sum amounted but to twenty and two thousand. Now conjecture the number of those in the other tribes, who were under twenty years of age, and who were too old for warlike service, to be but half as many as the rest; yet the whole number of the tribes, reckoned from their infancy upward, will amount, at the least, to nine hundred and two thousand men. Of which number, the number of the Levites is just the one and fortieth part. After, we find, that they increased to a mighty number more[b]; but the whole people increased accordingly: for the tribe of Judah, which was before but seventy-four thousand, was then five hundred thousand, and, in Jehoshaphat's time, eleven hundred thousand at least[c]. Well then, the Levites were but the fortieth part of the people (not so much), so that that tribe was but almost a quarter as numerous as the rest. Now look in the next place to the proportion of their maintenance. One would think, that the fortieth part of the people could require but the fortieth part of the maintenance in proportion. But, First, They had the tenth of all the increase of seed, and fruit, and great and small cattle[d]. Secondly, They had forty-eight cities with suburbs for gardens, and for cattle[e]:—which cities were next to the best, and, in many tribes, the best of all; in Judah, Hebron,—in Benjamin, Gibeon, both royal cities: so that those, with about a mile suburb to every one of them, can come to little less than the wealth of one tribe alone, in that little country, which from Dan to Beersheba was about a hundred and sixty miles long. Thirdly, They had all the first-fruits of clean and unclean beasts[f]; of the fruits of the earth, and the fleece of the sheep[g]; of men to be redeemed[h]. Fourthly, The meat-

[b] 1 Chron. xxxiii. 3 [c] 2 Sam. xxiv. 2. Chron. vii. [d] Levit. xxvii. 30.
[e] Numb. xxxv. 2. [f] Numb. xviii. 13. [g] Deut. xviii. 4. Neh. x. 35.
[h] Numb. xviii. 15.

offerings, the sin-offerings, the trespass-offerings, the heave-offerings, and the wave-offerings, were all theirs [i]. Fifthly, They had all vows and voluntary oblations, and consecrations, and every hallowed thing [k]. Sixthly, Excepting the Holocaust, they had either the shoulder, or the breast, or the skin, or something of every sacrifice which was offered [l]. Seventhly, The males were to appear three times a-year before the Lord, and they were not to come empty handed [m]. Lastly, Unto them did belong many recompenses of injury, which was the restitution of the principal, and a fifth part [n]. Now put the tithes, the cities, and these other constant revenues together; and the priests and Levites, who were but about a quarter as many as one tribe, had yet about three times the revenues of one tribe.

But to leave this argument. Let us consider what the apostle saith; "Let him that is taught in the Word, communicate to him that teacheth, *ἐν πᾶσιν ἀγαθοῖς*, in all *his goods*," as Beza well expounds it [o].—"The elders that labour in the Word and doctrine, are worthy of double honour: for the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward [p]."—"Who goeth a warfare, at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man" (that is, am I partial? do I speak merely out of affection, and human favour to mine own cause, or calling?) "or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes?" That is, Doth God provide laws for rewarding and encouraging the labour of brute beasts, and doth he leave the maintenance and honour of his own immediate officers to the arbitrary and pinching allowances of covetous and cruel men? "For our sakes, no doubt, this is written, That he that plougheth, should plough in hope; and he that threshеth in hope, should be partaker of his hope:" That is, that the encouragement of the ministers, in their service, might

[i] Numb. xviii. 9, 10, 11. [k] Numb. xviii. 8, 9. [l] Numb. xviii. 18. Lev. vii. Deut. xviii. 3. [m] Exod. xxiii. 15, 17. [n] Numb. v. 7, 8. [o] Gal. vi. 6 [p] 1 Tim. v. 17, 18.

depend upon such a hope, as is grounded on God's law and provision; and that they might not be left to the wills and allowances of those men, against whose sins they were sent. And this the apostle proveth by an argument, drawn from a most answerable equity: — "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" If ye do rightly judge of those heavenly treasures which we bring in abundance unto you, impossible it is that ye should judge our pains and service towards your immortal and precious souls, sufficiently rewarded with a narrow and hungry proportion of earthly and perishable things. "Do ye not know, that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar?" To note that they receive their maintenance from the hand of God himself, whose only the things of the altar are, and not from men. "Even so hath the Lord ordained, that they which preach the gospel, should live by the gospel [q]." And what is it *to live?* First, They must live as men: they must have for necessity and for delight. Secondly, They must live as believers: "He that provideth not for his own, is worse than an infidel [r]." They must therefore have, by the gospel, sufficient to lay up for those, whom the law of common humanity, much more of faith, commands them to provide for. Thirdly, They must live as ministers. They must have wherewith to maintain the duties of their calling, a good example of piety and charity and hospitality, that they may confirm by practice, what in doctrine they teach [s]. And the instruments of their calling, which is a profession of so vast and unlimited a compass of learning (for there is no part of learning in the whole circle thereof which is not helpful, and may not contribute to the understanding of holy Scriptures, and to some part or other of a divine employment), cannot but be very chargeable. And alas, how many men preach the gospel, and yet scarce find the first and meanest of all these supplies! This is the great ingratitude of the world, and withal the malice and policy of Satan,—by the poverty and contempt of the ministers, to bring the gospel itself into contempt, and to deter able men from adventuring on so

[q] 1 Cor. ix. 7, 13. [r] 1 Tim. v. 8. [s] 1 Tim. iii. 2.

unrewarded a calling, as Calvin [t] justly complains. All that can, with colour or countenance, be pretended by those who are guilty of this neglect, is poverty and disability to maintain the gospel. And it were well, if there were not places to be found, wherein dogs and horses, hawks and hounds, grow fat with God's portion; and the mercenary preacher, when he grows lean with want, is accused of too much study. But suppose that poverty be truly alleged: do we think poverty a just pretext for the neglect of a moral duty? May a man spend the Lord's day on his shopboard, because he is poor and wants means? And if I may not rob God of his time, upon pretence of poverty, neither then is the same any argument to rob him of his portion. "Be not deceived, God is not mocked;" namely, with pretence of poverty and necessity, as Calvin expounds that place [u]. St. Paul bears witness unto some men, that "they did good beyond their power," that they were richly liberal, though they were deeply poor [x]: And yet those were but contributions out of mercy; whereas, double honour is due to the ministers of the gospel by a law of justice. It is a wrong and foolish apology, to pretend the punishment for the continuance of the fault. The poverty of many men is, doubtless, a just recompense for their neglect of the honour of the gospel:—for God hath ever severely punished the contempt and dishonour done to his messengers [y]. Whereas, on the other side, do thou deal faithfully with God; fulfil to thy power his appointment and decree, that they which preach the gospel, may live by the gospel, and then hearken unto God: "Honour the Lord with thy substance and the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine [z]."—"Consider now from this day and upward, from the day that the foundation of the Lord's tem-

[t] Hic est actus Satanæ, alimentis fraudare pios Ministros, ut Ecclesia talibus destituatur, &c. *Calvin.* in Gal. vi. 6. Satan hac arte tentat doctrinâ privare Ecclesiam, dum, inopiæ et famis metu, plurimos absterret, ne id oneris suscipiant. *Idem* in 1 Tim. v. 17.—Vid. *Muscul.* in Gal. vi. 6. et in 1 Tim. iii. 2.—Bishop *Jewel's* Sermons on Hag. i, 2, 3, 4, page 181, 182, on Psalm xcix. 9, page 191, 194.—*Perkins* in his Sermon of 'The Duties and Dignities of the Ministry.'—*Hooker's* Eccl. policy, lib. 5. Num. 79.—*Hildersham* on John iv. page 300, 301, 319, 323.—*Bolton* in his epistle dedicatory to his discourse of True Happiness.—*Greg. Tholos.* de Repub. lib. 13, cap. 17. [u] Gal. vi. 7. [x] 2 Cor. viii. 2, 3. [y] 2 Chron. xvi. 10, 12. xxiv. 11, 25. xxvi. 19, 20. xxxvi. 16, 17. [z] Prov. iii. 9. 10.

ple was laid, consider it. Is the seed yet in the barn? From this day I will bless you [a]." — "Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts" (if ye will not do it out of duty, yet do it out of experiment), "if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it [b]." There was never any man lost by paying God his dues; there was never any man thrived by grudging, or pittancing the Almighty. I will conclude this point with the apostle. It is his doctrine; "Faithful ministers are worthy of double honour." And it is his exhortation; "Render to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour [c]."

Note, Lastly [d], The priesthood of Christ is an everlasting priesthood. He also was without father, and without mother, without beginning of days, or end of life. As man, without a father; as God, without a mother; "The same, yesterday and to-day, and for ever [e]." His name was "Everlasting Father [f]." His gospel an "Everlasting gospel [g]." He was "a Lamb, slain from the beginning of the world [h]." The virtue of his blood goes backward, as high as Adam. He was fore-ordained before the foundation of the world [i]. The redemption of those, that transgressed under the first testament, the remission of sins that were past, were procured by this sacrifice [k]. It goeth downward to the end of the world; he must reign, till all be put under his feet, and he must raise up all by the power and virtue of his victory over death [l]; and lastly, It goeth onward to all immortality: for though the acts and administration of his priesthood shall cease, when he shall have delivered the kingdom to his Father, and have brought the whole church into God's presence; yet the virtue and fruits of those acts shall be absolutely eternal: for so long as the saints shall be in Heaven, so long they shall enjoy the benefit of that sacrifice, which did purchase not a lease, or expiring term; but ζωὴν ἀκατάλυτον, "an endless life," an everlasting glory, an inheritance incorruptible, and that fadeth not away, reserved in the Heaven for them.

[a] Hag. ii. 18, 19. [b] Mal. iii. 9, 12. [c] Rom. xiii. 3. [d] *Greg. Naz.* Orat. 36. de Folio. [e] Heb. xiii. 8. [f] Isai. ix. 6. [g] Rev. xiv. 6. [h] 1 Pet. i. 19. [i] 2 Tim. i. 9. [k] Heb. ix. 15. Rom. iii. 25. [l] John v. 26, 29.

VERSES V. AND VI.

The Lord, at thy right hand, shall strike through kings in the day of his wrath. He shall judge amongst the heathen; he shall fill the places with dead bodies; he shall wound the heads over many countries.

In the former part of the Psalm, we have had the description of Christ's offices, of *king* and *priest*, together with the effects thereof in gathering a *willing people* unto himself. Now here the prophet showeth another effect of the powerful administration of these offices, containing his victories over all his enemies, allegorically expressed in an hypotyposis, or lively allusion unto the manner of human victories: wherein, First, I shall, in a few words, labour to clear the sense; and then the observations which are natural, will the more evidently arise.

"*The Lord at thy right hand.*" To lay aside their exposition who understand these words of God the Father,—the words are an apostrophe of the prophet to those, at whose right hand the Lord Jesus is. Some make it an apostrophe to God the Father, a triumphal and thankful prediction of that power and judgement, which he hath given to this his Benjamin, the Son at his right hand; because that thereby the phrase retaineth the same signification and sense, which it had in the first verse. As if David had said, 'O God, the Father of all power and majesty, worthy art thou of all praise, thanksgiving, and honour, who hast given such power to thy son in the behalf of thy church, as to smite through kings, and judge heathen, and pull down the chief of his enemies, and to subdue all things to himself:' and these read it thus, "*O Lord. he that is at thy right hand, shall strike through kings,*" &c. Others make it to be an apostrophe to the church, and so to be a phrase not expressing Christ's exaltation, as verse 1. but his care and protection over his church, his readiness to assist and defend his own people against all the injuries and assaults of

adverse power. Solomon saith, "A wise man's heart is at his right hand, but a fool's heart is at his left [a]:" That is, his heart is ready and prepared to execute any wise counsels or godly resolutions; as the prophet David saith, "My heart is prepared, O God, my heart is prepared; I will sing and give thanks." But a fool's heart, when he should do any thing, is like his left hand, to seek of skill, inactive, and unprepared; when he walketh by the way, "his heart faileth him [b]." And this readiness and present help of God, to defend and guide his church, is expressed frequently by his being at the right hand thereof;—"Because the Lord is at my right hand, I shall not be moved [c]."—"He shall stand at the right hand of the poor to save him [d]."—"I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee [e]." As if David had said, 'Be not dismayed nor cast down, O ye subjects of this king; as if, being exalted to God's right hand, he had given over the care and protection of his people: for as he is at the right hand of his Father in glory and majesty; so is he at your right hand too, standing to execute judgement on your enemies, and to reveal the power of his arm towards you in your protection.'

Now the reasons of this phrase and expression, as I conceive, are these two:—First, To note that Christ's power, providence, and protection, do not exclude, but only strengthen, assist, and prosper the ordinary and just endeavours of the church for themselves. The Lord is not at our *left* hand to succour us in our idleness and negligence, but at our *working* hand, to give success to our honest endeavours. The sword of the Lord doth not fight without the sword of Gideon [f]. In the miracles of Christ, when he fed and feasted men, he never created wine or bread of nothing; but blessed, and so changed, or multiplied that which was, by human industry, prepared before. Our Saviour had fish and bread of his own; and yet he would have his disciples put in their net and catch, and bring of their own;—to note unto us, that God's power and providence must not exclude but encourage man's industry [g]. He protecteth us 'in viis nostris, non in præcipitiis,' in our own ways, not in our

[a] Eccles. x. 2. [b] Eccles. x. 3. [c] Psalm xvi. 8. [d] Psalm cix. 31.
[e] Isai. xxxi. 13. [f] Judg. vii. 18. [g] John xxi. 9, 10.

precipices or presumptions[h]. So long then as the church is valiant and constant in withstanding the enemies of her peace and prosperity, God is undoubtedly with her to bless that courage, and to strengthen that right hand. So long as Moses held up his hand, God fought for Israel. There was Joshua's sword, and Moses' hand or prayer, and, upon those, God's blessing[i]. And they were all to concur: if the sword should cease, the prayer would do no good; for God will not be tempted: if the prayer faint, the sword is in vain; for God will not be neglected:—as, in a curious clock, stop any wheel, and you hinder the whole motion. If God promise to be present, Joshua must promise to be courageous[k]. Secondly, To note unto us the care and military wisdom of Christ our captain, to meet with and to prevent our enemies, and to intercept their blows against us; for we may observe in the Scripture, that Satan plieth the right hand of the church, laboureth to weaken and assault us, where there is most danger towards him. "Let Satan stand at his right hand[l];" that is, Give him over to the rage of Satan, that he may be hurried to execute his will.—Thus "Satan stood at the right hand of Joshua, the High-priest, to resist him[m];" noting the assiduous and indefatigable endeavours of Satan to resist, disappoint, and overthrow the works of the worthies in God's church, ("I would have come unto you, even I Paul, once again, but Satan hindered us[n];") and to divert the strength of men upon his service. And therefore to rebuke him, and to show to the church that our strength is from him, and due unto him, he also stands there to outvie the temptations and impulsions of Satan.

These are the two expositions, which are given of these words, "*The Lord at thy right hand.*" Now though, of all places of Scripture, there is indeed but one literal sense; yet when two are given, which both tend unto the same general scope, and are suitable not only to the analogy of faith, but to the meaning mainly aimed at by the Holy Ghost in the place, and when there is no apparent evidence in the face of the text, for preferring one before the other; I think it is

[h] Psalm xci. 11. [i] Exod. xvii. 12, 13. [k] Josh. i. 5, 6, 9. [l] Psalm cix. 6.
[m] Zech. iii. 1. [n] 1 Thes. ii. 18.

not unfit to embrace both; and so something I shall touch upon both senses.

"*Shall strike through,*" or wound, or make gore-bloody, "*kings in the day of his wrath.*" The word is, "*Hath stricken* through kings." It is a prophecy of things future, spoken as of things to be done: *To strike through,* notes a complete victory and full confusion of the enemy,—an incurable wound, that they may stagger, and fall, and rise up no more, and that affliction may not arise a second time[o]. The only difficulty is, what is meant by "*kings*:" for which we must note, That the kingdom of Christ is spiritual, and his war spiritual, and therefore his enemies, for the most part, spiritual. Therefore I take it, we are hereby to understand the most potent enemies of Christ; whether spiritual, "We wrestle not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places[p]:" or carnal, as heathen and wicked men[q]; the fat and the strong enemies of the church[r]. Our spiritual enemies in Scripture are called "kings:" "Satan the *prince* of this world[s], the god of this world[t], the *prince* of the power of the air[u], the *king* of the locusts[x]," &c. Sin and original concupiscence is a king: "Let not sin *reign* in your mortal bodies." And the earthly enemies of Christ are called kings: "The ten horns[y], that is, *ten kings,* make war" with the Lamb;—"The *kings* of the earth stood up, and the rulers were gathered together against the Lord, and his Christ[z]." And death, which is the last enemy, is a king: "The king of terrors," that reigneth over men. And over all these kings do the victories of Christ reach.—Some, by *kings,* understand the Roman emperors, who are called "kings[a]," and their overthrow, for persecuting the church. But since all sorts of Christ's enemies are called kings in Scripture, and all of them do push at his kingdom in the church,—I see no ground why we may not, by *kings,* understand them all, with their subjects, armies, and associates. As in great victories the lords and principal men are said to

o Nahum i. 9. 1 Sam. xxvi. 8. p Ephes. vi. 12. 2 Cor. x. 4. q Psal. ii. 8, 9. r Ezek. xxxiv. 16. s John xvi. 11. t 2 Cor. iv. 4. u Ephes. ii. 2. x Rev. ix. 11. y Rev. xvii. 12, 14. z Psal. ii. 9. Acts iv. 27. 1 Cor. ii. 8. a 1 Pet. ii. 13, 17.

be overcome, when the servants and soldiers are routed and slain.

"*In the day of his wrath:*" That is, when time hath ripened the insolency and malice of the enemy, when his fury is fully stirred up and provoked, when the just and full time of his glory is come; that it may appear that they are overcome not by time, or chance, or human power, or secular concurrence, but only by the power of his wrath he will do it. Christ is never destitute of power; but in wisdom he hath ordered the times of his church, when to have his church suffer and bear witness to him, and when to triumph in his deliverances. So the meaning of this clause is this, When the day of recompense is come, when the sins and provocation of his enemy is ripe, when the utmost period of his patience is expired, ἐν προθεσμίᾳ, in the fixed and immovable day which he hath set, be the probabilities never so poor, and preparations never so small, the expectations never so low, the means in human view never so impossible,—yet then, by his wrath, he will utterly and incurably wound his enemies, both spiritual and temporal, that they shall not rise a second time.

"*He shall judge amongst the Heathen.*" The word "judgement" noteth both government and punishment. "The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone [b]:" there, "to judge" noteth government.—"The Lord standeth up to plead, and to judge his people [c]:" "That nation whom they serve, will I judge [d]:" there, "to judge" noteth punishment. Here it is taken for executing condemnation upon the contumacious adversaries of the gospel of Christ amongst the Gentiles, as in the great victory of Gog and Magog [e]: some, by Gentiles [f], understand all enemies, both spiritual and earthly.

"*He shall fill the places with dead bodies.*" That notes both the swiftness of the victory, and the greatness of the victory. That it shall be so general and so speedy, that the enemy shall have either none left; or they that are

[b] Deut. xxxii. 36. [c] Isai. iii. 13. [d] Gen. xv. 14. [e] Ezek. 39. [f] *Glass.* in Isai. lxiii. 6.

left, shall not be able nor have leisure to bury their dead bodies [g].

"*He shall wound the head over divers countries* [h]." That is, either the principal of his enemies every where; or Satan, who is the god of the world, that ruleth as head over the children of disobedience in all places; or antichrist, the head of nations, the chief of God's enemies [i].

"*The Lord at thy right hand.*" According to the twofold apostrophe before mentioned, here are two observations which I will but touch. First, That God the Father is worthy to have all the power, majesty, and judgement, which he hath given to his Son our Mediator, for our protection, salvation, and defence, most thankfully and triumphantly acknowledged to him. We find our Saviour himself praising God in this behalf, that he had delivered all things into his hand, even power to make babes believe on him [k]. And this St. Paul is frequent in, namely, in praising and glorifying God for Christ: "O wretched man that I am, who shall deliver me? &c. I thank God through Jesus Christ our Lord." [l] All the promises of God are in him Yea, and in him Amen, "to the glory of God" by us.[m] He gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, "To whom be glory" for ever and ever, Amen [n].—Every tongue must confess that Jesus Christ is Lord "to the glory" of God the Father [o].

And reason there is, that it should thus be acknowledged to the Father; because he hath all his kingdom and power in the church from the Father: "All power is given unto me."—"He hath given him a name above every name:" and this the Son hath revealed to us, that so he might "manifest the name;" that is, get glory to his Father thereby [p]. For, in Christ, it was God that reconciled the world to himself. Secondly, He hath it all given unto him in our nature, in our behalf, and as our head; so that we, in the gifts of God to him, were only respected;

g Ezek. xxxix. 11. h Hab. iii. 13. Psal. lxviii. 21. i Rev. xiii. 7, 8. xiv. 8, 17. xv. 18. k Matth. xi. 25, 27. l Rom. vii. 25. 1 Tim. i. 16, 17. m 2 Cor. i. 19, 20. n Gal. i. 4, 5. o Phil. ii. 11. p John xvii. 6, 7.

and therefore we have reason to praise God for them. It was not indeed given to him strictly (for it was not to him 'Beneficium,' but 'Onus,' an office, but not a benefit), *but* to him for us, or to us in and by him. In all the victories, deliverances, refreshments, experiences of God's power and goodness, we must ever remember to praise God in and through his Son; to acknowledge the power of his right hand, which is not now against his church, but against the enemies of his church. For therefore the deliverance of his church is ascribed to God's *right hand;* because he hath there one to plead, to entreat, to move his right hand in our behalf. Therefore in all our distresses, in all conflicts and temptations, we must, by faith, look up unto God's right hand; put him in remembrance of that faithfulness, righteousness, atonement, and intercession, which is there made in our behalf. There we have matter enough to fill our mouths and hearts with praises and triumph and rejoicing in him: "It is Christ who is at the right hand of God; who shall separate us from the love of Christ[q]?" Here are two arguments of the church's safety and triumph. The 'love' of Christ, and the 'honour' of Christ. He loveth all his to the end. But what good can love do without power? Therefore he that loveth us, is exalted by God, and hath all power given him for this purpose, that his love may do us good. In the conflicts of my corruptions (which are an adversary too wise, too subtile, too numberless for me to vanquish) I may yet, when I am driven to Paul's extremity, rest in his thanksgiving; and looking up to Jesus, who will be the finisher of every good work which he begins, and seeing him at God's right hand, may triumph in the power and office which God hath given to his Son there,—which is, to subdue our iniquities, and to sanctify us by his truth, and by that residue of Spirit which he keepeth for the church[r]; for that prayer is a model, as it were, and counterpart of Christ's intercession: for, saith he, "I come to thee, and speak these things in the world, that they may have my joy fulfilled in them[s];" that is, That they, having a specimen and form of that intercession which with thee I shall make for them, left upon public record for them to

[q] Rom. viii. 34, 35. [r] John xvii. 17, 19. [s] John verse 13.

look on,—and there finding that their sanctification is the business of my sitting at thy right hand, may, in the midst of the discomforts and conflicts of their corruptions, have a full joy and triumph in the honour which thou hast given me.'—I am beset with the temptations of mine enemies, and persecutions for the name of Christ:—in this case I may give God praise for the power, which he hath given to his Son: I may, from mine enemies, appeal unto God's right hand: I may, like Stephen, when the stones and buffets are about my soul, look up by faith, and see there my captain standing up in my defence [t]: I may acknowledge unto God the power given unto his Son; that though nothing of all this fall upon me without his provision and permission, yet sure I am, that he hath power and mercy in his right hand, that though mine enemies were as strong as a combination and army of kings, yet the Lord at his right hand hath, from him in my behalf, received power enough to strike through kings, when the day of his wrath is come.

Note, Secondly, Christ is at the right hand of his people, present with them, and prepared to defend them from all their enemies: present by his Spirit to strengthen, comfort, and uphold them, enabling them to glory and rejoice in all their sufferings, as knowing that they are but for a moment, and that which is needful to purge their faith, and to make them bear their shame[u], and to glorify the consequent power of Christ, which shall be revealed to their joy [x], when he will recompense double to us in mercy, and to our enemies in severity [y]: present by his mighty power, and by his angels, to rescue, deliver, and protect them; to be as a wall of fire, as a shield, a buckler, a rock, a captain to his people [z].

And this is the ground of all the church's comfort, That more is with them than against them. The enemies have combinations and confederacies of men; but the church hath Emmanuel, God with them [a]: none can pull Christ from the hand of God, or from the right hand of his people; that is, none can take away either his power or his love from his people. The church and truth can never be crushed and overthrown, no more than a rock with the raging of

[t] Acts vii. 55. [u] 1 Peter i. 6, 7. Jam. i. 2, 3. Isai. xxvii. 8, 9. [x] 1 Pet. iv. 13. [y] Isai. liv. 7, 8. lxi. 7. [z] Zech. ii. 5. [a] Isai. viii. 9, 10.

the waves: they are heavenly things; and therefore nothing of earth or hell can reach to corrupt them. It was but a vain attempt of the giants to build a tower to heaven. The world was made, that there might be therein a church to worship and contemplate that God which made it: therefore in the creation, God never rested till he came to a church, to note, that that was the end thereof: and therefore it is easier to pull down the world, and to shake in pieces the frame of nature, than to ruin the church. The church hath Christ for her husband, he to whom all knees must bend, he whom every tongue must confess, he who will subdue all things to himself: so she hath love, power, and jealousy, all three very strong things, on her side. And therefore the only way to be safe, is to keep Christ at our right hand, to hold fast his truth, worship, and obedience: for so long as we have Emmanuel, all adverse power is but flesh, and all flesh is but grass, withered in a moment when God will blow upon it.

Note, Thirdly, Christ, in his appointed time, will utterly overthrow the greatest enemies of his kingdom, and deliver his church from under the sorest oppressions. There is not any one argument in the holy Scriptures more frequently repeated, than this of Christ's victories: prefigured they were in the deliverance of Israel out of Egypt [b]; in the deliverances of the ark out of the waters [c]; in the deliverance of the Jews from Babylon [d];—to note, that, in the sorest extremities and greatest improbabilities, God will show himself jealous for his people. This victory is expressed by "treading of a wine-press [e]:" when there are none to help, when the church is brought to sorest extremities, though multitudes meet against her, as many as the grapes in a vintage, they shall all be but as clusters of grapes; he shall squeeze out their blood like wine, and make his Church to thresh them [f].—By the dissipation of smoke out of a chimney: they shall be "as the smoke out of the chimney [g]." As Athanasius used to say of Julian the apostate, that he was but 'Nubecula quæ citò transiret,' a little cloud

[b] 1 Cor. x. 2, 4. [c] 1 Pet. iii. 21, 22. [d] Rev. xiv. 8. Isai. xi. 10, 12, 15.
[e] Isai. lxiii. 1, 6. [f] Lam. i. 15. Rev. xiv. 20. Joel iii. 12. Micah iv. 13.
[g] Hos. xiii. 3.

which would quickly be blown away. Smoke when it breaks out of a chimney with a horrible blackness, threateneth to blot out the sun, and to invade and choke up all the air; but a little blast of wind scattereth it, and anon nothing thereof appears.—By 'fire consuming thorns and briers[h]:' "while they be folded together as thorns, and while they are drunken as drunkards," that is, while they have plotted their counsels and confederacies so curiously that no man dares so much as touch them, and while they are drunken with the pride and confidence of their own strength, "they shall then be devoured as stubble that is full dry[i]."

Therefore the Scripture calleth Christ 'a man of war[k];' because he is furnished with all arts of victory: power invincible; as a lion amongst shepherds, so is he amongst his enemies[l]: wisdom unsearchable, which must stand[m] if he purpose, none can disappoint him[n]: authority—by the least intimation, to gather together all the forces of the world against the enemies of his church. If he but hiss unto them, they presently come in troops[o]. He can command help for his people[p]; and if that should fail, he can create help for his people, as he did for Israel, when he wrought miracles to deliver them[q].

We may, more profitably, consider the truth and comfort of this point, by discovering it in the several enemies of Christ and his people. First, The great enemy of the seed of the woman, is the serpent, that great red dragon, whose names are all names of enmity: the Accuser, the Tempter, the Destroyer, the Devourer, the Envious man, furnished with much strength and mighty succour, legions of principalities and powers attending on him; and with much wisdom, which the Scripture calleth *νοήματα*, the wiles and trains and craftiness of Satan. And his arts of destroying men are two: To tempt and to accuse. His temptations are twofold: either unto sin, or unto discomfort; either to make us offend God, or to make us disquiet ourselves; either to wound us, or to vex us. And in all these his arts, Christ our captain will tread him under

[h] Isai. x. 17. [i] Nahum i. 10. Isai. xxvii. 4. xxxi. 9. [k] Exod. xv. 3.
[l] Isai. xxxi. 4. [m] Isai. i. 2. [n] Isai. xiv. 27. [o] Isai. v. 26. vii. 18.
[p] Psal. xliv. 4. lxxi. 3. Jer. xlvii. 7. [q] Psal. cvi. 22.

our feet, and will give his church the victory at the last, either by arming us with sufficiency of grace and faith in his victories; putting us, by his Spirit, in mind of his temptations, which taught him compassion towards us, who are so much weaker, and encouraging our hearts to cry out unto him, who is our merciful and compassionate High-priest, like a ravished woman, in our extremities, as Paul did [r]; stirring up our faith to lay hold on him, when we are in darkness; and our spirit of adoption to cry unto him, when we are in danger; and our spirit of wisdom to solve the objections, to discern the devices of Satan, and to prepare and arm our hearts accordingly to wrestle with him. Or else by rebuking of him, pulling in his chain, and chasing him away; and, as our second, undertaking the combat in person for us, when he is ready to prevail [s]. Thus he overcometh him as a tempter, and ever giveth some comfortable or profitable issue out of them.

He likewise overcometh him as an accuser. Satan accuseth the saints, either by way of complaint and narration of the things which they have done [t]; which the apostle calleth ἐγκαλέσῃ, his laying of crimes to the charge of men [u]; and thus Christ overcometh him by his intercession, and, in the hearts of his saints, by making them judge and accuse themselves, that they may be able to clear themselves too [x]. Or he accuseth by way of suspicion or pre-conjecture, as he did Job [y]; and herein likewise Christ overcometh him in his servants, by permitting him to tempt and vex them, that they may come the purer out of the fire,—and by putting a holy suspicion and jealousy into them, over their own hearts, which may still be a means to prevent them against evils, that are likely to assault them,—to teach them in every condition, as well possible as present, how to walk acceptably before God [z].

Another great enemy of the kingdom of Christ is, the lust of our own evil nature. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be [a]." Enmity in grieving, vexing, and quench-

r 2 Cor. xii. 8, 9. s Zech. iii. 1, 2. t Rev. xi. 10. u Rom. viii. 33.
x 1 Cor. xi. 31. 2 Cor. vii. 11. y Job i. 9, 10, 11. z Phil. iv. 11, 13.
a Rom. viii. 7. Phil. iii. 8.

ing the holy Spirit in us, and lusting enviously against his grace [b]. And here also Christ overcometh by the prevailing power of his Spirit, giving us more grace, demolishing the kingdom of sin, and judging the prince of this world, which before did rule in the children of disobedience. And this he doth by the judgement-seat and sceptre of his Spirit in the heart: for the judgement of the Spirit is too hard for the principality of Satan [c]. The Spirit of Christ is a victorious Spirit: "He bringeth forth his judgement unto victory [d]." He worketh out by degrees the dross and impurity of our nature and services. First, By faith, fixing upon better promises and hopes than lust can make [e]. Secondly, By watchfulness eyeing corruptions, and so stirring up those arguments and principles, which are strongest against them [f]. Thirdly, By leading us to more acquaintance with God in knowledge, love, and communion [g]; and so fetching more wisdom and strength from him: for this is the way that we get all our strength, even by learning of him [h]. Fourthly, By inclining the heart to hate and to complain of corruptions, to bemoan itself, as Paul and Ephraim did [i]. Fifthly, By bringing the heart into the light, there to approve and judge his actions [k]; by setting it always in God's eye, that it may not sin against him [l]. Sixthly, By convincing the heart of the beauty and excellency of Grace, of the unlikeness of sin to God, and so making the soul more full of desires for the one and against the other [m]; and thus kindling lust against lust [n]. Seventhly, By being always a present monitor and watchman in the soul, to supply it with spiritual weapons and reasoning against the temptation of lust [o]. Lastly, In one word, by daily supplies from the residue of Spirit which is in our head, whereby, according to the proportion and exigence of the members, he floweth into them [p]. This is that seed, that leaven. that vital instinct, which is ever in the heart, setting itself against the workings and life

[b] Jam. iv. 4, 5. [c] John xvi. 11. [d] Matth. xii. 20. Isai. iv. 4. [e] 1 John v. 4. Heb. xi. 24, 26. [f] Job xxxi. 1. Psal. xxxix. 1. [g] Job xxii. 21. 1 John i. 3. [h] Phil. iv. 12. [i] Rom. vii. 23. Mark ix. 24. Jer. xxxi. 18, 19. [k] John iii. 20. [l] Psal. xvi. 8. [m] Isai. xxvi. 8. Ezek. xxxvi. 31. [n] Gal. v. 17. [o] Isai. xxx. 31. John xiv. 26. [p] Mal. ii. 15. Phil. i. 19.

of lust, and by little and little wasting it away, as fire doth water.

The grand instrument of Satan and lust (who are the two leaders in this war against Christ) is the wicked world: the power, malice, wisdom, learning, or any other, either natural or acquired abilities of evil men: for even, in an earthly respect, by the word 'kings,' we are not only to understand those monarchs and princes of the earth, who set themselves against Christ; but all such as excel in any such worldly abilities, as may further that opposition. It notes the strength, policy, pride, and greatness of mind, or scorn of subjection, which is in the heart against Christ. So that *king* here stands in opposition to *subject*: they who reject Christ's yoke, and break his bonds asunder, and will not have him to reign over them, those are the *kings* in the text. And these also will he smite through, and confound by the power of his Word and the strength of his arm. "The Lord gave the Word: great was the company of those that published it. Kings of armies did flee apace, and she that tarried at home, divided the spoil [q]." "Tophet is prepared of old, for the king it is prepared [r]." "Come and gather yourselves together to the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great [s]," &c. "As for mine enemies, which would not that I should reign over them, bring them hither and slay them before me [t]." "Be wise now, ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling; kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little [u]." Thus the Lord overthroweth his church's enemies, and protecteth it against all their greatest preparations, and most formidable power.

And this he doth several ways: sometimes by diverting their forces from his church into some other necessary channel, or ambitious design of their own. Thus Rabshakeh and his host were called from Judah [x]. So the Lord promised

[q] Psal. lxviii. 11, 12. [r] Isai. xxx. 33. [s] Rev. xix. 17, 18. [t] Luke xix. 27. [u] Psal. ii. 10, 11, 12. [x] 2 Kings xix. 7, 8.

his people, that when they went up to appear before him thrice a year, he would divert the desires of their enemies from their land [y]. Thus Julian the apostate, having but two main plots to honour (as he supposed) his government and his idols withal—the subduing of the Persian, and the rooting out of the Galileans, as he called them,—was prevented from this, by being first overthrown in the other: for the prosperous success of which expedition he vowed unto his idol-gods a sacrifice of all the Christians in the empire, as Gregory Nazianzen [z] relateth.—Sometimes by infatuating and implanting a spirit of giddiness and distraction in the enemies of his church, making them destitute both of counsel and courage. When God would punish Babylon (which is a type of the enemies of Christ's kingdom) he made their hearts melt, that they should be amazed at one another, and "their faces should be like flames [a]:" that is, not only pale, like a flame, but rather, as I conceive, full of variety of fearful impressions and distracted passions: nothing so tremulous, so various, so easily bended every way with the smallest blast, as a flame: so their fear should make their blood and spirits in their faces to tremble, quiver, and vary, to come and go like a thin flame in them; so God threateneth "to mingle a perverse spirit," to make the spirit of Egypt fail in them, and their wisdom to perish [b]. And thus likewise the Lord dealt with Julian [c] in that Persian expedition: he put a spirit of folly in him to burn his ships, and so to put a necessity of courage in his people, as the old Gauls did against Cæsar [d], and then to leave them all destitute of necessary relief.—Sometimes by ordering casualties, and particular emergences for the deliverance of his church; a thing wonderfully seen in the histories of Joseph and Esther. Thus as a man, by a chain made up of several links, some of gold, others of silver, others of brass, iron, or tin, may be drawn out of a pit; so the Lord, by the concurrence of several unsubordinate things, which have no manner of dependence or natural coincidency amongst themselves, hath oftentimes wrought the deliverance of his church, that it might appear to be the work of his own hand.—Sometimes

[y] Exod. xxxiv. 24. [z] *Greg. Naz.* Orat. 4. in Julian. 2. [a] Isai. xiii. 7, 8. [b] Isai. xix. 1, 2, 3, 14, 17. [c] *Theodoret.* Hist. lib. 3. cap. 20. [d] *Nam.* Orat. 4. *Cæsar*, Comm. lib. 1.

by ordering and arming natural causes to defend his church, and to amaze the enemy. Thus the stars in their courses, are said to fight against Sisera [e]. A mighty wind from Heaven, beating on their faces, discomfited them, as Josephus [f] reports. So the Christian armies under Theodosius [g] against Eugenius the tyrant, were defended by winds from Heaven, which snatched away their weapons out of their hands; to make good that promise, "No weapon that is formed against thee, shall prosper." So the Lord slew the enemies of Joshua with hail [h]. And thus the Moabites were overthrown, by occasion of the sun shining upon the water [i].—Sometimes by implanting fantasies and frightful apprehensions into the minds of the enemy, as into the Midianites [k], and the Assyrians [l]. Thus the Lord caused a voice to be heard in the temple, before the destruction of Jerusalem, warning the faithful to go out of the city [m].—Sometimes by stirring up and prospering weak and contemptible means, to show his glory thereby. The Medes [n] and Persians were an effeminate and luxurious people; Cyrus a mean prince, for he was not at this time emperor of the Medes or Persians, but only son-in-law to Darius or Cyaxares; and yet these are made instruments to overthrow that most valiant people, the Babylonians [o]. As Jeremiah [p] was drawn out of the dungeon by old rotten rags, which were thrown aside as good for nothing; so the Lord can deliver his church by such instruments as the enemies thereof, before, would have looked upon with scorn, as upon cast and despicable creatures. For God, as he useth to infatuate those whom he will destroy; so he doth guide with a spirit of wonderful wisdom, those whom he raiseth to defend his kingdom. The Babylonians [q] were feasting, and counted their city impregnable, being fortified with walls and the great river; and God gave wisdom beyond the very conjectures of men, to attempt a business which might seem unfeasible in nature, to dry up Euphrates, and divide it into several small branches: and so he made a way to bring his army into the city while they were feasting, the

[e] Judges v. 20. [f] *Joseph.* Antiq. Jud. l. 5. c. 6. [g] *Aug.* de Civ. Dei. l. 5. c. 26. [h] Josh. xi. 11. [i] 2 Kings ii. 22, 23. [k] Judges vii. 13, 14. [l] 2 Kings vii. 6. [m] *Euseb.* l. 3. c. 8. [n] *Brisson.* de Reg. Pers. lib. 2. [o] Isai. xlv. 1, 13. iii. 17. [p] Jer. xxxviii. 11. [q] *Herodot.* lib. 1.—*Xenoph.* de expedit. Cyri, lib. 7.

gates thereof being in great confidence and security left open [r]. —Sometimes by turning the hearts of others to compassionate the church, to hate the enemies, and not to help them, but to rejoice when he is sinking [s].—Sometimes by the immediate stroke of God upon their bodies or consciences. Thus God gave the church rest by smiting Herod [t]. Thus Maximinus [u], being smitten with a horrible and stinking disease in his bowels, confessed that it was Christ which overcame him; and Julian, being smitten with an unknown blow from Heaven, as is supposed, confessed that Christ was too hard for him; and another Julian, uncle to the apostate, for pissing on the Lord's table, had his bowels rotted, and his excrements issued out, 'non per secessum, sed per vulnera,' as the same historian reports.—Sometimes by tiring them quite out, and making them, for very vexation and successlessness, give over their vain attempts; or else disheartening them, that they may not begin them. So Dioclesian retired to a private life, because he could not root out the Christians; and Julian was afraid to persecute the Christians, as his predecessors had done, lest they should thereby increase: he forbore it out of envy, and not out of mercy, as Nazianzen [x] observes.—Sometimes by turning their own devices upon their heads, ruining them with their own counsels, and, it may be, despatching them with their own hands. Thus the Lord set every man's sword against his fellow, in the huge host of the Midianites [y]. So Pilate and Nero, the one the murderer of Christ, the other the dedicator of all the consequent great persecutions,—both [z] died by their own hands, as being most wicked and most cruel, and therefore fittest to revenge the cause of Christ and his people upon themselves. Thus God did not only curse the counsel, but revenge the treason, of Ahithophel, by an act of the most desperate folly and inhumanity which could be committed.—Sometimes by hardening them unto a most desperate prosecution of their own ruin, as in the case of Pharaoh; suffering them to lift at the stone so long, till it loosen, and fall upon them [a].—

[r] Isai. xliv. 27, 28. xlv. 1. Jer. li. 36. [s] Isai. xiv. 6, 10, 16. Nahum iii. 7. [t] Acts xii. 23, 24. [u] *Euseb.* de vita Constant. lib. 1. cap. 50.—*Theodor.* lib. 3. cap. 20. vid. *Tertul.* contr. Scapulam cap. 3 et *Laurent. de la Barr.*—*Euseb.* Hist. lib. 8. cap. 26. et *Zonaras.* [x] *Naz.* Orat. 3. in Julian. 1. [y] Judges vii. 22. [z] *Tertul* Apolog cap. 5.—*Euseb.* lib. 2. cap. 7. [a] Zech. xii 3. Matth. xxi. 44.

Sometimes by ingratiating the church with them to their own destruction, as he did Israel with the Egyptians [b]. By these, and a world the like means, doth the Lord overthrow the enemies of his kingdom.

Now all this is "*in the day of his wrath,*" or in his own due time: where we may note by the way, That Christ hath wrath in him as well as mercy. Though he be, by wicked and secure men, misconceived, as if he were only compassionate; yet 'læsa patientia fit furor,' he will more sorely judge them hereafter, whom he doth not by persuasions and allurements prevail with here. So merciful he is, that he is called 'a Lamb' for meekness; and yet so terrible, that he is called 'a Lion' for fury. It is true, "fury is not in him," namely, to those that apprehend his strength, and make their peace with him [c]: but yet to those that will not kiss, that is, not love, worship, nor obey him, he can with a little wrath show himself very terrible [d]. He cometh first with peace [e]; but it is 'pax concessa,' not 'pax emendicata,' a peace mercifully offered, not a peace growing out of any necessity or exigences on his part, and so wrought by way of composition for his own advantages. The peace of a conqueror [f]: A peace which putteth conditions to those to whom it is granted, that they shall be tributaries and servants unto him [g]. Therefore the apostle saith, that he came "to preach" or to proclaim "peace [h];" but if we reject it, he then follows the directions of Joshua, "These mine enemies which would not have me to reign over them, bring them hither, and slay them before me [i]."

But the main thing here to be noted is, That Christ hath a day, a *προθεσμία*, a prefixed and constituted time, wherein he will be avenged on the greatest of his enemies. When he forbears, and suffers them to prevail, yet still he holdeth the line in his own hand; the hook of his decree is in their nostrils, and he can take them short, when he will. It is never want of power, wisdom, or love to his church, that their quarrel is not presently revenged; but all these are fitted to his greater glory. The Lord seemeth to neglect, to break up the hedge, to sleep while his church is sinking, as Christ

[b] Exod. xii. 35, 36. [c] Isai. xxvii. 4, 6. [d] Psalm ii. 12. [e] Luke x. 5. [f] Zech. ix. 10. [g] Deut. xx. 10, 11, 12. [h] Ephes. ii. 17. [i] Luke xix. 27.

to his disciples seemed careless[k]: so frequently in Scripture, the saints expostulate with God in an humble and mourning debate, "Why sleepest thou, O Lord? Arise, cast us not off for ever[l]." But God hath his 'quare' against us too, for this infirmity and haste of ours; "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgement is passed over from my God?" That is, he hath not taken notice of my calamity. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of his understanding[m]." He is wonderful in counsel, and excellent in working; and therefore he doth not slumber nor sleep: but only in wisdom ordereth times and seasons, that there may, in the end, be the greater glory unto him,—and in the things done, the more beauty. "Every thing," saith Solomon, "is beautiful in its time:" if you gather it before, it looseth both its beauty and virtue. It would be madness for a man to mow down his corn, when it is in the green blade. "He waiteth," saith the apostle, "for the precious fruit of the earth, and hath long patience." James v. 7. Now the prophet assureth us, that *light*, that is, comfort, refreshment, peace, deliverance, "is sown for the righteous[n]." It was sown for the people of God, when they were in captivity; though to themselves they seemed as dead men in their graves; yet indeed they were dead, but as seed in the furrows, which revived again[o]. And therefore the Lord likewise (like St. James's husbandman) is said to wait, that he may be gracious to his people[p], Though a man suffer never so much injury, and be most violently kept out of his own right, yet he must wait till time and mature proceedings have brought on his matters to a trial: therefore the Lord calleth it "the year of recompenses for the controversies of Sion[q]." It is not for private men to order the periods, or stints, or revolutions of times, wherein businesses are to be tried; but public authority constitutes that, and every man must wait for the appointed time: so the church must not set God the times when it would be heard or eased; but must trust his

[k] Mark iv. 38, 39. [l] Psalm xliv. 23. Jer. xiv. 8, 9. [m] Isai. xl. 27, 28. [n] Psalm xcvii. 11. [o] Psalm cxxvi. 5, 6. [p] Isai. xxx. 18. [q] Isai. xxxiv. 8.

wisdom and power[s], for there is a set time, wherein he will have mercy upon Sion[t].

Now this time is ruled and bounded by these considerations: First, When the sin of the enemy is grown ripe, and his heart proud and insolent against God and his people; when he trampleth upon the poor; when he sacrificeth to his own net; when he adoreth his own counsels; when he defieth his own condition, and thinketh that none can pull him down;—then it is a time for God to show himself, and to stir up his glory. "It is time," saith David, "for thee, O Lord, to work, for they have made void thy law[u]." So outrageous they are, that their fury runneth over from thy servants to thine ordinances, to blot out the very records of Heaven, the name and fear of God out of the earth. And this reason and period of time, we find frequently in the Scriptures given: "In the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full[x];" it is not grown to that ripeness and compass, as I, in my wise, secret, and patient providence, will permit. "O thou that dwellest upon many waters, abundant in treasures," saith the Lord to Babylon, "thine end is come, and the measure of thy covetousness[y]" When men have filled up the measure of their sins, then is their end come; be their wealth, or safety, or their natural or acquired munition never so great. "Put ye in the sickle," saith the prophet, "for the harvest is ripe; come, get you down; for the press is full, the fats overflow, for the wickedness is great[z]." When wickedness is so great, that it filleth all vessels, then is the Lord ready to put in his sickle, and to cut it down.

It is further demanded, When sin is full? To this I answer, That there are three things principally, which set forth the sinfulness of sin, Universality, Impudence, and Obstinacy. First, When a whole land is filled with it, that there are none to intercede, or to stand in the gap; when, from streets to palaces, from houses to courts, from schools to churches, from every corner sin breaketh forth, so that blood toucheth blood. "The land is full of adulterers," saith the prophet; "because of swearers, the land mourneth;

[s] Jer. xlix. 19. [t] Psalm cii. 13. [u] Psalm cxix. 126. [x] Gen. xv. 16. [y] Jer. li. 13. [z] Joel iii. 13.

for both priest and prophet are profane; yea, in my house have I found their wickedness, saith the Lord [a]:" when, in every place, and at every view, there are new and more abominations [b]. Secondly, When sin is impudent [c], whorish [d], and outrageous; when there is no fear, modesty, or restraint, but it breaketh all bonds, and, like a raging sea, overrunneth the banks: "They declare their sin as Sodom," saith the prophet, "and hide it not; woe unto their souls [e]:" it is so full that it breaks out into their countenance [f]; hypocrisy itself is too narrow to cover it. This is that which the apostle calleth "an excess of riot [g];" and the prophet, "a rushing like a horse into the battle [h]." Now when God thus gives a man over, sin will not be long filling up: when lusts break forth and throng together; when, from concupiscence [i], sin goes on to conception and delight, to formation and contrivance, to birth and execution, to education and custom, to maintenance and defence, to glory and boasting, to insensibility, hardness, and a reprobate sense,—then there is such a fulness in sin, as is near unto cursing; the very next step is hell. Lastly, When sin holds out in stubbornness, and is incorrigible; when the remedy is refused, the pardon rejected, peace not accepted,—then is sin come to its fulness. The sins of the Amorites were never quite full, but when they rejected that peace, mercy, and subjection to God's people, which was offered them first. But when men sin against those means of grace which are sent unto them, and leave no remedy to themselves; no marvel if the Lord give them over, and let in the enemy upon them [k]. Therefore we must take heed of finishing sin, for it is not sin alone, but the consummation and finishing of sin which condemns a man.

Now when thus the sin of the enemy is grown so ripe, that it breaketh forth into pride and insultation against God's people, then is the Lord's time to show himself. "I will restore health unto thee," saith the Lord to his church;

[a] Jer. xxiii. 10, 11. [b] Ezek. viii. 17. Jer. v. 1, 6. [c] Isai. xlviii. 4. [d] Jer. iii. 3. [e] Isai. iii. 9. [f] Delicti durior frons est, ab ipso et in ipso delicto, impudentiam docta. *Tertul.* de Vel. Virg. cap. i. [g] Rom. i. 24, 26. [h] Isai. lxix. 27. [i] Dum servitur libidini, facta est consuetudo; dum consuetudini, necessitas. *Aug.* Confess. lib. 8. cap. 5.—Vid. *Bernard.* de Gradibus Superbiæ. [k] 2 Chron. xxxvi. 16.

"and I will heal thee of thy wounds, because they called thee an outcast, saying, This is Sion whom no man seeketh after[l]." When the highways were waste, and the wayfaring man ceased, and the enemy regarded no man, "Now, saith the Lord, will I arise, now will I be exalted[m]," &c. When the enemies help forward the affliction of God's people, and, by their pride and insultation, do double the misery which is upon them,—then will the Lord return them in mercies, and be sore displeased with his enemies[n].

Secondly, When God's people are thoroughly humbled and purged: for God useth wicked men, as his staff or weapon, as his fire or fan, to correct and purge them[o]. He intended not in his punishments such severity against them, as against their enemies: if the rod be for the child, the fire is for the rod[p]. When men are so smitten, that they can return to him that smiteth them, and not revolt more and more: for God will not throw any more darts at those who are sunk and dead already,—when they are stirred in their hearts jointly to seek the Lord, and to meet him in the way of his judgements, and to compassionate and favour the dust of Sion: for when God's time to deliver a people is come, he will more abundantly stir up the hearts of his people to pray for it than in the day of his wrath[q]: whereas, when he will destroy a people, he will not suffer his saints to pray[r].

Thirdly, When all human hopes and expectations are gone, when a people is so pilled and broken, that they have no courage, means, succours, or probabilities left; then is God's time to deliver his church, and to punish his enemies. "The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone[s]." In one word, when the preparation and premises, as it were, unto God's glory are best ordered and put together, then is the day of his wrath come.

The church then need not to be cast down[t] with the insultation of her enemies, since Christ is the same yesterday, and to-day, and for ever; such as he was ever to his church,

[l] Jer. xxx. 7. Jer. l. 11. Ezek. xxv. 3, 28. vi. 9. Obad. verse 3. 4. [m] Isai. xxxiii. 8, 11. [n] Zech. i. 15, 16. Isai. xl. 2. xlvii. 5, 6. [o] Isai. x. 12. [p] Isai. xxvii. 7, 8, 9. [q] Psalm cii. 16, 17. Dan. ix. 2, 3. [r] Jer. xiv. 11. [s] Deut. xxxii. 36. Psalm lxviii. 20. cix. 31. [t] Deut xx. 3, 4. Isai. li. 12, 13. Deut. xxxi. 6, 7, 8.

such he is still. If he have delivered his church from the pride of her enemies heretofore, his power, truth, watchfulness, compassion, is the same still: and by faith in them, we may rebuke Satan; we may chide away the weakness and fear of our own hearts; we may rejoice against those that insult over us; when they rage most, we may hope their time is short, and that it is but the biting of a wounded beast. Therefore we find the saints, in Scripture, arm themselves against present dangers, with the consideration of what God hath done for his church in times past [u]; and in the confidence of the same truth and power [x], break forth into a holy scorn of their enemies [y]. In the sorest extremities, we may fix our faith on God; and he delighteth to be depended upon alone, when all outward helps and probabilities fail [z]. A million of men came against Asa, one of the hugest hosts of men that we ever read of; yet, by relying on God, they were all delivered into his hand: and the reason is added, because God hath eyes and strength, or, as he is described, Rev. v. 6, seven horns and seven eyes, much wisdom and much power to show himself valiant in the behalf of those that walk uprightly [a].

We should learn likewise to rejoice and triumph with all thankfulness of heart, when Christ subdueth the enemies of his kingdom, and giveth deliverance and refreshment to his people. When he maketh his hand known to his servants, and his fury to his enemies, then should all they that love Jerusalem, rejoice [b]. Thus the church, after they were delivered from the malice of Haman, instituted days of joy and feasting [c]. It is a sign of an evil heart against the peace and prosperity of the church of Christ, to envy, or slight, or think basely of the instruments and ways, whereby Christ delivereth it; as we see in Tobiah and Sanballat [d].

Lastly, We should learn wisdom to lay hold on the times and seasons of God's peace, because he hath a day of wrath too; to apprehend the offers and opportunities of grace. Christ had been at the church's door, and had knocked for admittance; but neglecting that season, he was gone, and

[u] Psalm lxviii. 7, 8. lxxiv. 13, 18. Isai. li. 9, 10, 11. Habak. iii. [x] Jer. xxx. 8. [y] Micah vii. 8, 9, 10. Isai. l. 8, 9. [z] Isai. xli. 17, 18. Habak. iii. 17, 18. [a] 2 Chron. xvi. 8, 9. [b] Isai. lxvi. 10. [c] Esther ix. 22. [d] Neh. iv. 2. 3.

much she suffered, before she could find him again [f]. When the Lord speaketh unto us in his ordinances, and by the secret motions and persuasions of his holy Spirit, we should not defer, nor put him off, as Felix did Paul, to some other time; but pursue the occasion, and set ourselves to do every duty in God's time. There is a time for every work, and it is beautiful only in its time: and therefore fit it is, that we should observe wisely the signs and nature of the times [g], and accordingly proportion our devotions for the church and ourselves. It is the worst loss of time to let slip the seasons of grace and spiritual wisdom, till, it may be, God's time of mercy is passed over. If thou hadst known, in this thy day, the things that concern thy peace! But now thy day is over, and my day of wrath is come; they are now hidden from thine eyes.

"*He shall judge amongst the heathen.*"—By *heathen* we are to understand the same with *enemies*, verse 1, and *people* [h]; meaning all the armies and swarms of Christ's enemies, either spiritual or secular. The word "Gentiles" was a word of great contempt and detestation amongst God's people [i], as the word "Jew" is now amongst us: a proverbial word to cast reproach and shame upon men. Therefore the apostle saith of the Ephesians, that, in times past, "they had been Gentiles in the flesh [k]." As if, by being Christians, they had ceased to be Gentiles; or rather that word had ceased to be a term of reproach. So that "Gentile" was a word of scorn, as "Samaritan [l]," or "Canaanite [m]," or "Publican [n]." And therefore we find those two joined together, "Publicans and Sinners;" and so the apostle joineth these two words, "Gentiles and Sinners [o]." So then the word "*heathen*" is added by David to the enemies of Christ, to render them the more odious, and to express their more abject and hateful condition: and therefore, when God would cast notable reproach upon his people, he calleth them "Sodomites and Gentiles [p]." So then the meaning is, His most abject and hateful enemies, that are unto him as Canaanites

[f] Cant. v. 2, 7. [g] Matth. xvi. 2. [h] Isai. lxiii. 6. [i] *Cameron.* de Ecclesia, page 33, 34. *Weem's* Christian Synag. page 137. [k] Ephes. ii. 11. [l] John viii. 48. [m] Ezek. xvi. 3. [n] Matth. xviii. 17. Luke xviii. 14. [o] Gal. ii. 15. [p] Isai. i. 10. Ezek. ii. 3.

and Samaritans, *he shall judge;* that is, he shall condemn and punish them.

Whence we may note, That Christ's victories over his enemies shall be by way of pleading and disceptation. His military is likewise a judiciary proceeding, grounded upon righteous and established laws. Therefore the day of God's wrath is called a time of vengeance, and recompense for the "controversies of Sion [q];"—to show that the Lord doth not take vengeance but by way of debate: and therefore when he punisheth, he is said to "plead" with men. The priest said not, Where is the Lord? and they that handle the law, knew me not, &c. "Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead [r]." So to 'plead' and to 'take vengeance' go together [s]: and the Lord is said to 'reprove with equity,' and to smite the earth with the rod of his mouth; that is, to convince and argue before he doth punish [t]; as we see in the case of Sodom [u]. Herein the Lord showeth, that all our misery begins at ourselves; that if we perish, it is because we would not take his counsel, nor be guided by his will. That he did not sell us to any of his creditors; but that for our iniquities, we "sold ourselves [x]." In human wars, though never so regularly and righteously ordered, yet many particular men may perish without any personal guilt of their own. 'Delirant reges, plectuntur Achivi.' But, in these wars of Christ, there shall not a man perish, till he be first convinced, by a judiciary proceeding, of his own demerit. "Every mouth must be stopped, and all the world," by the evidence and acknowledgment of their own conscience, "become guilty before God," before his wrath shall seize upon them. The Lord sent Noah to preach, before he sent a flood to destroy the world. He argued with Adam, before he thrust him out of Paradise. The 'voice' goeth ever before the 'rod [y].' This course our Saviour observed towards him, who had not the wedding-garment: first, convinced him till he was speechless, and then cast him into outer darkness [z]. And this course the Lord took with his people, when he punished them [a]. For he will have the consciences of

[q] Isai. xxxiv. 8. [r] Jer. ii. 8, 9. [s] Jer. li. 36. [t] Isai. xi. 4. [u] Gen. xviii. 21, 23. [x] Isai. l. 1. [y] Micah vi. 9. [z] Matth. xxii. 12, 13. [a] Isai. v. 3, 4. Amos ii. 11. iii. 7.

men to subscribe and acknowledge the justness of his proceedings, and to condemn themselves by their own witness. When he entereth into judgement, he doth it by line and plummet [b], in proportion to the means of grace neglected, to the patience and forbearance abused, to the times of grace overslipped, to the purity of the law violated and profaned. We must take heed, therefore, of continuing Gentiles, of being aliens from that commonwealth of Israel, and strangers from that covenant of promise, of living without God in the world. No man can, with hope or comfort, say, "Enter not into judgement," but he who is the "Lord's servant" and of his household. We must be all ingrafted into the natural olive, and become the seed of Abraham, and Jews by covenant, before Christ will be our peace, or reconcile us unto his Father [c].

"*He shall fill the places with dead bodies.*"—This notes the greatness of the victory, That none should be left to bury their dead. There shall be a universal destruction of wicked men together in the day of God's wrath; they shall be bound up in bundles and heaped for damnation [d]. And it notes the shame and dishonour of the enemy: They shall lie like dung upon the face of the earth, and shall be beholden to their victors for a base and dishonourable burial; as we see in the great battle with Gog and Magog [e].

"*He shall wound the head over many countries.*"—Either literally, Antichrist [f]; who taketh upon him to be œcumenical bishop and monarch, and to dispose of crowns and dispense kingdoms at his pleasure. Or spiritually, Satan, who is the prince of this world, whose head Christ was to crush and tread under our feet [g]. Or figuratively, the Head, that is, the counsel and power of many nations, which shall at last appear to have been but a vain thing [h]. What sense soever we follow, the main thing to be observed is, that which we handled before; that Christ will, in due time, utterly destroy the greatest, the highest, the wisest of his enemies.—And therefore this may suffice upon this verse.

[b] Isai. xxviii. 17. [c] Rom. ii. 29. xi. 17, 24. Gal. vi. 16. Ephes. ii. 11, 14. [d] Matth. xiii. 30. Psalm xxxvii. 38. Isai. i. 28. lxvi. 17. [e] Ezekiel xxxix. 11, 16. [f] Revel. xvii. 2, 18. [g] Gen. iii. 15. Rom. xvi. 20. [h] Psalm ii. 2. 1 Cor. i. 19.

VERSE VII.

He shall drink of the Brook in the Way: therefore shall he lift up the Head.

Some understand these words in the sense of the two former, for a figurative expression of the victories of Christ, and they in a twofold manner. Some, by *brook*, understand the blood of the adversary, with which the way should be filled as with a stream: and, by *drinking* hereof, the satiating, refreshing, and delighting himself in the confusion of his enemies; for the Lord is eased, when his enemies are subdued [a]. Others, that he should pursue his victory with such heat and importunity, that he should not allow any time of usual repast, but should content himself with such obvious refreshment, as should offer itself in the way: and should immediately lift up his head again, to pursue the enemy at the heel;—and in this sense, there is no more new matter here intimated, than that which hath been before handled.

Others understand the means, whereby Christ should thus lift up his head, and exalt himself above all the enemies of his kingdom, namely, by his passion and sufferings; by death destroying death, and him that had the power of death, which is the devil. I will not undertake to define which sense is most agreeable to the place; it being so difficult. But upon occasion of this latter (which, I think, is more generally embraced) I shall speak something of the means and grounds of Christ's victories over his enemies, and of his government in his church, namely, his sufferings and resurrection.

"*He shall drink of the brook in the way.*"—By *brook* then, or *torrent*, we may understand the wrath of God, and the rage of men; the afflictions and sufferings which befel Christ. And this is a very frequent metaphor in holy Scriptures, to understand 'afflictions' by 'water [b].' So the wrath of the Lord is called a stream, and a lake, Isai. xxx. 33. Revel.

[a] Isai. i. 24. [b] Psalm xviii. 4, 5. xlii. 7. lxix. 1. cxxiv. 4, 5.

xix. 20.—in regard of the rage and irresistibleness thereof,—'Sternit agros, sternit sata læta, boumque labores;'—and in regard of the turbidness and thickness thereof: for God's wrath is full of dregs[c]. It is said in the history of Christ's passion, when he was going to wrestle with that woful Agony in the garden, that "He passed over the brook Cedron[d]." And we may observe in the History of the Kings, that when the good kings Hezekiah, and Asa, and Josiah, purged the city and the temple of idolatry, "They burnt the cursed things at the brook Kidron, and cast them thereinto[e];"—to note unto us, that that brook was the sink, as it were, of the temple, that into which all the 'purgamenta' and uncleanness of God's house, all the cursed things were to be cast. With relation whereunto it is not improbable, that the prophet David, by a prophetical spirit, might notify the sufferings of Christ, by drinking of that cursed brook over which he was to pass,—to signify, that on him all the faithful might lay and pour out their sins, who is therefore said to be 'made sin and a curse for us[f];'—as the people, when they laid their hands on the head of the sacrifice, did thereby, as it were, unload all their sins upon it.

Now as waters signify afflictions, so there are two words with relation thereunto, which signify suffering of afflictions; and they are both applied unto Christ[g]: "Are ye able to drink of the cup that I shall drink of, or be baptized with that baptism that I am baptized with?" He that drinketh, hath the water in him; he that is dipped or plunged, hath the water about him. So it notes the universality of the wrath which Christ suffered: it was within him; "my soul is heavy unto death:"—and it was all about him; betrayed by Judas, accused by Jews, forsaken by disciples, mocked by Herod, condemned by Pilate, buffed by the servants, nailed by the soldiers, reviled by the thieves and standers by, and, which was all in all, forsaken by his Father. So then *drinking of the brook* is meant suffering of the curses; and it is frequently so used[h].

By "*the way*" we must understand either the life of Christ on earth, his passage between his assumed voluntary

[c] Isai. li. 17. Psalm lxxv. 8. [d] John xviii. 1. [e] 2 Chron. xv. 16. 2 Chron. xxix. 16. xxx. 14. 2 Kings xxiii. 6. [f] 2 Cor. v. 21. Gal. iii. 13. [g] Matth. xx. 22. [h] Jerem. xxv. 27. xlix. 12. Ezek. xxiii. 32, 34. Habak. ii. 16. Revel. xiv. 9, 10.

humility and his exaltation again; or the way between mankind and Heaven, which, by that flood of wrath and torrent of curses, which were *ἐν μέσῳ* [i], was made utterly impassable,—till Christ, by his sufferings, made a path through it for the ransomed of the Lord to pass over.

"*Therefore shall he lift up the head.*"—It noteth in the Scripture-phrase victory, eluctation, and breaking through those evils, which did urge and press a man before [k]; and also boldness, confidence, and security to the whole body [l]. And farther, it is not, he *shall be lifted up*, but he *shall do it himself* [m]. He hath the power of life, and the fountain of life in himself [n]. So that following this sense of the words, the meaning is,—"He shall suffer and remove all those curses which were in the way between mankind and Heaven; and then he shall lift up his head in the resurrection, and break through all those sufferings into glory again;"—which sense is most punctually and expressly unfolded in those parallel places, Luke xxiv. 26, 46. Philip ii. 8, 9. 1 Pet. i. 11.

"*He shall drink of the brook in the way:*"—From hence we may note, First, That between mankind and Heaven there is a torrent of wrath and curses, which doth everlastingly separate between us and glory; *μέγα χάσμα ἐστήρικται*, a great and fixed gulf, which all the world can neither wade through nor remove. The law at first was an easy and smooth way to righteousness, and from thence to salvation; but now every step thereof sinks as low as Hell. It is written within and without, with curses; which way soever a man stirs, he finds nothing but death before him:—one man's way, by the civility of his education, the ingenuity of his disposition, the engagement of other ends or relations, may seem more smooth, plausible, than another's; but, by nature, they all run into Hell; as all rivers, though never so different in other circumstances, run into the sea. It is as impossible for a natural man of himself to escape damnation, as it is to make himself no child of the old Adam, or not to have been begotten by fleshly parents. The gulf of sin in our nature cannot be cleansed, and therefore the guilt thereof cannot be removed. The image we have lost is, by us, irreparable;

[i] Col. ii. 14. [k] Psalm xxvii. 6. [l] Luke xxi. 28. [m] Qui se humiliaverat, ipse exaltabit. *Hieron.* [n] John v. 26. x. 18.

the law we have violated, inexorable; the justice we have injured, unsatisfiable; the concupiscence of our nature, insatiable; sin, an aversion from an infinite good, and a conversion to the creature, infinite: and therefore the guilt thereof infinite and unremovable too.

We should learn often to meditate on this point, to find ourselves reduced unto these straits and impossibilities, that we cannot see which way to turn, or to help ourselves, for that is the only way to draw us unto Christ. Every man naturally loves to be, in the first place, beholding to himself; in any extremity, if his own wits, purse, projects, or endeavours will help him out, he looks no farther; but when all his own succours have forsaken them, then he seeks abroad. It is much more true in the matter of salvation: No man never did begin at Christ, but went unto him upon mere necessity, when he had experience of the emptiness of all his other succours and dependences. We all, by nature, are offended at him, and will not have him to reign over us, till thereunto we be forced by the evidence of that infinite and unpreventable misery, under which, without him, we must sink for ever. This is, of all other, the most urging argument unto men at first to consider, That there is a torrent of curses, a sea of death, a reign of condemnation, a hell of sin within, and a hell of torments without, between them and their salvation;—and there is no drop of that sea, no scruple of that curse, no tittle of that law, which must not all be either fulfilled or endured. Suppose that God should summon thy guilty soul to a sudden appearance before his tribunal of justice; and should there begin to deal with thee even at thy mother's womb: alas, thou wouldst be utterly gone there; even there, a seed of evil doers, the spawn of viperous and serpentine parents, a cursed child, a child of wrath, an exact image of the old Adam, and of the blood of Satan. But then here is, after this, produced a catalogue and history of sins of forty, fifty, or threescore years long; and in them every inordinate motion of the will, every sudden stirring and secret working of inward lust, every idle word, every unclean aspect, every impertinency and irregularity of life, scored up against thy poor soul; and each of them to be produced at the last, and either answered or revenged. O where shall the ungodly and sinners appear, if they have

not right in Christ! And how should men labour to be secured in that right! Who would suffer so many millions of obligations and indictments to lie between him and God uncancelled, and not labour to have them taken out of the way? Now the only way to be brought hereunto is, to deny ourselves, and all we do; to do no good thing for this end, that we may rest in it, or rely upon it when we have done, but after all to judge ourselves unprofitable servants: when we have prayed, to see Hell between Heaven and our prayers; when we have preached, to see Hell between Heaven and our sermons;—when we have done any work of devotion, to see Hell between Heaven and all our services, if God should mark what is amiss in them, and should enter into judgement with us:—in one word, to see Hell between Heaven and any thing in the world else, save only between Christ and Heaven. Till, in this manner, men be qualified for mercy, they will have no heart to desire it, and God hath no purpose to confer it. Christ must be esteemed worthy of all acceptation, before God bestows him; and the way so to esteem of him is, to feel ourselves the greatest of sinners. And when the soul is thus once humbled with the taste and remembrance of that wormwood and gall which is in sin, there is then an immediate passage unto hope and mercy [o], and that hope is this:—

"That Christ hath drunken up and dried that torrent of curses," which was between us and Heaven, and hath made a passage through them all by himself unto his Father's kingdom. He was made sin, and a curse for us; that so he might swallow up sin and death, and might be the destruction of Hell [p]. I will here but touch upon two things. First, What Christ suffered. Secondly, Why he suffered. For understanding of the first, we must note, First, That Christ's human nature was, by the hypostatical union, exalted unto many dignities, which, to all the creatures in the world besides, are utterly incommunicable; as the communication of properties, the adoration of angels, the primogeniture of the creatures, the co-operation with the Deity in many mighty works, the satisfaction of an infinite justice by a finite passion, &c. Exalted likewise it was by his spiritual unction

[o] Lament. iii. 19, 22. [p] Hosea xiii. 14.

above all his fellows, with that unmeasurable fulness of grace, as wonderfully surpasseth the united and cumulated perfections of all the angels in Heaven. Secondly, We must note likewise, That all these things Christ received for the work of man's redemption; and therefore he had them in such a manner, as was most suitable and convenient for the execution of that work. Now Christ was to fulfil that work by a way of suffering and obedience; by death to destroy him that had the power of death, as David, by Goliah's sword, slew him that was master of the sword. As there fell a mighty tempestuous wind upon the Red Sea, whereby the passage was opened for Israel to go out of Egypt into Canaan; so Christ was to be torn and divided by his sufferings, that so there might be a passage for us to God, through that sea of wrath which was between our Egypt and our Canaan, our sin and our salvation. Here, then, are two general rules to be observed concerning the sufferings of Christ: First, That the economy or dispensation of his mediatorship, is the measure of all that he suffered. So much as that required, he did suffer, and more he did not: for though he suffered as man, yet he suffered not because he was a man, but because he was a mediator. Secondly, Inasmuch as a mediator between God and sinners was to be holy and separate from sinners (for if he should have been a sinner, he had been one of the parties, and not a mediator), therefore none of those sufferings which are repugnant to his holiness, and by consequence unserviceable to the administration of his office, could belong unto him. Such things then as did no way prejudice the plenitude of his grace, the union of his natures, the quality of his mediation, such things as were suitable to his person, and requisite for our pardon, such as were possible for him, and such as were necessary for us,—those things he suffered as the punishment of our sins.

Now punishments are of several sorts: some, are sins; some, only from sins. Some things, in several respects, are both sins and punishments. In relation to the law [q], as deviations, so they are sins: in relation to the order and dispo-

[q] Deus naturarum bonarum Creator optimus, malarum voluntatum justissimus ordinator. *Aug.* de Civit. Dei, lib. 11. cap. 17. lib. 14. cap. 26. et Tom. 7. cont. Julian. Pelag. lib. 5. cap. 3. De Grat. et Lib. Arbitr. cap. 23. de Prædest. cap. 10.

sition of God's providence, so they are punishments: as hardness of heart, and a reprobate sense. Other punishments are from sin; and, in this regard, sin is two ways considerable, either as inherent, or as imputed: from sin as inherent, or from the consciousness of sin in a man's self, doth arise remorse, or torment, and the worm of conscience. Again; Sin, as imputed, may be considered two ways: Either it is imputed upon a ground in nature; because the persons to whom it is imputed, are naturally one with him that originally committed it, and so it doth seminally descend, and is derived upon them;—thus Adam's sin of eating the forbidden fruit is imputed unto us, and the punishment thereof on us derived, namely, the privation of God's image, and the corruption of our nature. Or else it is imputed upon a ground of voluntary contract, vadimony, or susception; so that the guilt thereupon growing, is not a derived, but an assumed guilt, which did not bring with it any desert or worthiness to suffer, but only an obligation and obnoxiousness thereunto. As if a sober and honest person be surety for a prodigal and luxurious man, who, spending his estate upon courses of intemperance and excess, hath disabled himself to pay any of his debts; the one doth for his vicious disability deserve imprisonment, unto which the other is as liable as he, though without any such personal desert. Now then the punishments which Christ suffered, are only such as agree unto sin thus imputed[r], as all our sins were unto Christ. Again; In punishments, we are to distinguish between punishments inflicted from without, and punishments ingenerated, and immediately resulting from the condition of the person that suffereth. Or between the passions and actions of the men that are punished. Punishments, inflicted, are those pains and dolorous impressions, which God, either by his own immediate hand, or by the ministry of such instruments as he is pleased to use, doth lay upon the soul or body of a man. Punishments, ingenerated, are those which grow out of the weakness and wickedness of the person, lying under the sore and invincible pressure of those

[r] Τὸ ἐμὸν ἀνυπότακτον ἑαυτοῦ ποιεῖται, ὡς κεφαλὴ τοῦ παντὸς σώματος· ἕως μὲν οὖν ἀνυπότακτος ἐγὼ καὶ στασιώδης, Ἀνυπότακτος τὸ κατ' ἐμὲ καὶ ὁ Χριστὸς λέγεται. *Greg. Nazian.* Orat. 36.

pains which are thus inflicted; as blasphemy, despair, and the worm of conscience. In one word, some evils of punishment are vicious[s], either formally in themselves, or fundamentally and by way of connotation in regard of the originals thereof, in the person suffering them. Others are only dolorous and miserable, which press nature, but do no way defile it; nor refer to any either pollution or impotency, in the person suffering them; and of this sort only were the punishments of Christ.

Now these punishments which Christ thus suffered, are either inchoate or consummate: inchoate, as all those defects of our nature, which neither were sins, nor grounded upon the inherence of sins (for he took not our personal, but only our natural defects), so far as they have pain and anguish in them. And these were either corporeal, as hunger, thirst, weariness, and the like; or spiritual, as fear, grief, sorrow, temptations, &c. Consummate were those, which he suffered at last. And these likewise were either corporeal, as shame, mockings, buffets, trials, scourgings, condemnation, an ignominious and a cursed death. Or spiritual; and those were principally two. First, A punishment of dereliction: "My God, my God, why hast thou forsaken me[t]?" There was some kind of separation between God and Christ, during the time of his sufferings for sin in that cursed manner. For understanding whereof we must note, That he had a fourfold union unto God. First, In his human nature, which was so fast united in his person to the divine, that death itself did not separate it, either from the person, or from the deity. It was the Lord that lay in the grave.—Secondly, In love, and so there was never any separation neither; but when he hung on the cross, he was still the beloved Son of his Father, in whom he was well pleased.—Thirdly, In the communion of his Spirit and holiness; and in that regard likewise there was no disunion, for he was offered up as a Lamb without spot or blemish.—Lastly, In the fruition of the light of his countenance, and of his glory and favour; and, in this respect, there was, for the time of his sufferings, a dereliction, 'subtractione visionis, non dissolutione unionis,' by the withdrawing of his countenance, not by the dissolving of his

[s] Infirmitates quædam vitiosæ, quædam miseræ. *Aug.* [t] Matth. xxvii. 46.

union. He looked upon Christ as a God armed against the sins of the world, which were then upon him. Secondly, There was a punishment of malediction. He did undergo the curse of the law; he did grapple with the wrath of God, and with the powers of darkness; he felt the scourges due unto our sins in his human nature, which squeezed and wrung from him those strong cries, those deep and woful complaints, that bloody and bitter sweat, which drew compassion from the very rocks. And surely it is no derogation to the dignity of Christ's person, but, on the other side, a great magnifying of the justice of God against sin, of the power of Christ against the law, and of the mercy of them both towards sinners,—to affirm, that the sufferings of Christ, whatever they were in 'specie,' in the kind of them, were yet 'in pondere,' in their weight and pressure, equally grievous with those which we should have suffered: for being in all things, save sin, like unto us, and most of all in his liableness to the curse of the law (so far as it did not necessarily denotate either sin inherent, or weakness to break through in the person suffering), why he should not be obnoxious to as great extremities of pain, I see no reason; for no degree of mere anguish and dolor can be unbefitting the person of him who was to be known by that title, "A man of sorrows." And surely, far more indignity it was to him to suffer a violent death of body from the hands of base men, than to suffer with patience, obedience, and victory, far sorer stripes from the hand of God his Father, who was pleased upon him to lay the iniquity of us all.

For the second thing proposed, Why Christ suffered these things; the Scripture giveth principally these five reasons: First, To execute the decree of his Father [u]. Secondly, To fulfil the prophecies, prefigurations, and predictions of holy Scriptures [x]. Thirdly, To magnify his mercy and free love to sinners, and most impotent enemies [y]. Fourthly, To declare the righteousness and truth of God against sin, who would not be reconciled with sinners [z], but upon a legal expiation [a]. For although we may not limit the unsearchable wisdom and ways of God, as if he could no other way have

[u] Acts iv. 27, 28. [x] Luke xxiv. 46. [y] Rom. v. 8. [z] *Aug.* de Trin. lib. 13. cap. 10. et de Agone Christiano, Tom. 3. cap. 11. [a] Rom. iii. 25.

saved man; yet we are bound to adore this means, as being by him selected out of that infinite treasure of his own counsel, as most convenient to set forth his wonderful hate of sin, his inexorable justice and severity against it, his unsearchable riches of love and mercy towards sinners, and, in all things, to make way to the manifestation of his glory.—Lastly, To show forth his own power, which had strength to stand under all this punishment of sin, and at last to shake it off, and to declare himself to be the Son of God, by the resurrection from the dead [b]. For though Christ did exceedingly fear, and for that seems to decline and pray against these his passions; yet none of that was out of jealousy, or suspicion that he should not break through them. But he feared them, as being pains unavoidable, which he was most certain to suffer; and as pains very heavy and grievous, which he should not overcome without much bitterness, and very woful conflict. Now for a word of the last clause. "*Therefore shall he lift up the head.*"—We may hence observe, that Christ hath conquered all his sufferings by his own power. As in his passion, when he suffered, he bowed down his head beforehand, and gave up the ghost with a loud voice, to note, that his sufferings were voluntary [c]; so, in his resurrection, he is said to *lift up his head himself*, to note, that he had life in himself; that he was the prince of life; that it was impossible for him to be held under by death (as we were by the law [d]); and that his exaltation was voluntary likewise, and from his own power,—for he was not to have any assistant in the work of our redemption, but to do all alone [e].

If it be objected, That Christ was raised from the dead "by the glory of his Father," and that he raised him up [f];—to this I answer, That this was not by way of supplement and succour, to make up any defect of power in Christ; but only by way of consent to Christ's own power and action, that so men might jointly honour the Son and the Father [g]. Or, by "the glory of the Father," we may understand that glorious power which the Father gave unto his Son in the flesh, to have life in himself [h], annexing thereunto a com-

[b] Rom. i. 4. [c] John xix. 30. [d] Rom. vii. 6. [e] John ii. 19. v. 26. x. 17. Acts iii. 15. [f] Rom. vi. 4. Acts xiii. 33. [g] John v. 19. 26. [h] John v. 26.

mand to exercise the same power[i]. Or he is said to be raised by himself and his Father both, because that holy Spirit which immediately quickened him[k], was both his and his Father's. It was not any personal thing wherein the Son differed from the Father, which raised Jesus from the dead, but that Spirit which was common to them both.

To conclude, then, with the consideration of those great benefits, and that excellent use which this resurrection of Christ doth serve for unto us. First, It assureth us of the accomplishment of his works of mediation on earth, and that he is now in the execution of those other offices, which remain to be fulfilled by him in Heaven for the application of his sacrifice unto us: for having in the resurrection justified himself, he thereby rose for our justification likewise[l]. For if the debt had not been taken quite off by the surety, it would have lain upon the principal still. And therefore the apostle proveth the resurrection by this, That God's mercies are "sure[m]." Whereas, if Christ were not risen from the dead, we should be yet in our sins; and so, by consequence, the mercies of David should have failed us[n]. And for this reason it is (as I conceive) that the Lord sent an angel to remove the stone from the mouth of the sepulchre; not to supply any want of power in him, who could himself have rolled away the stone with one of his fingers; but as a judge, when the law is satisfied, sendeth an officer to open the prison-doors to him, who hath made that satisfaction; so the Father, to testify that his justice was fully satisfied with the price which his Son had paid, sent an officer of Heaven to open the doors of the grave, and, as it were, to hold away the hanging, while his Lord came forth of his bedchamber.

Secondly, It assureth us of our resurrection; for as the head must rise before the members, so the members are sure to follow the head. The wicked shall rise by his judiciary power, but not by the virtue and fellowship of his resurrection, as the faithful, who are therefore called "children of the resurrection[o]." Thirdly, It doth, by a secret and spiritual virtue, renew and "sanctify our nature[p];" for the acts

[i] John x. 18. [k] Rom. i. 4. 1 Tim. iii. 16. 1 Pet. iii. 18. [l] Rom. iv. 25.
[m] Acts xiii. 34. [n] 1 Cor. xv. 17, 18. [o] Luke xx. 36. 1 Cor. xv. 20, 23.
[p] Rom. vi. 4.

of Christ's mediation in his sufferings and victories, are spiritually appliable and effectual in us unto answerable effects: his death, to the mortification of sin[q]; and his resurrection, to the quickening of us in holiness[r]. Fourthly, It comforteth us in all other calamities of life which may befall us; he that raised up himself from the dead, hath compassion and power to deliver us from all evil, and to keep us from falling. This is the sum of Job's argument,—"God will raise me up at the last day; therefore undoubtedly he is able (if it stand with my good and his own glory) to lift me up from this dunghill again[s]." And this is God's argument to comfort his people in patient waiting upon him in their afflictions;—because their dead bodies shall live, and they that dwell in the dust, shall awake and sing[t]. Lastly, It serveth to draw our thoughts and affections from earth unto Heaven; because things of a nature should move unto one another. Now saith the apostle, "Our conversation is in Heaven, from whence we look for a Saviour, even the Lord Jesus Christ; who shall change our vile body, and make it like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." To him with the Father and the Holy Ghost, three persons and one God, be all honour, glory, majesty, and thanksgiving, for ever. Amen.

[q] Heb. ix. 14. 1 John i. 7. [r] Ephes. ii. 5. Col. ii. 12. [s] Job xix. 27. Isai. xxvi. 19.

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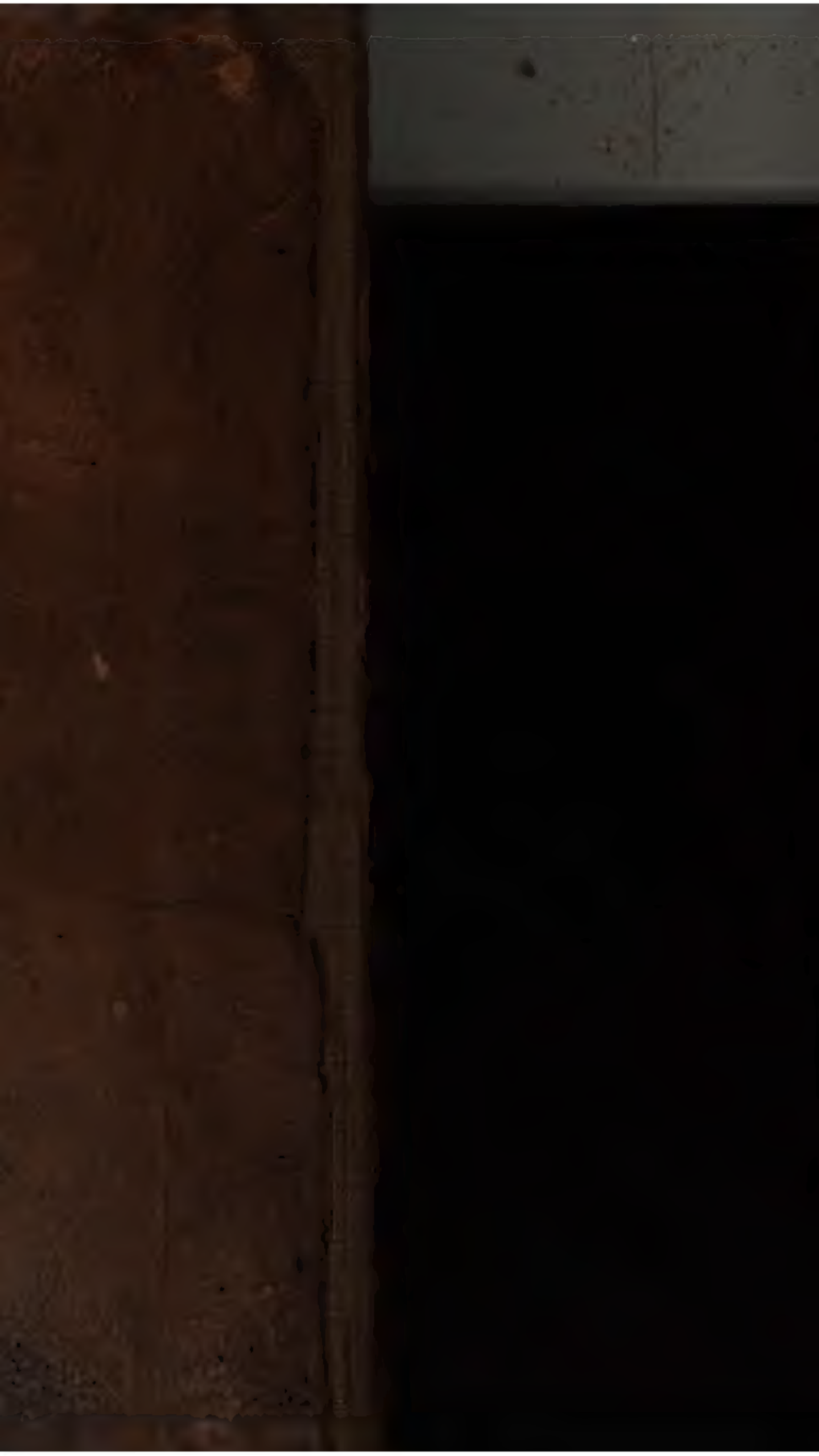
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